Awake!

1958

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Why Spiritual Famine in Time of Plenty

Who's to Be Head of the House?

Mexican Press Hits Religious Intolerance

A New Nation Is Born

JANUARY 8, 1958

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News sources *that are able to keep you awake to the vital issues of our* times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,600,000 — **Five cents a copy**

Other languages in which "Awake!" is published:
Semimonthly—Afrikaans, Danish, Dutch, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. *Send your old as well as new address.*

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., January 8, 1958 | Number 1

ARE YOU LOOKING FOR TRUTH?

TRUTH is widely acclaimed. Many profess to seek it. With so many praising it and so many professing to seek it, we often take it for granted that almost everyone is looking for truth. How contrary to reality!

It surprised many people last year when quiz expert Charles Van Doren, on NBC's "Home" TV show, talked about the average person's interest in truth. "I am a teacher," said the quiz wizard, "because I am interested in the truth. That statement may sound presumptuous. . . . Presumptuous, because I may be asked, 'Well, isn't everyone interested in the truth?' My answer is no, they are not. Most people are interested in success, or making money, or having a good time. Only occasionally do they think about the truth itself." —*Radio Age,* April, 1957.

How true that is! People will turn an ear to all kinds of schemes, propaganda, inane and vapid talk, worthless ideas, pleasure-seeking plans and money-making prospects. But let truth come their way and how often do their ears turn away! Van Doren has simply observed an obvious fact that people seldom like to face. Long before the quiz expert expressed it, others had observed it, such as the arctic explorer Vilhjalmur Stefansson, who once said: "The most striking contradiction of our civilization is the fundamental reverence for truth which we profess and the thorough-going disregard for it which we practice."

Since that is the way people in general behave toward truth, what may we expect when it comes to God's truth? Can we expect a different attitude when it comes to the knowledge of God's purposes? No, we can not. In fact, we can expect even more turned-away ears, for people in general are not interested in learning God's truth. They are not looking for the truth.

In a prophecy concerning the "last days" the apostle of Christ foretold this prevalent condition among the masses of professed Christians: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth."—2 Tim. 4:3, 4.

That is what the people have done in Christendom. Any preacher that will tickle ears gets ears. But speak the truth and ears turn away from it. How foolish! How

unreasonable! Then why turn away from truth? Truth is not pleasant to all ears. Hard-hitting truths exposing error and false doctrine do not tickle ears. The prophets of God in old times did not tickle ears; they told severe truths, and they were hated and killed.

Because truth does not soothe the itch for something soft, people turn their ears away. To where? Says the Bible: "They will be turned aside to false stories." —2 Tim. 4:4.

What a shocking surprise, then, awaits the person who has looked for God's truth and has found it! He naturally expects other people to be eager to learn it also. Certainly they will give their ears, he thinks, to the truth. But no, he finds out the fact that Van Doren stressed, that the masses are not interested in the truth.

The truth may be disturbing, and people do not want to be disturbed. Noah must have disturbed the people of the preflood world with the warning announcement of impending destruction from God. It was truth that was unpalatable to a whole world of people! So they turned their ears away from it. It was to be the same today. Said Christ Jesus in his great prophecy for the "last days": "For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." —Matt. 24:38, 39.

And so it is that during this time of Christ's second presence, despite overwhelming evidence of it, the people take "no note." The truth that we are in the "last days," and that there is only a short period of time remaining before Armageddon sweeps this world away in destruction, is a truth most people are not eager to hear. Indeed, they not only turn their ears away from it but they ridicule it. They scoff. They laugh. They give no serious consideration to the evidence. They accept every other explanation for the world's mounting woes than the Bible's explanation. Willfully they keep themselves ignorant of the truth, just as the apostle Peter foretold:

"For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' " And why do the people put up an argument like this—one that is obviously false, because it failed to be sound reasoning for the preflood people, who must have told Noah something similar?—2 Pet. 3:3, 4.

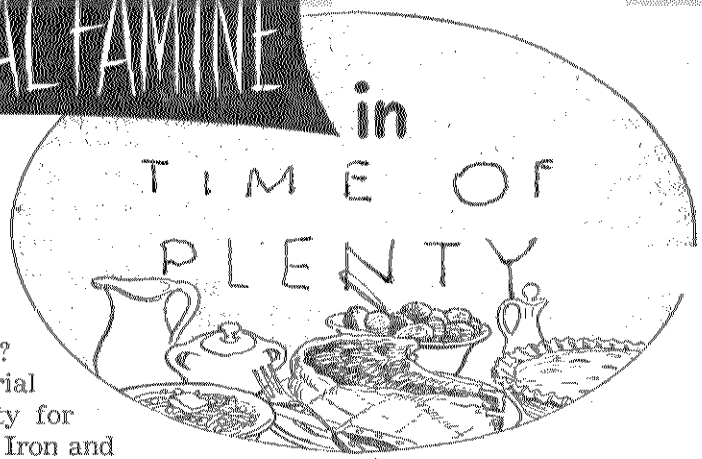
They use it, as the Bible shows, "for, according to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."—2 Pet. 3:5-7.

People turn away from the truth "according to their own desires," "according to their wish." As *An American Translation* phrases verse five, "they wilfully ignore the fact that long ago there existed" a world that God destroyed.

So people do not know the truth because they do not want to know it. The truth is available today to those willing to look for it. Life depends on looking for it and finding it.

Are you looking for truth?

Why SPIRITUAL FAMINE in TIME OF PLENTY



The spiritual famine today is as great as the literal famine that afflicted Egypt in the time of Joseph. Why? And where can spiritual food be found?

TODAY a time of plenty? Hardly, as regards material things. It is no time of plenty for the common people behind the Iron and Bamboo Curtains, nor for those in Italy, Spain, France, etc. In fact, with but very few exceptions, economic woes are plaguing all lands. Even in the United States there is a slowing up, as inflation and overproduction threaten its time of plenty.

However, this is a time of plenty as regards spiritual things. A time of spiritual plenty? Yes, throughout the world there is a time of spiritual plenty among a group of dedicated Christians known as the New World society of Jehovah's witnesses. These are enjoying an abundance of spiritual food and water of life in the form of new Bible translations, improved Bible-study aids and a steady stream of magazines containing up-to-date Bible truths, to say nothing of the spiritual feasts being served at their five weekly congregational meetings and at their various general assemblies. Their exalted condition of worshiping Jehovah is the "mountain" in which he is making, as prophetically foretold, "unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow."—Isa. 25:6, *AS*.

As a result of this time of spiritual plenty the New World society is vigorous, healthy and strong. Proof of this is seen in the *Yearbook of Jehovah's Witnesses* for 1958. During the preceding year the witnesses saw a 10.4-percent increase for a total of 653,273 ministers, who devoted over 100 million hours to preaching. And note that that figure does not represent mere joiners or "members," but includes only those who devoted some time each month to preaching the good news, attending each week, on an average, from three to four one-hour congregational Bible meetings. No wonder the pope complained about their activity in Rome (which is typical): "Jehovah's Witnesses zealously push propaganda into private homes. They divided Rome into zones visited daily by 75 propagandists," etc. (*Time*, April 22, 1957) Proof of their spiritual vigor is also seen in their 'keeping without spot' from the world's materialism, politics and morals. And apparent to all, especially at their large assemblies, is their happiness and loving unity, further evidence of their spiritual prosperity, for they are not divided

because of color, race, language, nationality or social standing. And what these especially rejoice in is the possession of Jehovah's name and the hope of his kingdom. —Jas. 1:27.

All this is in striking contrast to the spiritual famine that afflicts Christendom and the rest of the world. Only a spiritual famine could bring about the conditions described by various religious leaders. Thus, in addressing the Catholic Laymen's Retreat League, Roman Catholic priest John J. O'Connor stated that 'the number of youths who enter the Navy with no sense of moral responsibility is unbelievable.'—*The Register,* October 13, 1957.

And a New York city rabbi, Dr. Louis I. Newman, says: "True religion and morality are being overwhelmed by the flood of deceit, treachery, greed and rapacity, which are the hallmarks of our day." —New York *Times,* March 24, 1957.

Likewise giving testimony to a spiritual famine are the remarks of Dr. Robert J. McCracken of New York city's Riverside Church to the effect that sports lovers know more about their sports than churchgoers know about their religion: "Ask the majority of church members what they believe and after a few halting, fumbling sentences they would be through, and for lack of intellectual understanding, not of words." Nor is this condition limited to the United States. Dr. David H. C. Reed, another leading clergyman of New York city, warned that the whole world is faced with a "religious vacuum on a scale never seen before."—New York *Times,* March 18, January 21, 1957.

Contrasting this spiritually famished condition with the time of spiritual plenty, God's Word says: "Thus saith the Lord Jehovah, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame." Obviously these are the days foretold: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." What makes this spiritual famine so serious is that we are living in a time of judgment, at the very threshold of Armageddon, at which time all suffering from spiritual famine will be destroyed. No wonder we read: "My people are destroyed for lack of knowledge."—Isa. 65:13; Amos 8:11; Hos. 4:6, *AS.*

Why a Famine

Why this spiritual famine? Because the religious leaders of the world "have rejected the word of Jehovah; and what manner of wisdom is in them?" As did ancient Israel, Christendom's leaders "have committed two evils: they have forsaken [Jehovah], the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Because they have rejected God's Word he has kept understanding from them, and so it can be said that he has sent the spiritual famine.—Jer. 8:9; 2:13, *AS.*

On the one hand there are the fundamentalists that blindly and stubbornly hold on to their creeds and traditions and who try to twist both reason and the Bible to fit their beliefs. Like the Pharisees of old, they make the Word of God of no effect by their tradition. (Matt. 15:1-9) On the other hand there are the modernists that, in their worldly-wise conceit, hold that the Bible is not reliable history and that Jesus believed its claimed miracles only because he did not know better.

Representative of such men are the editors of *The Interpreter's Bible,* who state: "The Bible is unique as the Word of God, but it is not unique in being free from error in all matters of scientific interpreta-

tion and historical accuracy." Regarding the account of Jonah it states: "If it is history, it is exceedingly curious history." It denies that any man was ever swallowed alive by a fish and lived to tell it, as if God could not have performed a miracle and preserved Jonah. And this is the leading authority modern clergymen consult for ideas for their sermons! Truly "the wisdom of this world is foolishness with God," and with the clergymen preferring worldly wisdom no wonder there is a spiritual famine.—1 Cor. 3:19.

Another reason for this spiritual famine is that the clergy preach social and political reform instead of the good news about God's kingdom. Thus a Catholic bishop of West Germany forbade Catholics to vote for the Social Democratic party. (New York *Times*, June 4, 1957) And the same paper, in its issue of February 2, 1957, told of a Roman Catholic priest who lost his United States citizenship because he voted twice while in an Italian monastery; he had done this, however, under compulsion of his superiors. In fact, a committee of 190 laymen in the National Council of Churches so strongly objected to the clergy's mixing in politics that their clerical superiors permitted their committee to be dissolved.

Another reason for the spiritual famine is that the clergy are more concerned with self-gain and pleasing their flocks than with pleasing God and laying up riches in heaven. Far from being like the apostle Paul, they are like the scribes and Pharisees. (Gal. 1:10; Luke 16:14) In order to attract large crowds, regardless of their love for God, his Word and his principles, the clergy resort to gambling devices, dances, free meals, puppet shows, cowboy stunts for the youngsters, jazz bands, etc., using for their sermons any subject of current interest.

As Kermit Eby, social scientist at the University of Chicago, expressed it: "The church has become respectable—a please-the-crowd institution, instead of an unfettered champion of principle. . . . This trend to respectability and conformity has undermined the Church as an instrument of God."—The Detroit *News*, July 29, 1956.

Foretelling these conditions God's Word says: "There will be a period of time when they will not put up with healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth." And further: "An appalling and horrible thing has happened in the land: the prophets prophesy falsely, and the priests rule at their direction; my people love to have it so." So both clergy and so-called laity are responsible for this spiritual famine. —2 Tim. 4:3, 4; Jer. 5:30, 31, *RS*.

Seeing that there is indeed a spiritual famine throughout the world and knowing what it will lead to, and at the same time noting where there is spiritual plenty, he who is wise will not continue to suffer spiritual hunger but will take advantage of the spiritual feast offered to all by the New World society of Jehovah's witnesses.

Disgruntlement

¶ "In Princeton," reports *The Saturday Review*, "the University Book Store sold so many books about birds in the past year, the management decided to add a sideline: an Audubon Bird Caller, which retails at $1.25. It has delighted the customers, too—all but one, that is, who brought the caller back in a huff and reported bitterly, 'I have called birds with this blasted thing now for three days straight—and the only answers I got back were from squirrels!'"

A woman takes a sharp look at the struggle for power between men and women and hands down her findings

WHO'S TO BE HEAD OF THE HOUSE?

NO DOUBT you have noticed that men and women act differently. This has been going on for years. Perhaps you have also noticed that there has been a change in the difference. We mean that brawling he-men and fragile ladies seem to be a thing of the past—a kind of switch in traits, you might say.

Starting with the ladies first and looking backward into the pages of history, we see that they accepted their subordinate position quite gracefully, it would appear. Those women who shone as dominant forces behind men or instead of them could not have been in the majority, else their mention would not be extraordinary. The picture that comes through is that of a man's world, with women accepting a secondary power as their own.

Then came the revolution, reformation or whatever you want to call it. Women exerted themselves until they accomplished what they called liberation. The emergency of the first world war encouraged the ladies to step out into the world of men and to compete with them. And they soon found that they did very well at it, thank you. The better they did, the better they liked this thing called freedom.

World War I over did not find them returning to the doldrums of home life, but on to newer and larger acquisitions in this man's world. They set out to prove to the men that 'whatever you can do I can do better.' The polite word came to be "career." Women were out to assert themselves in their newly found freedom and to compete with their heroes. and they enjoyed winning at the game.

The second world war sent this ball rolling even faster, with more women needed in men's jobs and learning men's skills, until many a smart girl can now look for her job under the Men Wanted columns of ads. Women went into the professions, into the arts, into everything. They proved what psychologists have agreed is true—brains are not necessarily handed out by sex.

This all had the effect of delicious champagne. It went to the fair lady's head.

But now what bearing did this have on the male population? Women went right on having babies—either after a career or along with one. And what kind of home has it been for the male babies to grow up in? With mother sure she can run things efficiently, now she turns self-confidently to the home. With her strong will showing forth so brilliantly, little Junior not only is "run" by mother but can see that his father also consents to be. From such a home has come many a child whose every ambition was invented and maneuvered by his mother. A mother who cherished the power that transplanted a real, unselfish love, a power that goaded him on to his every accomplishment, while increasing his dependence upon woman as a prop.

But, then, should not the man of the house give in to his wife sometimes? Should she not have her way occasionally? After all, marriage is not a case of slave and master, is it? In her strenuous effort to live modern and prove that the latter is not right nor should be the case in marriage, she has gone over the boundary lines too far and insisted on running things her way too often. There is a time when all

this starts. Let's see if we can find where it is.

Reconstruction Sets In

When his lordship comes calling on his favorite miss and sparks of something like love are kindled, here is where we have our two at their very best. In fact, their best is just too good. Our young man is expected to be the Don Juan, the sheik who sweeps his lady away into the night, the prince of her dreams—for romance is what the little lady wants. After all, she has been brought up to expect it; to expect him to be a man, a wonderful, assertive, swaggering hulk of a man. (Obviously, this is a throwback to the old-fashioned way of thinking.)

Her sweet little feminine ways of acknowledging him as superior prove to him that is just what he is, master of all. No doubt about it, she is just the girl for him. She sees everything his way. He says something—she agrees. They were made for each other. So they go off to tell the minister as much and to get his benediction.

Now what happens only someone with a ripe case of schizophrenia could probably explain. Along with her trousseau she had a bomb hidden—a do-it-yourself kit and a book of instructions on "How to Make Over the Human Male." Sometimes this is a delayed-action bomb, and the explosions and convulsions in this happy new life come along a little later. This no doubt depends on how sterling a character is at the helm.

A bewildered husband who was permitted the luxury of feeling a man before marriage, looked up to with fluttering eyelashes and simpering assurances that he was the stronger sex, now gets the works. This little slip of a girl he married tries and succeeds in putting over all her own likes and dislikes, and little by little she has him conforming. If he is the kind

that does not conform so quickly the explosions are that much louder. A pretty little pout, a tear here and there, a sudden headache—all these are just as effective as the inquisitional rack in changing the male mind.

And that seems to be the one and only ambition. After all, it is only reasonable: after conquering the world, if not by her then by her sisters-at-the-trade, as is so frequently demonstrated by the propaganda of the movies and modern novels, the confines of the home are unbearable if there is no one around to run as you please.

A Sticky Mess of a Man

On top of this upside-down situation we have, of all the inconsistent and contributive things, men setting up the female as one to worship, while at the same time seeking to identify themselves with the hero of her dreams. Modern man has created his Frankenstein and is obliged to be kicked in the face with it. Putting woman on a pedestal to be worshiped by him; imaging the 'perfect' figure and finding the female to fill the shell; openly advertising his dependence upon her for all his happiness—and what does it add up to? A sticky mess of a man, and a woman who is no woman at all.

Nothing new about the magnetic attraction of male to female. This is a thing created. It is not against this that the fault lies. But somewhere along the line somebody expanded this whole business, exploded an atom of reality into something he himself seems to have no control over or wants no control over. No doubt this was fuel to the fires that led to woman believing she should run things her own way, giving her a goddess complex.

Add to this some men who seem to have the idea that they are natural polygamists. Whether this seeps into the brain by way of osmosis on his way up to adulthood or by whatever devious way, it gets there in these individuals. Figures do prove it is the men who practice promiscuity far more than the women. One reason for his seeking outside "understanding" of a female variety may be that he is not given his proper role at home, and so goes abroad in search of it.

And the natural reaction to this? You guessed it! A female who feels insecure. And the natural reaction of an insecure woman? Run the male in the family. As long as she felt she could run things she felt she had fastened male dependence upon her, and often did. And how does the male child emerge from these surroundings? Not a strong man with a healthy concept of what he should be, but a weak, frustrated one, confused and dependent upon a woman. In a wife he looks again for one to lean on, while at the same time resenting her female domination.

Who Makes the Decisions?

And, mind you, this all starts with the little things. It is only little things that keep coming up day after day, isn't it? The big decisions, big moments, happen only at rare times.

A husband and wife are at least as close as the eyelid to the eye; are they not, in fact, pronounced one at the nuptials? You would not wait until you got a large stick pushed into your eye to have it cared for. A tiny speck of dust can start up an irritation that will not allow you to forget the injury. So tiny, in fact, that a physician must use a magnifying glass to find it. It is the same with two persons living together in marriage. Unless one recognizes the other as head—and the head should be the male—tiny flecks of dissension are bound to grind into the heart and set up a constant irritation, the kind of irritation that grows.

This matter of making decisions, even in little things, must be faced with a fore-

knowledge of who really should be running matters. If this fact is not settled according to right and proved principles, a principle that nature itself dictates, a fatal affliction will plague the marriage. The inherent nature of man, not woman, is to take the responsible head position in the home.

Granted, lots of men need making over. But if the girl is all as smart as she thinks she is she will not be marrying someone who desperately needs a remake job. On the other hand, many a man can actually be made into just that by an intelligent and persuasive feminine force for good. Inconsistent? Not really. Allow your man to see with your own example of compliance to his ruling that you do love and respect him, that he is the head of his own home, that you are not competing with him to show how "smart" you are. And this must be done genuinely.

Now, with his confidence won, you can actually say things that mean much good for him, either in seeing himself clearly or in seeing his need for a change in some way of thinking. After he respects you for respecting him as the head man, your influence for good is unlimited.

How Men Lose Manhood

Now what has been the resultant reaction upon the men who, for peace-in-the-home or just-tired-of-wrangling excuses, allow their women to take over the running of home and family? Just this: We have a male child whose naturally dominant nature has been choked from him by his mother's apron strings. We have a boy who stands by and watches and perhaps gets to loathe the situation that forces his father into an obscure corner of family life. We have a man who starts his own married life with mixed emotions about what he should be, what he wants to take place as in resistance to his own youthful experience, and who at the same time has his world built around his dependence on a woman.

He no longer cherishes the thought of being with his chosen one, as much as he feels he must prove to her that he is better and smarter and must compete in every direction he takes to prove this. Why must he feel he must prove? Because his wife does not give him the feeling of security. Yes, actually a feeling of *security*. No, not by supporting him, for if he had a dominant mother he had too much support. His security lies in her acknowledging him to be what his own inherent nature says he should be—the head of the family. With this confidence behind him his competition and strife are all outside the realm of his family life and are small in comparison.

A man should know that he who does not rule his own home with dignity and love, or who does not appreciate that he should do this, is not really a man at all. The idea that the end of a man's responsibility is providing a roof over the head and food on the table, and that love is demonstrated by embellishing these necessities as much as is materially possible, is a disease that has grown along with the shifting of authority to the woman in the home. The father who has shirked his obligation toward his children and permitted it to be carried entirely by his wife has already lost his position in the home as the head of the family.

Love Reaps Love

Every woman who reads this with a flush of anger will rebel at the thought of giving the edge to her man, calling it outdated. "After all, look where we'd be if I'd done that before! What would we have? What kind of silly decisions I'd have to put up with!" she will be thinking to herself. To these we say: All right, then, prove it! Just try giving your man the say in a few small things and watch a change

come over the place. If you have not been doing this you will get the maybe-she-does-love-me-after-all kind of attention.

In case you think that if this is carried too far it will all end up in a dictatorship taking over the home fires, there is a check on men too. If you, as a woman, give him his rightful place, aren't you just really demonstrating the deep love or respect you have for him? On the other hand, his exercise of power must be with the same consideration, a demonstration of his love.

Each is supposed to look upon the other as his own flesh. Two become one at marriage. If a giving kind of love exists, and surely it must at least have started out that way, he will not do anything that will harm the one he loves as his own flesh. This loving response from a husband is sparked only by the first show of love on the part of his wife, her acknowledgment of him as the person he should be.

Any intelligent woman knows it is much more difficult to take the passive part in marriage. Why, it must be so—all evidence indicates that if a woman is allowed the slightest opportunity to run things her own way she will jump at it! And that is the same as one person having two heads. A pugnacious situation, if ever there was one.

Another check on husbands overworking headship privileges. Conceivably, men get married to establish a family, a home, roots in the earth and that sort of thing. Then if judgment is left to them, surely they are going to decide things in a way to better their hopes of accomplishing this. To achieve that basic desire the ones who represent most to him in accomplishing this end are going to matter very much. His role as protector will become clear as he is recognized as one.

What Is Best for Both

In order for all to be happy the home must be unified, and that under the one rightful head. Men want this. Whether they express it subconsciously or openly, they want it. Women want it too. How many of our headstrong ladies who have proved themselves so efficient with a tight-fisted control over men at the same time moan for the kind of man who takes that control from her!

Many American soldiers are proving this by growing numbers of Oriental romances. Joshua Logan, Broadway producer, asked many GI's why, and was told it was because of the quietness and gentleness that they create in the home, in direct contrast with our American homes. "The customs of Oriental life might be a good thing for the American woman to investigate. . . . She is a loving helpmate in the truest sense. . . . The coming home of a man to his wife in Japan is made into a big event. Each night he is welcomed as if it were his first trip back from a long journey. She changes for him the whole rhythm and climate of his day." Logan added that this is true as long as the home stays in the Orient, but that, like so many of her sisters from other lands who have attracted the GI, she too quickly becomes Americanized when she comes to the United States.

Serenity in the home is a much-needed atmosphere in many parts of our hectic world. There is no other way to attain it for the lasting benefit of the man, his wife and their children than to make certain each keeps his place in the order that is stressed in a proved formula for happiness, God's Word, the Bible. No one has come up with an improvement on the arrangement and no one ever will, because creatures inherit naturally their own position in this earth. It is only by attempting to change things to another way that the unnatural develops into degradation and unhappiness. Keep the difference the way it should be, as Jehovah made it.

MAN'S great dependence upon water is seldom appreciated in water-abundant areas. He cannot live without it. His body is 70 percent water and his food is 60 to 95 percent water by weight. Yet the water supply is taken for granted. Instead of respecting and protecting it man has been wasting and ruining water resources. It is small wonder, then, that a water shortage now threatens many parts of the United States.

An alarming drop in the water table has suddenly caused great concern over the nation's water resources. Here is what *U.S. News & World Report* says about it in its issue of July 8, 1955: "Ordinary water, which most people take for granted, is on the way to becoming a national problem of great, even dangerous size. Water today is short in many parts of the country. In the Southwest and Far West that problem of water shortage is an old one. It continues to grow more critical. Now there are parts of the East and Midwest where the supply of water threatens to run below demand. Farmers complain that the wells and springs upon which they have depended are going dry as the level of water in the ground gets lower."

It is now necessary to go much deeper for water than it was twenty or thirty years ago. Near Baltimore, for example, the water table has dropped 146 feet in the last thirty-two years. In Milwaukee spring water has dropped so low that the breweries may have to use lake water. Regarding the water table near Phoenix, Arizona, *The Atlantic Monthly* said: "Outside Phoenix, Arizona, Goodyear established a farm 35 years ago to grow high-grade cotton. Originally the irrigation water was brought a mere 20 feet to the surface by small pumps. With every passing decade the water table has dropped, and the pumps have had to be replaced with more powerful models. The lift is now more than 100 feet, and the table is still sinking. The same pattern has been repeated in hundreds of other localities."

There are two principal causes for this alarming situation. One is man's ruthless destruction of forests and grasslands, which allow rain water to soak into the ground instead of running off the surface. The other is a skyrocketing demand for water. In five years' time, from 1950 to 1955, the nation's water use leaped from 185 billion gallons a day to 262 billion. This was due primarily to the increasing demand for water by modern industry.

If man had cut industry's great waste of water and had respected and cared for water resources, there would be no threat of a water shortage.

Governmental authorities view the future with alarm. By 1975 they see an increase in water consumption to 453 billion gallons a day. This means that the demand for water will be 25 percent more than the available supply. They well know that something must be done toward preserving the nation's water supply, for a nation cannot exist without water. Industry needs it, farming needs it and the nation's growing population needs it.

The situation well illustrates the need for appreciating, respecting and caring for the things God provides man. As man has failed to do this regarding natural resources, so he has failed to do it regarding spiritual resources. The result is an acute spiritual famine. It was foretold long ago by the prophet Amos, who said: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." —Amos 8:11, *AS*.

It is a famine for the spiritual waters of Kingdom truth.

The world's famine for these waters is far worse than any literal water shortage. As a result, its spiritual condition is like a parched wilderness that is without water.

Religious Christendom cannot relieve the situation, because she is part of the world. She is without spiritual waters of truth and can offer none to the rest of the world. Her condition is the same as theirs. Instead of offering the world nourishing truths from God she gives them human traditions and human philosophies. Her religious organizations are like broken cisterns or reservoirs that can hold no waters of truth.—Jer. 2:13, *AV*.

Christendom's failure to teach Scriptural truth was admitted by clergyman John H. McComb, who said: "The Protestant Church is literally famished for the Word of God. It has been fed on philosophy and political economy, and sociology and psychology and mere ethics until the souls of its members are starved for they know not what." The same can be said of the non-Protestant element of Christendom.

But not everyone is in this spiritually famished condition. There are multitudes who are conscious of their spiritual need, and who have come to the waters of Kingdom truth that flow out from God through his theocratic organization. They have drunk of these waters and been refreshed. "And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb . . . And the spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:1, 17.

These multitudes now form a New World society. Their spiritual condition is no longer like the parched land of a wilderness but is, instead, like a well-watered desert that blossoms with good fruit. Isaiah foretold this transformation when he said: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose." (Isa. 35:1, *AS*) God's life-giving waters of truth are the cause of this change.

Man must respect God's provisions whether they be waters of truth or literal water resources. Neither should be defiled or improperly used. Man's life depends upon both. Those who show this respect and drink the waters of truth that flow from God will see the day when earth's water reserves will abound in all areas. They will see the whole earth like the garden of Eden with inhabitants that possess the gift of eternal life.

DANISH BRANCH DEDICATES NEW HOME

By "Awake!" correspondent in Denmark

SIXTY-SEVEN years ago Charles T. Russell, the Watch Tower Society's first president, visited Scandinavia. Back there, in the year 1891, he named Denmark as being among the lands whose 'mature fields were ready to be harvested.' This harvesting began in 1894 with the distribution of the volume *Millennial Dawn* in Dano-Norwegian and continued with the printing of *The Watchtower* in Danish in 1900 and regularly since 1903.

By 1955 we had between eight and nine thousand witnesses of Jehovah here in Denmark. That year the Society's president, N. H. Knorr, visited us after a series of European assemblies and began investigating possibilities of buying ground and building a new Bethel home and printery so that the Society could print its own magazines here, even as it does in so many other lands.

A suitable location was found and purchased in November, 1955. It is situated on a main highway at the northern edge of Copenhagen in the pleasantly wooded residential district of Virum. After first removing an old factory, we started excavation and by July, 1956, the pouring of concrete began.

The regular construction crew was supplemented by volunteer witnesses, both men and women, who came from the various Copenhagen congregations and helped on weekends as well as in the evenings. Owing to all this help and a mild winter, by February, 1957, the concrete work was finished. With more volunteer aid from brothers serving as skilled bricklayers,

plasterers, carpenters, plumbers, electricians, etc., the building was completed and ready for dedication by August 31, to the great surprise of all in the vicinity.

The building consists of three parts: a main structure of two stories, 140 feet long and 46 feet wide; a forty-six-foot-square one-story printery; and a twenty-five-foot wing that connects the printery with the main building at one end in the rear. A basement runs the full length of these three parts. Large white concrete frames serve to frame in the room sections, while the space beneath the windows is finished off with light-brown crushed stone.

Coming into the front entrance of the first floor of the main building we find on the right the 160-seat Kingdom Hall for the use of the branch family and the Virum congregation. Going left from the entrance we enter the reception room, lounge, conference room, library and then the large, well-lighted office, whose acoustic-tiled ceiling provides ideal working conditions.

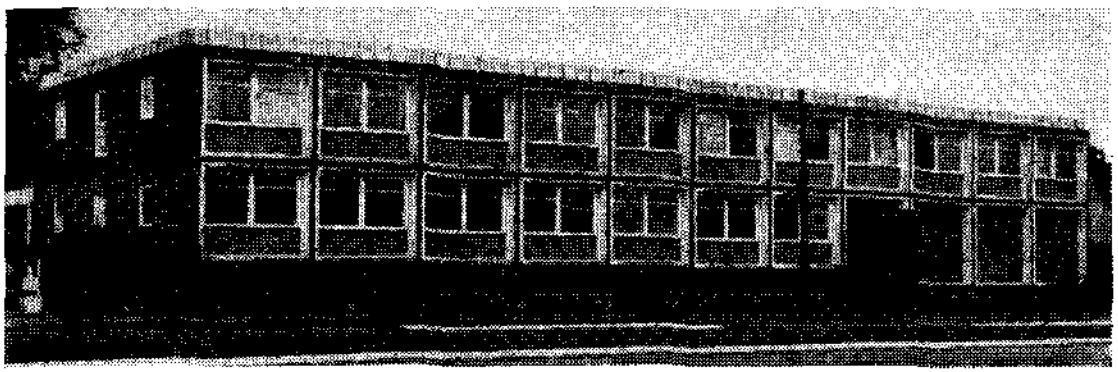
From the office we pass through the large stock and storage room and out through the wing into the printery. It has a W-shaped glass roof, which results in excellent lighting. At present 150,000 copies of *The Watchtower* and *Awake!* are being printed here each month, in addition to handbills, forms, etc.

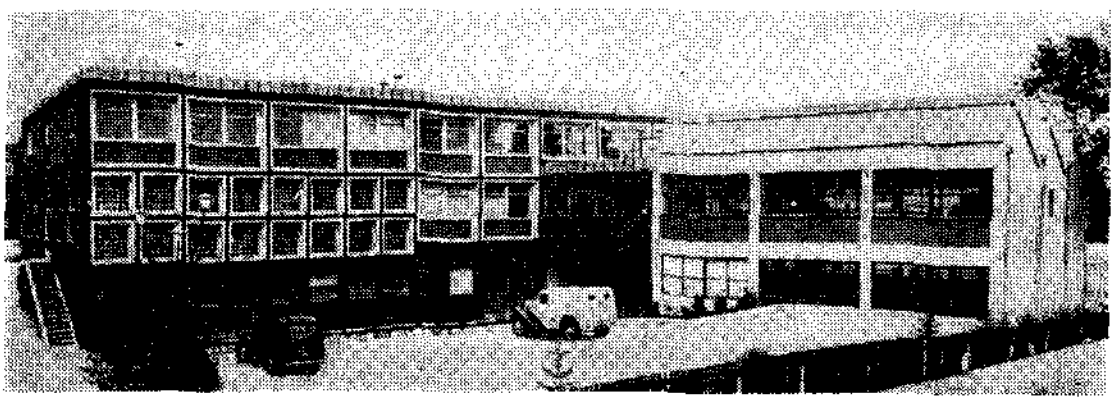
The northern half of the basement under the main building contains the laundry, food storage, kitchen and dining room. The

latter two rooms open out onto a terrace in the back that connects with the driveway. The rest of the basement, under the main building as well as under the wing and printery, serves for storage and stock. The second floor of the main building has twenty commodious rooms, each serving well as living quarters for two persons. These rooms are furnished simply but adequately with furniture made, for the most part, by volunteer workers.

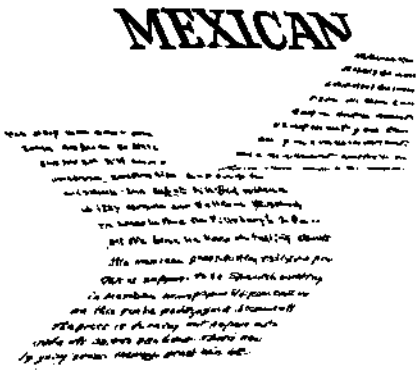
At the dedication of the building on August 31, more than 150 of the 413 present were people from the neighboring community. They heard several representatives of the Society give its history and explain its purpose. The dedication talk was given by the branch overseer, R. E. Abrahamson. Among other things, he showed that the construction of this building was in keeping with the policy of God's servants ever to use the best means available to record and reproduce information concerning Jehovah's will, in order to make it known to others.

Afterward all were conducted on a tour through the building, and during the following week the witnesses in Copenhagen and vicinity were invited to see the completed building, which literally hundreds of them had had a share in constructing. In all, 4,763 took advantage of this invitation. The witnesses of Jehovah in Denmark are happy for the part they have had in making this building necessary by their ministerial activity, as well as for the share they had in supporting the building program with money, material and labor.





Front (above) and rear (below) views of new building housing Danish branch of the Watch Tower Society.



MEXICAN PRESS HITS RELIGIOUS INTOLERANCE

ONE hundred years ago the political constitution of Mexico began to mark a turning point in granting enlarged individual and collective freedoms to people of all social standards. Under this constitution all property of the Catholic Church was secularized. But there have been times when efforts were made to establish other forms of government. One example was during the decade of 1860, when Napoleon III cherished the plan of creating an empire in Mexico under the sovereignty of Maximilian of Austria. This failed, and in 1867 Maximilian was shot. Then came a period of dictatorship, which gave way to the Revolution of 1910. By 1917 the constitution of the country had received some reforms and the state became more powerful. It limited even more the influence of the Catholic Church, giving equal freedom to all law-abiding Christian organizations.

Since 1917 the Mexican government has maintained a program of steady progress, and the results of such a program have especially been apparent during the present government. Today Mexico has more than thirty million inhabitants, and throughout the country there is a notable spirit of greater freedom, which has never before reigned.

Nevertheless, from time to time there is a discordant note. The Catholic clergy try to return to the time when they exercised almost complete control over the people. This is especially noticeable in isolated places. In the large capitals and cities of the country and also in the towns on the United States border the Catholic Church is tolerant because she has no other alternative. But in isolated places her clergy think and sometimes act differently.

For example, in the city of Comitán, Chiapas, near the southern border of this country, toward the end of August, 1957, there was a demonstration of reprehension, which one newspaper labeled as "brutal fanaticism." About two hundred members of La Torre del Vigia de México were preparing to hold their private semiannual assembly. They had rented a centrally located place, but the contract was canceled. Another place was obtained and the contract was also canceled. The assembly date was drawing near, and a person of good will offered his home as a place for holding the assembly. Sufficient chairs and a canvas canopy were obtained, but this person was threatened by some Catholics, who declared that if he permitted the assembly to be held in his home they would set his house on fire. The district servant (the one in charge of directing the assembly) went to the authorities in order to ask for protection and warranty, but, since the whole town was being stirred up, they turned out to be incompetent. They suggested that it would be better to cancel

the assembly, because plans were being made to assassinate them.

Since the federal troops had left for the mountains, and there being no other alternative, the assembly was canceled on Friday, August 30, 1957, at twelve o'clock.

This same day the clergy, using a jeep mounted with sound equipment, announced that there was going to be a manifestation against the "Protestants." Hundreds of handbills were distributed that read: "Today — today — today at 7 sharp this evening great popular manifestation in defense of our Catholic faith and as a demonstration of the Comitanian peoples' repulsion against the Protestant propagandists. Comitanians: For our Most Holy Mother Guadalupe Queen of America, let us defend our faith. Comitán, Chis., August 30, 1957. The commission. Meeting place: San Sebastián Park."

At about seven o'clock that night the churches began to ring the bells steadily and to shoot off firecrackers; the people were summoned by the clergy, who used the sound equipment mounted on the jeep. Immediately, more than five thousand persons gathered for the manifestation. By this time most of the conventioners had left the city, so the mob went to the hotel where the district servant, with his wife and small son of five years of age, stayed. When the mob arrived, the hotel owner showed courage and firmness and did not allow them to take the district servant out of the hotel. The mob intended to murder him, along with those who accompanied him. They threw rocks at the hotel and broke the windows of the cars parked outside. The mob made a deafening noise by striking one rock against another and by shouting. It was a manifestation that the daily *El Heraldo* of Tuxtla Gutiérrez, Chiapas, dated September 4, 1957, called "a noisy wrangling which smacks of an African jungle."

The *Diario Popular* of Tuxtla Gutiérrez, Chiapas, of September 4, 1957, in its main article headlined "Serious Mob of Fanatics in Comitán," described this manifestation in the following manner: "That night it was like this: almost five thousand persons, each one carrying a rock in each hand, passing through the streets of the city striking one rock against the other, and producing an impressive spectacle that made us think very much of the tom-tom of the savage African tribes."

To prevent his wife and small son and others in the hotel from being murdered the district servant left the hotel accompanied by another person. As they were getting into an automobile, the mob saw them and followed them in a jeep to the Guatemalan border, where the district servant and his companion sought refuge in the customhouse.

This clergy-instigated intolerant demonstration was held in defiance of the constitution of the country. In the first place, no religious organization can hold public manifestations; and, in the second place, this action instigated by the clergy was an indication that the Catholic Church has taken it upon herself not to permit other organizations to enjoy the liberty of meeting in assembly. In connection with this it is appropriate to mention that *El Heraldo* of Tuxtla Gutiérrez, Chiapas, dated September 28, 1957, published an article headlined "Subversive Work of Comitán Priest." Among other things, it said that priest Carlos Mandujano expressed himself in this manner in a sermon: "I spit on the Constitution of the Mexican Republic because it is the work of man and not the Creator."

Press Opposed to Fanatical Clergy

The *Diario Popular* of Tuxtla Gutiérrez, Chiapas, of September 5, 1957, sensibly stated in an editorial: "The fanatical Cath-

olic mob promoters showed a very poor sample of their condition as believers, in defending 'their Catholic faith,' using North American gangster methods, preventing the entrance of competitors or running them out from their zones of control through violence.

"The wretched promoters of the mob, of the 30th, in Comitán did a pitiable favor for the Catholic Church, being that they not only showed their ignorance, but fear that their religion would turn out to be weak and empty in comparison with other religions."

Lovers of liberty lamented this pitiable demonstration of fanaticism. The newspaper *Reflejos de Chiapas* of Tuxtla Gutiérrez, Chiapas, in an article of September 9, 1957, showed its love for freedom by saying: "A few days ago in the city of Comitán some Protestants were going to be lynched by fanatical Catholics instigated by priests of the same place, which shows that said priests ignore that in Mexico there is freedom of worship and that one of the commandments of Christ is: 'Thou shalt not kill!'

"That's enough of tolerance, the Government should put the clergy, who have gone beyond their limits, in their place because in Mexico there is room for all religions thanks to the fact that our Constitution is unparalleled in the world as respects human rights."

La Voz Juvenil, a Comitán, Chiapas, daily, dated September 10, 1957, in an article entitled "Catholics or Fanatics," stated: "The fanatics have not only violated our Political Constitution, but also our Christian Doctrine. . . . If we are true Catholics, why don't we disseminate the faith of Christ among the ones we call Protestants? We are too lazy to pick up a catechism or a Bible and go sow our religion among others, as did Saint Peter, Saint John, Saint Matthew, etc., who offered their lives for our religion, but were not fanatics."

On September 2, 1957, one of the special pioneers (full-time servants of the Mexican cultural organization) received an anonymous letter. It is unbelievable that this letter had as its heading "For a free and supreme people" when the contents show just the opposite. Part of this anonymous letter reads: "We highly recommend that you, as quickly as possible, vacate the house that you now occupy . . . because we have made a dangerous plan for you, by which your lives will end up under the ruins of the house which will be destroyed." The letter signs off with this phrase: "The voice of the people is the voice of . . . God."

The daily newspaper of Comitán, Chiapas, of September 15, 1957, called *El Paladin* in its article entitled "Incredible Event, but True, in the Year of the Constitution," made this reasonable observation, saying: "The Comitanian people are Catholic through tradition and have their Catholicism so well rooted that it is completely absurd to think that the work of two, three or more persons with different religious beliefs could have any influence in changing their thoughts or reasoning. For that reason, the public religious action organized by some people who confuse the sound progressive Catholicism with fanaticism could only have demonstrated before these persons, whose rights they tried to trample, that weakness and lack of cohesion exist in Catholicism's ranks, and worse than this, there exists a lack of respect for our fundamental law."

One daily tried to water down the truthfulness of the facts by saying that the activities of the organization attacked had political objectives. This was no doubt done to lessen the great mistake that the Catholic clergy had made. However, the monthly newspaper *El Liberal* of Tuxtla Gutiérrez,

Chiapas, denied this in its September, 1957, issue in its main article headlined "Disgraceful Manifestation of Fanatics."

Part of this article said: "Some of the correspondents for the dailies of this capital (who probably made up part of that African brutal action,' as one commentator called it) have tried to give this matter a political appearance, by saying that 'the purpose of the manifestation was to prevent the unwary from being taken unawares by false promises, . . .' that 'those elements are devoted to organizing political groups for who knows what aim.'

"As far as we are concerned, we consider it a real shame that in our dear State of Chiapas, with a traditionally liberal course of action, . . . such indignant acts are committed such as the one which is cause for this information."

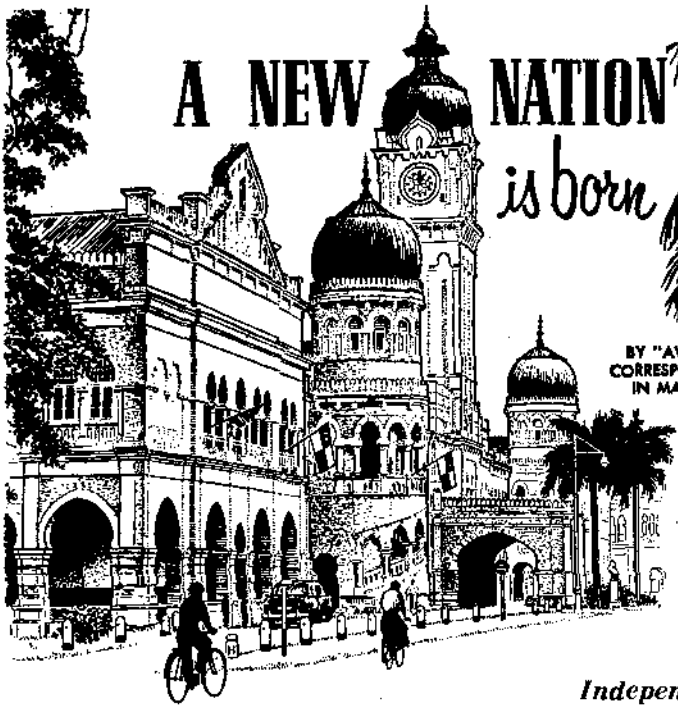
This favorable attitude of the press concerning human rights has received our applause, and it has once more demonstrated to the Catholic clergy that Dark Ages methods can no longer be used and that instead of fighting the truth with violence they should stimulate more study of the Word of God, rather than devote themselves to disturbing public peace. As for Jehovah's witnesses of Mexico, they will continue their educational work of making known the good news of Jehovah's righteous new world to all who will hear, awaiting the time when the "Our Father" prayer is completely fulfilled and eternal peace reigns on this earth, free from intolerance and malice.

It is good to know that there are thousands of persons who defend these precious freedoms, and that attitude affords them the opportunity to accept the greatest of all freedoms: the freedom that leads to eternal life, and that can be obtained by drinking the pure water of the Word of God. Therefore, let all people of good *will, Catholics, Protestants and others,* today more than ever before, heed the words of Jesus: "If you continue in my word, you shall be my disciples indeed. And you shall know the truth: and the truth shall make you free." "But he that shall drink of the water that I will give him, shall not thirst for ever. But the water that I will give him shall become in him a fountain of water, springing up into life everlasting."—John 8:31, 32; 4:13, 14, *Dy.*

HOW SLOTHS DO SURVIVE

In the tropical forests of South and Central America live those strange animals called sloths. They spend almost their whole life hanging upside down in trees. They even sleep, mate and give birth in that position. How do sloths survive in such an outlandish situation? Their equipment explains. The hairs of their fur are filled with tiny pits. In these often grow minute algal plants green in color. This gives the sloth a coat of bright-green camouflage, making it almost invisible as it hangs among the mosses and lichens that festoon its home. Even with camouflage a sloth *needs to keep an eye about him. He needs to gaze in a full circle, in every direction.* Mere position of eyes in the head would not solve his problem. So, fortunately for the sloth, he has a revolving neck—most convenient for looking in every direction. Finally, as if to serve as the crowning feature of this mammal masterpiece, the sloth's hair runs in reverse from its belly to its back. This is just fine for shedding the rain that cascades down through the leaves upon this well-equipped creature with an upside-down existence.

A NEW NATION is born



BY "AWAKE!" CORRESPONDENT IN MALAYA

MERDEKA is an uncommon word outside Malaya. It was also uncommon in Malaya ten years ago. But at 11:45 p.m. on August 30, 1957, 10,000 Malayans assembled on the playing field in front of the municipal buildings in the federal capital, ready to shout *Merdeka!* What does the word mean? It means freedom, independence, and on August 31, 1957, Malaya became a free, independent nation.

After the war Britain continued her rule over Malaya while her neighboring countries of India, Burma and Ceylon received their independence. There was formed a Malayan Union, which was to unite all the states, and there was proposed a common citizenship for all Malayans. The Malays rose up in protest. This move would upset all the treaties and traditions that had been in existence for so long, whereby the Malays and their sultans were given special rights and privileges. In view of this the formation of the United Malay National Organization, a Malay political party, was brought about to protect those rights and privileges. So the country that had no politics and no political parties now entered into the field of politics. Communistic leaders formed the Malayan Communist party and in 1948 went underground, with the objective of setting up a Communist Republic, beginning an armed revolt that became a challenge to the Federated States, and remains so until this day.

Independence

Malaya, however, wanted her independence, and Britain had promised such freedom as soon as the bandit trouble could be quelled. A big step forward was made in this regard under the dynamic leadership of General Sir Gerald Templer. Malaya marched forward and in 1953 a representative committee was appointed to consider the introduction of elections. Elections would be held in 1955. And what a victory! Three political parties had formed an alliance led by a Malay prince, Tengku Abdul Rahman. Alliance candidates won fifty-one of the fifty-two elected seats in the legislative council and the Tengku was appointed chief minister. The ministers in his government were five Malays, three Chinese and one Indian.

True to her promise Britain sent out to Malaya the secretary of state for the colonies, Alan Lennox-Boyd, for discussions with the Malay rulers and the newly elected government on further progress toward self-government. A constitutional confer-

ence was planned for 1956 and following this a commission was appointed to draw up a new constitution. This was known as the Reid Commission, under the leadership of Lord Reid, assisted by another Englishman, one Australian, one Indian and one Pakistani.

They had a big job on their hands, trying to suit everybody, and it was too much to expect that all would be satisfied. The commission recommended a federal form of constitution for the whole country as a single, self-governing unit within the Commonwealth, based on parliamentary democracy. They recommended the safeguarding of the position and prestige of Their Highnesses the sultans as constitutional rulers in their respective states. Also, a paramount ruler (Yang di-Pertuan Agong) for the federation was to be chosen from among the nine sultans. With all the stage set it was only a matter of time and *Merdeka* would be a realization. The date set was August 31, 1957.

However, the Tengku and his ministers, supported by the attorney general, thought it good to change some of the recommendations by the Reid Commission. One outstanding change that brought much comment from sections of the community and the press was that the law courts would not have the final say as to what is constitutionally right on the matter of freedom of speech and assembly, but the government would.

This means, quoting from the Singapore Straits *Times* editorial of August 16, 1957, that the government has the constitutional right to "close down a newspaper although its proprietor and editor have committed no offence that could lead to prosecution in the courts. Ordinary law will give so little protection that some classes of citizens can be bundled on board a boat, their citizenship lost, if the executive decides—without having to prove it—that their speech has shown them to be 'disaffected. The constitution gives the government the right to restrict a citizen's movements, and to compel him to live where the government says he shall live. The government may enforce any restrictions it likes on any political party, and none of these restrictions can be questioned in a court of law. What is there left of the constitutional guarantee of fundamental rights?"

However, the reason given for such a decision is that Malaya is still at war and hence in a state of emergency. But there are fears that these powers may be used wrongfully and to the hurt of some minority sections of the population.

The Ceremonies

At the end of August distinguished personages from all parts of the world came at the invitation of the new nation to witness a ceremony that was to prove colorful and impressive. The British Crown was represented by the duke of Gloucester, who formally handed over the constitutional instrument of independence to the prime minister, which ended the 171 years of British rule over Malaya. This act took place before an audience of 20,000 gathered in the new $2,300,000 Merdeka Sports Stadium, which had been formally declared open the previous day. Now on this Independence Day the many foreign and colonial representatives in their full dress uniforms, together with the nine Malay rulers dressed in their rich Malay costumes, presented a colorful scene. Behind each ruler stood a servant holding a yellow umbrella, the royal color for Malay rulers.

Following the proclamation of independence the paramount ruler was installed at a private ceremony, as the public installation was not to take place for two days. The one appointed as paramount ruler is the Yang di-Pertuan Besar of Negri Sem-

bilan, who has been that state's ruler for twenty-three years. It is in this state, which is one of the most progressive of all the Malay States, that the matriarchal system exists as part of its law. Here the woman owns the land and is master in her own house.

At the installation of the paramount ruler and his consort, the 700 invited guests witnessed another occasion of much pageantry with a blending of ancient and modern Malay worlds, which culminated at the moment the paramount ruler unsheathed the beautiful gold *Kris* (sword) of State and kissed the blade, showing acceptance of the office. Then, holding the *kris* in his left hand, the new monarch uttered the oath of the Islam religion: "Wallahi, Wabillahi, Watallahi," thereby swearing to uphold the Islamic religion together with law and order in the new nation.

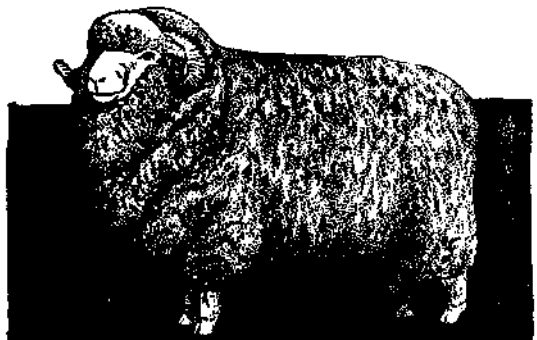
The next day the ministers of the cabinet were sworn in. The "father" of *Merdeka* now was prime minister. But such a political setup is rather unique. Nowhere in the world is such a political system in operation. It is a type of monarchy, yet not completely so. The *agong* is the sovereign rule, then each of the nine states of the federation has a sultan. The other two states of the eleven do not have a sultan, but have a governor and a chief minister. A democratic method of government is in operation with elected members. Many people had been happy to throw off the colonial yoke, but now it has been replaced by a system equally weighted down with tradition.

Among the many congratulatory messages that flowed into the nation from all parts of the world was included one from the pope. This message was conveyed by a special messenger, who delivered it in person. Although Islam had been proclaimed as the state religion, all religions were giving their support to the proclamation by conducting special services. Roman Catholic church bells rang for five minutes. The Church of England bishop preached a special "Merdeka" sermon. Buddhist temples held prayers and thanksgiving services throughout the day, and at the time of handing over the constitutional instrument temple bells rang for fifteen minutes. The Hindu prayers were to be continuous from 8 a.m. to 10 p.m. on Independence Day. All these prayers offered up were for the peace and prosperity of the newborn nation and its leaders. Although it has been written into the constitution that all religions have the right to practice their worship, yet it remains to be seen if their word holds good in the future.

Following on the opening of parliament the prime minister outlined a new program that would be put into effect to induce the Communist jungle fighters to lay down their arms. With the nation now independent the Communists are no longer fighting colonial masters but are a threat to the people of the free nation. So the terrorists were given until the end of the year to surrender. They will be immune from prosecution and will have every opportunity to regain their place in society or they can choose to be repatriated to China with their families, without being subject to interrogation or investigation. Leaflets to the number of 12,000,000 are being scattered over the jungles by the RAF.

On September 5 the Security Council of the United Nations met to consider the application of Malaya into the United Nations and voted unanimously that the nation become the eighty-second member. This was confirmed by the General Assembly on September 17.

THE MERINO—KING OF WOOLLIES



BY "AWAKE!" CORRESPONDENT IN HONG KONG

TO THE city dweller sheep are just sheep —they all seem to look alike. But in reality there is an amazing diversity in the species. *Wild sheep, untamed by man,* still roam in rocky fastnesses of high mountain ranges. Of those that have camped by man's door over the ages, hosts of domestic varieties have been propagated; some for their yield of wool, some for their succulent mutton, some even for their fat. Even in an immense well-bred flock, where *all animals appear to be identical,* to the trained eye of the shepherd no two are exactly alike.

¶ When it comes to producing wool of fineness and high quality, pride of place must go to a famous breed of sheep called merino. The merino is rightly hailed as "King of Woollies." *The world's bulk supply of fine wool is from* merino sheep or from breeds tinctured with merino blood.

¶ What is it about the merino that puts it so far in the lead of all wool producers? Let us go with a flockmaster and examine one of his mature rams—one used to being handled and exhibited at sheep shows. *This majestic animal* stands square and compact, even though he carries an oversized coat that falls in apron-like folds around neck and front. Except for a part of the face and extremities of the legs he is wool from poll to tail. Large curving horns spring from the noble head. The exposed part of the face is covered *with silky smooth* hair. He is a picture of masculinity.

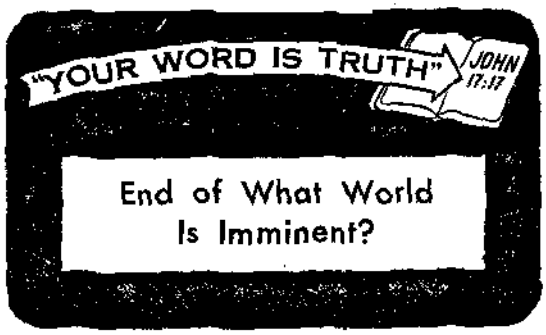
¶ The flockmaster bends over the shoulder of the ram, places his two hands flat on the wool in a position just over the heart and deftly parts the fleece. Amazing! There opens up a dense pearly cleft of tightly packed fiber. Look closer and see the delicate even crimp or wave that extends the length of every individual filament, giving it that yielding elastic quality that characterizes fine merino wool. Feel the delicately soft texture; your fingers will glisten with the natural oil miraculously supplied for the healthful protection of the staple, which oil is the basis of lanolin now widely used in beauty treatment.

¶ One marvels how the pink skin can nurture the tiny pores that support myriads of identical gossamer fine threads growing so closely as to stand out squarely in a self-supporting pile, 50,000 fibers to the square inch. At such a sight one can agree with the description of one merino lover who, in singing the praises of the breed, calls the wool 'beautifully fine and even with such exquisite downiness of touch that all other wools seem base beside it.'

¶ By ingenious experiments in selective breeding hosts of varieties have appeared, suited to different latitudes and conditions, but all retaining the unmistakable merino look. To grow wool of superfine quality requires pasturage and a climate to match; on the other hand, a *sturdier-framed type grows a less fine wool* in arid regions of sparse vegetation.

¶ At times breeding types have become a fad. At one time the craze to breed finer and finer merino wool produced a strain that was just one dark mass of folds and wrinkles, most difficult to shear and a problem in animal husbandry. Especially is this so in hot climates, where blowflies find ideal conditions in sweaty recesses to raise their ruinous progeny. The tendency in breeding today is to keep the body plain and free from wrinkles but retain ample folds around the neck.

¶ As well as being a wonderful wool producer the merino has other good qualities: the breed is very docile and does not require elaborate fencing to hold it in bounds. It can thrive in dry areas where water holes are far apart. How apt the likeness of good-will people to *sheep, especially merino sheep—docile, not* hard to manage, staying together and feeding together, yielding abundantly and gladly, going a long way to drink deep of the life-sustaining water of the Word of God!



RECENT scientific developments have brought the grim possibility of world destruction ever closer to the senses of mankind. On October 9, 1957, the Federation of American Scientists, an organization consisting of some 2,000 scientists and engineers, appealed for an immediate world ban on the testing of space weapons. It warned that otherwise "an era of push-button mass destruction will soon be upon us."

Throughout the earth today there is a growing fear of another world war, the outcome of which is beyond the imagination of man to predict. Nuclear explosions with terror and destruction are visualized as raining down from outer space. The remaining earth is described as a scarred, wasted ball devoid of all life. The destiny of our earth, as painted for us by war lords, is too terrifying to contemplate. On the other hand, when we consider this matter from the Bible's viewpoint we get an entirely different and an immeasurably more hopeful picture of the future.

For example, the Bible unmistakably assures us that our earth will stand forever. It says: "A generation is going and a generation is coming, but the earth is standing even to time indefinite." King David speaks of God building his "sanctuary just like the heights, like the earth that he has founded to time indefinite"; for as the *Authorized Version* says: "Like the earth which he hath established for ever." At Psalm 104:5 we read: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever." We have God's word that assures us that our earthly globe will never be destroyed.—Eccl. 1:4; Ps. 78:69.

Our earth is therefore secure. But what about mankind on it? Do we have any assurance of his preservation? All will agree that the earth without man would be a terrible waste. Still, the possibility of that happening is vividly before us. Will God allow selfish world leaders to destroy man off the face of the earth? What answer does the Bible give?

The Bible is very direct in its reply. It assures us that that will never happen. Note what God has to say: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited." "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 45:18; 55:10, 11, *AS*.

In the above words Jehovah proclaims his irrevocable purpose to have this earth inhabited; then with a promise he assures us that his word will not return to him void, but that it will accomplish his purpose. Instead of men ruining the earth, Jehovah says that he will "bring to ruin those ruining the earth." It is unthinkable that man should thwart God's purposes. —Rev. 11:18.

End of the World

"But doesn't the Bible speak of the end of the world?" some inquire. "Perhaps God

will allow man to destroy himself." For God to do this would mean that he would have to deny himself, deny everything he has promised and said about the earth and its ultimate end. This God cannot do. Of himself he says: "For I, Jehovah, change not." His servant Paul wrote: "It is impossible for God to lie." "He remains faithful, for he cannot deny himself." Jehovah *is forever* reliable, dependable and true. For that reason it becomes doubly unthinkable that God should allow man to destroy himself and this earth.—Mal. 3:6, *AS;* Heb. 6:18; 2 Tim. 2:13; Titus 1:2.

According to the *Authorized Version,* Jesus spoke about "the end of the world" several times during his ministry. Because of Jehovah's irrefutable declarations concerning the earth, we know that Jesus could not have meant the end or the destruction of our earth when he spoke of the end of the world. If not of our earth, what, then, was Jesus speaking about? What is the world that is to come to an end?—Matt. 13:39, 40; 24:3, *AV.*

The word that the apostle Matthew used when quoting Jesus is *aión.* We get our English word *aeon,* or *eon,* from it, which word means an indefinitely long period of time or an age. From this, however, we are not to conclude that by the word that Jesus used he meant that just a period of time *uncertain as to length* was to come to an end. The thing that Jesus was stressing was the change in conditions, the change in the system of things, and not the mere ending of a period of time.

For example, at Ephesians 2:2 (*AV*), the apostle Paul speaks of *aión* as the "course" of this world, saying: "In time past ye *walked according to the course* [*aión*] of this world, according to the prince of the power of the air." This course was influenced by Satan the Devil.

For certain, Paul does not refer to an indefinite space of time when he writes at Galatians 1:3, 4 (*AV*): "Our Lord Jesus Christ . . . gave himself for our sins, that he might deliver us from *this* present evil world [*aión*], according to the will of God." He must have been referring to the Christians' deliverance from the course or system of things, because they were certainly not taken out of that space or period of time, for we are still living in it.

The *New World Translation* clears away all misunderstanding by accurately translating the word *aión,* not by the word "world," but by the unmistakable phrase "system of things." So the world that Jesus spoke of as coming to an end is clearly seen to be, not our planet, but the wicked corrupt system of things on the earth, *which mankind has known since the days* of Noah. The end of this wicked system means the end of Satan the Devil and all his supporters. It means the end of all wicked governments, all tyranny, oppression, poverty, ignorance and misery brought about by such systems.—Eph. 2:2; Gal. 1:3, 4.

When this wicked world or system of things ends in the war of Armageddon there will be survivors who will enjoy the new world to follow. It will be a world of righteousness. Survivors into that new world are told that God " 'will wipe out every tear from their eyes, and death will *be no more, neither will mourning nor* outcry nor pain be any more. The former things have passed away.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are trustworthy and true.' "—Rev. 21:1-5; 2 Pet. 3:13.

So, when properly understood, the end of the world is not something that the righteous man dreads, but he looks forward to it. He knows it means the end of woes and the beginning of a new world of life and peace for all obedient mankind.

Lebanon

BECAUSE of Lebanon's natural beauty and towering mountains it has often been referred to by tourists as the "Switzerland of the Middle East." This little country is only 120 miles long and thirty-three miles wide, yet hundreds of thousands of tourists come here each year.

In Beirut, the capital of Lebanon, the Watch Tower Society maintains a branch office. Its duties are those of directing the missionary work of Jehovah's witnesses throughout the Middle East countries of Lebanon, Syria, Kingdom of the Jordan, Iraq, Saudi Arabia, Kuwait and Qatar.

Jehovah's witnesses are not newcomers to Lebanon. They have been in the country since 1925. At that time a Lebanese American became interested in the great preaching work of Jehovah's witnesses in Brooklyn, New York, and carried the message back to his people in Tripoli, Lebanon, where the first congregation of Jehovah's witnesses in Lebanon was established almost twenty years ago. But it was only during the last few years, when a number of missionaries of the Watch Tower Society were sent to Lebanon, that the work has increased considerably.

In 1949 there were about seventy-five of Jehovah's witnesses that were engaging actively each month in the preaching of the good news of God's kingdom from house to house. But now in Lebanon alone there are upward of four hundred, with over two hundred others scattered throughout the other countries under the Lebanese branch office. A lawyer arguing for civil marriage here gave as argumentation the fact that Jehovah's witnesses were the fastest-growing religion in Lebanon.

There are many different religious sects in Lebanon, half being Christian and the other half non-Christian. The Christians are divided into Catholics, Maronites, Protestants and Orthodox. Whereas the non-Christians or Moslems are divided into Druseans, Shiites, Sunnites and Matwalians. Jehovah's witnesses, however, call on every home, as they carry a message of hope and comfort to all people.

Here in the East the preaching work is quite different from that in Western nations. While calling from door to door it is the custom first to ask permission to come inside for a visit. If the householder is not busy the caller is invited in. After comfortably seating himself he then introduces himself and explains the purpose of his visit.

Most of the people have a great deal of time and are accustomed to sit and visit for long periods of time; so most of them are willing to discuss religion for as long as you have time. During these discussions, or even if it is only a brief visit, at almost every home it is the custom of the householder to serve a cup of Turkish coffee or some sweets. This is done as an expression of their hospitality, whether the householder is interested or not.

Because the people are mixed, Moslems and Christians, the work of preaching is usually done in twos, with a man and a woman working together whenever possible. This arrangement is the most successful when calling on the Moslems, since it is their custom that if the man of the house is not at home the woman of the house

cannot receive a man. However, in this way the woman may go in and give the witness to the woman in the house while the man waits outside.

While in many instances the man must wait outside, not even being allowed to see the faces of the women inside, still the Moslems are courteous. So it is not uncommon that while he is standing outside a hand appears through the door offering him a chair to sit on and rest, and a little while later the same hand reappears offering him a cup of Turkish coffee.

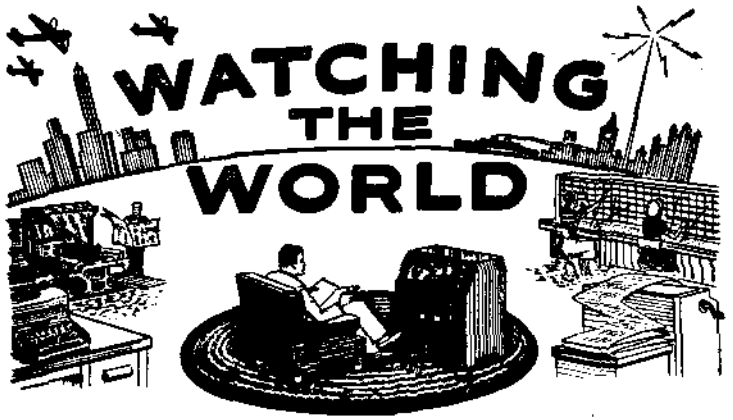
A wide variety of people are contacted as people from all over the Middle East flock to the coolness of Lebanon's mountains. A large number of these are Moslems coming from Moslem countries, where Christian missionary activity is next to impossible. So while they are in Lebanon many of these have come to hear about Christ and his kingdom. They obtain Bible publications and carry them back with them when they return to their home countries. Even some from Mecca, the holy city of Islam, where no Christian is ever allowed to set foot, have taken literature back with them.

In this way ministers of Jehovah's witnesses have talked to Arab princes, Moslem sheiks and diplomats. Many of them have expressed appreciation and admiration for the work Jehovah's witnesses are doing and have readily obtained Bible literature. Lebanon has proved to be an open door through which the message of Christ's kingdom sounds forth to the Moslems of the Middle East.

Aliens Please Notice

The Department of Justice has once again announced that January is Alien Address Report month. We would like to remind our many readers who are not citizens that the law requires them to report their addresses during the month of January. The Immigration and Naturalization Service has provided a very simple method for all aliens to comply with the law. All an alien has to do is go to any post office or immigration office where he will obtain an address report card. The form number is I-53. You fill this card out, sign your name and the date and leave it with the clerk. That's really all there is to it and by so doing you will have complied with the law. Our readers who are citizens can help their government by reminding their friends and relatives who are aliens to report their addresses. Remember, January is the time, your local immigration or post office the place.

- Why the truth is not popular? P. 4, ¶1.
- Why Christendom suffers from a spiritual famine? P. 6, ¶5.
- What happens when a man permits a woman to dominate the home? P. 11, ¶3.
- Why so many American soldiers are taking Oriental wives? P. 12, ¶6.
- What are two basic causes of the water shortage that now threatens the United States? P. 13, ¶4.
- How a mob was agitated till it wanted to kill a minister and his family? P. 18, ¶3.
- How some Mexican Catholic priests brought unfavorable comment upon their church? P. 19, ¶1.
- Why Malayans love "Merdeka"? P. 21, ¶1.
- Why the merino sheep is called "King of Woollies"? P. 24, ¶2.
- What assurances we have that the earth will never be destroyed? P. 25, ¶3.
- What Jesus meant when he spoke about the end of the world? P. 26, ¶5.



Closing the Missile Gap

◈ Not since the war years has there been so much activity in Washington as there is today. With it all, there is the sense of urgency. The whole defense arrangement is undergoing a tremendous change-over. The rocket and missile projects are speeded up. There is talk of increased defense spending. Some $42 billion a year are spent now on security, yet the nation has never felt quite so insecure as it does now. A $65-million missile base is scheduled to go up near Cheyenne, Wyoming. The antiballistic missile weapon is being pushed to the fore. U.S. air force officials said that it would take about $6 billion to develop the weapon by 1961. How far behind the Soviet Union is the U.S.? Experts say it will take between two to five years to close the gap.

Billions for Ballistics—None for Bre

◈ The Russians may not have sufficient food for their stomachs, or shoes for their feet, or a roof over their heads, but they do have missiles and plenty of them. Why they do not have a few more comforts for themselves is perhaps revealed to us in Joe Adamov's report on the high cost of scientific research in the Soviet Union. This Moscow Radio correspondent said that during 1956 the Soviet Union spent more than 30 billion rubles on scientific research, which would be about $7.5 billion at the official exchange rate. More than 47 billion rubles were spent on the development of science between the years 1946 and 1951, according to Adamov. The Russian earns, on an average, about 800 rubles a month. The official exchange rate is four rubles to the dollar. How does this compare with U.S. spending? During a twelve-month period (1953-1954) the U.S. spent approximately $5,370,000,000 on research, and not all of this went to the military. Professor John Turkevich of Princeton University described Soviet spending as a "very impressive amount for the much smaller Soviet economy." So that might explain why the common man of Russia has to do without.

Invitation to Missile Match

◈ Communist party chief Nikita S. Khrushchev boasted (11/15) of Soviet superiority in the field of rockets and missiles. If the U.S. does not believe the Soviet claims, Khrushchev said, "let's have a peaceful rocket contest just like a rifle-shooting match and they'll see for themselves." The Russian leader said that the Soviet Union would never start a war, that the prospects for continued peace are "not bad" and that in case of war Europe "might become a veritable cemetery." He warned that the next world war would be fought on the American continent, "which can be reached by our rockets," he asserted. U.S. Secretary of Defense Neil H. McElroy acknowledged (11/15) that the Russians were ahead of the U.S. in the satellite and missile field. Instead of a rocket-shooting match, the New York *Times* (11/18) editorially suggested "a public comparison of the standards of living, leisure and freedom enjoyed by the people in the Soviet Union as against those of the United States. Khrushchev is not anxious to submit to that kind of comparison, for obvious reasons.

Beyond Earth's Grip

◈ No longer is it true that what goes up must come down. We are living in a strange era when things go up and up and up and do not come down—ever! The first known escapees from earth are a couple of aluminum fragments, the size of small ball bearings. The U.S. air force announced (11/22) that it had fired these tiny pellets into outer space, that they escaped gravitational pull and sped away into interplanetary regions. They will perhaps end their journey in the sun some 93 million miles away from the earth. The feat is nowhere near what the Soviets performed with the launching of their two earth satellites, but it is an extraordinary accomplishment, nevertheless.

The Communist Manifesto

◈ The largest gathering of its kind in recent years took place in Moscow, November 14 to 16. Here in the shadow of the Kremlin Communist leaders, who claimed to speak for 950 million people, met to discuss mutual problems and pol-

icies. At the close of the meeting a manifesto was issued (11/22), which was themed peace, prosperity and progress. It endorsed every major foreign policy proposal of the Soviet Union. The communiqué called for unity of all forces that oppose capitalism and imperialism. It forecast the fall of capitalism and the ultimate triumph of Communism. The Soviet Union and eleven other Communist nations signed the important document. Yugoslavia refused to sign the policy document, but joined in approval of the peace manifesto.

Belgrade, Moscow Disagree

◈ Yugoslavia was the only Communist country that took part in the November 14-16 talks in Moscow that refused to sign the formal statement of policy. The reason Yugoslavia did not sign with the rest of the Communist nations is briefly given by ambassador Veljko Micunovic. He said: "You must read the declaration carefully and you will see why we did not agree." Because Yugoslavia did not agree with some of the "vast distortions" contained in the Communist parties' statement, it refused to sign. The ambassador did not say on what points the Yugoslavs disagreed. The U.S. State Department said the declaration blamed all the world's ills on the capitalists and imperialists, including the danger of war, oppression of workers and opposition to independence in underdeveloped areas. Belgrade's unwillingness to go along with the other Communist governments was taken by foreign diplomats in Washington as an encouraging sign.

U.S. Calls Manifesto Threat

◈ From its beginning the aim of Communism has been world domination. As the Red leaders emerged from the recent huddle in Moscow, their struggle for world domination became more apparent than ever. Washington found reason to blast the Soviet aims and derided the twisted concepts of the Communist manifesto. A statement from the U.S. State Department said that the Red document on one hand spoke "of democratic rights and on the other of the dictatorship of the proletariat. Inside the Soviet bloc the objective is to suppress national feeling under a slogan of a fight against bourgeois nationalism. Outside the bloc the aim is to whip up national feelings in a so-called liberation struggle." U.S. Vice-President Richard M. Nixon said the Red peace manifesto meant that the Soviets "have reaffirmed their ultimate goal of world domination by nonmilitary means if possible, by war if necessary." Nixon declared that it would be foolhardy for the free world to close its eyes to the statement, "because this document warns us in advance, at a time when we are thinking primarily of defending ourselves against the increased military potential the Soviet Union will have in the future, that the men in the Kremlin are launching right now a massive nonmilitary offensive aimed at the overthrow of all free government."

Futile to Talk with Soviets

◈ Top officials of the Soviet world have been pressing the West for high-level talks. The West has turned all such proposals down, seeing no possibilities for good fruit from such an effort. That was also the opinion of George F. Kennan, professor of history at the Institute for Advanced Study at Princeton. He said: "There is nothing that could be said to the Soviet leaders in the space of a few days that would change their strangely corrupted mentality." He declared that they had a reputation for being able to use falsehood as a deliberate weapon of policy. He warned that the West would err seriously if it were to dismiss Soviet falsehoods as "just propaganda." Because, he said, there are Russians that believe some of the fantastic claims they make.

Drive on Africa

◈ Since Egypt seized control of the Suez Canal, Egyptian assets in the U.S. were frozen. Recently about a fourth of the $40,000,000 frozen sum was quietly released. The U.S. State Department said (11/20) that Egypt had also received a $600,000 lump from the U.S. to help in their rural development. Does this mean that relations have improved between Washington and Cairo? Officials say not necessarily so. It is part of the strategy to keep Communists out of Africa. The Soviet Union has been increasing its foothold on the African continent. In recent years it has made substantial gains notably in Egypt and Syria and to a lesser extent in the Sudan. On November 19 two Soviet representatives arrived in Ghana for negotiations looking forward to trade and possibly to diplomatic ties. That same day the Soviet Union agreed to provide Egypt, in the form of a loan, with $175,000,000 at the official rate in economic aid. No mention of interest was made and Egypt said the loan was given without any strings attached. The West viewed the loan as a major development in the Kremlin's bid to draw Egypt into its orbit politically, economically and militarily.

Tunisian Arms Cause Row

◈ Tunisia became the center of a controversy that involved Britain, France and the U.S. In fact, the bickering became so hot that it threatened the unity of the North Atlantic Treaty Organization. The U.S. and Britain said they intended to ship some 1,500 rifles and 50,000 rounds of ammunition to Tunisia. This aroused the

French. They accused the U.S. and Britain of recklessly risking passage of their arms shipments from Tunisia to the Algerian rebels. The U.S. is confronted with the fact that if the West does not supply the weapons the Russians will. And if they do, they will most likely gain a foothold in Tunisia. The U.S. is obviously concerned and wants to avoid this at all costs. British Prime Minister Harold Macmillan hurried to Paris, where he had two days with French officials endeavoring to reach some common agreement. Macmillan managed to placate French fears without making any precise commitments.

Eisenhower Suffered Stroke

◈ After President Eisenhower returned (11/25) from the Washington airport where he welcomed Morocco's King Mohammed V, he said he felt chilled and went to bed early. It was revealed (11/26) that the president had suffered "an occlusion" or closure of a small artery in the brain, which impaired his speech. But the condition was mild and was expected to be transitory in nature. Brain specialists were summoned and prospects for his recovery were called "excellent."

Filipinos Pick Garcia

◈ The 61-year-old statesman of the Philippine Nationalist party, Carlos P. Garcia, was elected (11/12) to a full four-year term as president. Garcia became president of the republic when President Ramón Magsaysay was killed in a plane crash last March. His running mate in this election, José Laurel, Jr., however, was defeated. Liberal Diosdado Macapagal was chosen vice-president. Garcia said (11/18) that there would be no major changes, that the nation's foreign policy will be "to maintain close relations with the United States and shy away from the Communists."

Girard Found Guilty but Freed

◈ William S. Girard, 22-year-old U.S. army specialist third class, while guarding a machine gun in Japan, fired a grenade launcher at a group of "trespassing Japanese metal scavengers" and killed Mme. Naka Sakai, a mother of six. This shot was heard around the world. It involved U.S. and Japanese authorities, including J. F. Dulles, President Eisenhower and the Supreme Court of the U.S. The trial opened in Maebashi, August 26, before a three-judge district court. The court found Girard guilty (11/19), sentenced him to three years in prison, but suspended the sentence. There was no comment from the army. The total cost of the trial was estimated to have been between $100,000 and $150,000.

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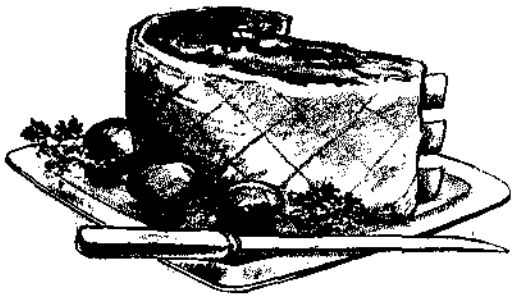

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Awake!

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JANUARY 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" *has no* fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by *political* ambitions or obligations; it is unhampered by advertisers whose toes *must not be trodden on; it is unprejudiced by traditional creeds. This journal* keeps itself free that it may speak freely to you. But it does not abuse its freedom. *It maintains integrity to truth.*

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,600,000 — Five cents a copy

"Awake!" *is published in the following 17 languages:*
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, *London W. 2*	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances should be sent to office in your country in compliance with regulations to guarantee *safe delivery* of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are *here stated in local currency.* Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your *old as well as new address.*

Entered as second-class matter at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures.
When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXIX Brooklyn, N. Y., January 22, 1958 Number 2

The Age of Deception

MANY a shopper has been stopped by the tempting appearance of a box of large, luscious berries sitting on a fruit stand. But when he arrived home with the box he found its appearance was deceiving. Instead of being filled with large berries it was filled with small ones, with only a sprinkling of large berries over the top. It was not what it had appeared to be.

This box of berries illustrates the age we live in. It is an age of deception. It is an age that puts emphasis on outward appearances; and those appearances, more often than not, cover contrary facts. Deception exists from the market place to the political circle and from the home to the church. Everywhere a person turns he is confronted with it.

In newspapers and magazines, on billboards and posters, on radio and television, deception hides in advertisements to trip the unwary. Advertisers create illusionary impressions of the products they sell.

Many merchants will advertise a sale on certain items that appears to be a real saving. But here again appearances are deceiving. Instead of offering the items from their standard stock at a lower price they buy a special stock of cheaply made goods and put these out during the sale. What people thought was a bargain was no bargain at all.

Deception is not difficult in mechanical and electrical products. People are generally ignorant of what to look for. Such products can appear of good quality outside but lack it inside.

Politics is little different from the business world. It too has deception as a close companion. Many political leaders put on the appearance of being keenly interested in the people's welfare when in actual fact they are interested in only their own.

Governmental rulers feed their people propaganda in order to mold public thinking into a pattern they approve. The propaganda is not truthful facts but rather half-truths, distortions and downright lies.

Many wealthy men have also used deception to their own advantage. They put on the appearance of being interested in helping humanity. They give large sums of money for establishing research foundations, hospitals, libraries and other public projects. People speak well of them, little realizing the real motives behind it all. It is not love for humanity that moves such men but love for themselves. They want favorable publicity, public esteem

and their names perpetuated by the buildings and organizations they financed.

Some of these men operate businesses that produce products that are injurious to human health and even destructive of life. Does this not prove false their claims of having the welfare of humanity close to their hearts? If the foreign investments of those men were endangered they would not hesitate to pressure a nation into war to protect them. What these men appear to be is not what they actually are.

The same can be said of many individuals among the common people. They are oftentimes the ones who are well spoken of by their fellow church members and are respected in the community as good Christians. Yet in many ways they violate the laws of God. Some readily lie when it is to their advantage to do so. They will even teach their children to lie by sending them to the door to tell an unwelcomed visitor that they are not home. Others are guilty of stealing from their employers, while others commit immoral acts. Then there are those who hate others because of racial or religious differences, even though Christ said to 'love your neighbor as yourself.' People who violate these Scriptural laws are not Christians.

They are like buildings that have a beautiful outward appearance but inside are dirty, disorderly and weakly built. Jesus used this comparison when speaking about the religious leaders of his day, who appeared outwardly to be what they were not. "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness." —Matt. 23:27, 28.

Christendom is overrun with people like those scribes and Pharisees. They violate God's laws in their everyday living while at the same time claiming to serve him. While their appearance of being Christian may deceive other people it does not deceive God. "For not the way man sees [is the way God sees], because mere man sees what appears to the eyes, but, as for Jehovah, he sees what the heart is." —1 Sam. 16:7.

The outward appearance of piety put on by religious leaders in this twentieth century can be just as deceiving as it was with the religious leaders of the first century. Contrary to popular belief a religious garment does not signify a godly man under that garment. If it did, why have so many of such men violated God's laws by being friends of the world, by blessing wars and weapons of war, by adopting paganisms and by persecuting Christians who educate people in the Bible, having them assaulted by mobs, beaten and thrown into prison? Religious men with an appearance of piety were also the ones who had multitudes fiendishly tortured during the Inquisition. True godliness is more than a religious garment and a pious smile.

The actions of such persons reflect the personality of the invisible ruler of this world, who puts on the appearance of being an "angel of light." "It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness." (2 Cor. 11:14, 15) These false ministers use every possible means to impress people through appearances, but not so with God's true servants. They have no distinguishing dress or exalting titles. They move quietly among the people, building up knowledge and faith in God's Word as well as hope in the promised kingdom. That kingdom is mankind's only hope for a righteous world free from every form of deception.

Facing THE FUTURE without fear

Fear has been both a friend and an enemy of man since the garden of Eden. Today, however, it is taking a shocking toll in physical and emotional health and happiness. What is the cause of fear? How can mankind face the future without it?

PEOPLE the world over are living in a period of intense anxiety and fear of the future. The free fear enslavement. The enslaved fear annihilation. The capitalists fear the Communists. The Communists fear the capitalists. The rich fear an economic upheaval. The poor fear a depression. There are the constant tensions and fears of push-button warfare with rockets and missiles using atomic and hydrogen warheads, the fears of producing a Frankenstein monster in the form of automation, the fears of epidemics of new diseases, the fears of growing old, of being alone and of death. Combine all these fears and perhaps only then can you appreciate the impact of fear and anxiety in our day-to-day existence.

Carefully placed posters point an ominous finger at you to remind you that "one out of five will die of cancer," that "one out of every 10 persons in the nation is suffering from mental ailment," that tuberculosis, heart disease and arthritis are out to get you, and if they fail, some reckless driver or psychopath will. Everywhere people are being shocked into destructive anxiety. Yet, in the presence of this universal tension and discomfort, you are told to "stop worrying; relax and forget it!" But how?

It does no good to tell one not to fear, because fear is real. It is a part of everyday life. Evil and pain are realities. Sorrow and death and the horrors of war are real. The memories of the atrocities of Hitler, Mussolini and Stalin are real. The reported crimes of Dachau, Buchenwald, Bergen-Belsen and other infamous concentration camps, notorious for their revolting, sadistic brutality and fiendishness, are real. The atomic-leveled cities of Hiroshima and Nagasaki, the war-maimed bodies of men, women and children, the gouged-out buildings and ruined villages of England, Europe, Africa and Asia all unite to testify of the reality of fear making this an age of fear.

Today tensions have mounted to such an unbearable crisis that the world is at the breaking point. Reaction in the West to recent Russian scientific advances was one of hysteria. There was panicky thinking in high and low places of government, a frenetic rush into moon-making, rocket and missile launching. Statesmen tried desperately to steady the rattled nerves of the people, assuring them that there was "no need for panic." President Eisenhower did

his best to calm the nation, stating that he saw no "reason to grow hysterical," that his apprehensions have not been raised "one iota" over Russian successes. But many wondered whether the president himself was not whistling in the dark to keep his own nerves from cracking.

Everywhere fear and despair fill the minds of thoughtful men. *U.S. News & World Report* said editorially: "Wherever one turns, fear is uppermost. Many governments are afraid of each other. Alliances and counter-alliances are the order of the day.... What is the answer to it all?" Adlai E. Stevenson, former United States Democratic presidential candidate, asks: Why "have we of late grown afraid of ourselves? Why have we of late acted as though the whole of this nation is a security risk? Why do you suppose we have given in to the bleatings of those who insist that it is dangerous for a man to have an idea? Why do we talk of saving ourselves by committing suicide? . . . What's the matter with us anyhow? The usual diagnosis is ignorance and fear."

Cause of Fear

Who is responsible for the growing tension and apprehension in the world? What are the causes of world fears? How will it all end?

According to Emerson, "fear always springs from ignorance." Virgil wrote: "Fear is the proof of a degenerate mind." David Lawrence said: "Fear emerges from the presence in the world of evil rulers who control hundreds of millions of people and can order them into war." This seems to support the Bible principle: "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh." (Prov. 29:2) Wicked systems are based on repression and fear. And no one can vouch for the actions of madmen. Stevenson declared: "Ignorance begets fear."

He went on to say that he wondered if all the nation's alarming concerns were not surface symptoms of a moral and human crisis. "In spite of our devotion to the ideas of religious and secular humanism," he said, "I wonder if we are in danger of falling into a spirit of materialism in which the aim of life is a never-ending increase of material comfort, and the result a moral and religious vacuum. Is this leading, as lack of faith always must, to a deep sense of insecurity and a deterioration of reason?" While the world ponders the cause of fear, saber-and-missile-rattling rulers keep the people in a constant lather of fear and trepidation.

"Ignorance begets fear," say statesmen. But is not ours an enlightened civilization? What knowledge do the fearful nations lack? Where and how can it be acquired?

Once a Free World

Only once in the history of the earth was mankind completely free from fear. That was in Eden, the garden of God. The Bible tells us that that was a world without fear. In Eden Adam and his wife Eve enjoyed perfection, prosperity and a harmonious relationship with God. There was nothing to fear. Fear arose when the human pair listened to the falsehoods of a fallen cherub and transgressed God's righteous law. When called into question about his wrongdoing Adam said to God: "I heard your voice in the garden, but I was afraid." This is the first record of fear. Fear, therefore, is closely related with one's conscience and his relationship with God. Obedience to God's law and a harmonious relationship with God mean security, peace and freedom. Disobedience breaches that relationship, resulting in insecurity, fear and trepidation. Wrongdoing had created a sense of guilt and its punishment; therefore, it gave rise to fear.—Gen. 3:10; Ps. 27:1.

Since man's first transgression, the world has become obsessed with fear, mainly because it has not sought that oneness with God that Adam enjoyed in the beginning. Today the world is woefully ignorant of Jehovah and his purposes. Therefore, it lacks the needed faith and courage that originate from such relationship to face the future without fear. The world is as frightened as Adam was after his transgression, and perhaps more so.

How, then, can man get to enjoy that oneness with his Creator that Adam enjoyed before his deflection? How is it possible to shake off the shackles of fear? Only by acquiring accurate knowledge of the true God can this be done. Jesus the Son of God told his disciples: "And you will know the truth, and the truth will set you free." The storehouse of true knowledge is the Bible. A complete reliance on an accurate knowledge of that Word is what frees man. It frees him from pagan superstitions and fear of men. It frees him from false religious ideas about heaven, hell and purgatory, about the living and the dead. It frees him from racial hatreds and religious prejudices, from national distinctions and vain traditions. The truth of God nourishes love, faith and hope. It creates the needed strength and courage with which the future can be faced without fear. And yet it builds in man a godly fear, without which man cannot hope to gain life. —John 8:32.

A Wrong and a Right Kind of Fear

There is a right and a wrong kind of fear. For dependent sinful man to fear the true God Jehovah is not only natural and proper but useful and necessary as a preventive and a safeguard against wrongdoing. A godly fear acts to prevent negligence and carelessness in one's worship of the true God. It is an inducement to repentance and humility. The Christian apostle Paul therefore counseled: "Let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe. For our God is also a consuming fire." So it is wisdom on man's part to fear God. "Look! the fear of Jehovah—that is wisdom, and to turn away from bad is understanding." The fear of Jehovah is wisdom, because it leads one back to God and life.—Heb. 12:28, 29; Job 28:28; Prov. 9:10, 11.

The fear of God is a *filial* fear that leads to love, joy and peace. As one matures in right worship, his steps are steadied in right doing, fear vanishes and love then takes its place. As John said: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love."—1 John 4:16-21.

The wrong kind of fear is the fear of men, or of what men can do to you because of having faith in God. "Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected," said the wise man. Jesus commanded: "Do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." The right kind of fear acts as a safeguard against the fear of men. The wrong kind of fear leads to servitude. It tends to paralyze the physical and mental processes. It causes misery, very often produces pain and if not checked leads to death.—Prov. 29:25; Matt. 10:28.

The world lacks godly fear because it has not come to know God. It has a form of godly devotion, but it proves false to its power. It has fallen victim to the fear of men, a slavish fear. Where there is only a form of godliness, there morbid, repressive fears flourish. The presence of such fears in Christendom and in all the world proves conclusively that they have, not the

fear of God, but the fear of God's enemy, the Devil, for "the whole world is lying in the power of the wicked one."—1 John 5:19; 2 Tim. 3:5.

A New World Without Fear

Jehovah has purposed a new world for obedient mankind, a world that will be completely free from the bondage of fear. That new world had its beginning in 1919, in the formation of the New World society of Jehovah's witnesses. Members of the New World society have been made free from worldly fears. They do not fear a third world war, wicked rulers, economic depression, disease epidemics, etc. They do not even fear the pagan superstitions of purgatory and hell-fire. They have been made free from such fears by the all-essential accurate knowledge of God's Word, which they have acquired and rely on. These persons have dedicated their lives to God and have thus entered into a covenant relationship with him. They have made Jehovah their strength and refuge. Individually they say: "God is my salvation; I will trust, and not be afraid." They as a people have turned their swords into plowshares, their spears into pruning hooks; these nations that make up the New World society are not lifting up sword against any nation, neither are they learning war any more. They claim God's promise that "none shall make them afraid." —Isa. 12:2, *AV;* Mic. 4:1-4, *AS.*

By your acquiring accurate knowledge of God as taught in the Bible and by your associating yourself with the New World society, you too can enjoy with them the freedom for which "Christ set us free." —Gal. 5:1.

The presence of world tensions and fears, wars, great earthquakes, pestilences, food shortages and fearful sights in this generation are the signs that Jesus predicted would precede the complete end of the Devil and his wicked heavenly and earthly system of things in the war of Armageddon. The faithful take courage. They see a fearful old world gone forever, and a righteous, new, free world emerging to Jehovah's glory and to the everlasting peace and happiness of all its obedient inhabitants. Bolstered with this conviction that God gives, Jehovah's people can and do confidently face the future without fear. —Luke 21:10-28.

A Materialistic Civilization Doomed

❦ "Our civilization is doomed," says Dr. Albert Schweitzer, "because it has developed with much greater vigor *materially than it has spiritually.*" The Alsatian philosopher and Nobel Peace Prize winner explains: "Through the discoveries which subject the power of nature to us in such a remarkable way the living conditions of individuals, of groups, and of states have been completely revolutionized. Our knowledge and consequent power are enriched and enhanced to an unbelievable extent; and thus we are in a position to frame the conditions of man's existence incomparably more favorably in many respects than was previously possible.

❦ "But in our enthusiasm for knowledge and power we have arrived at a mistaken conception of what civilization is. We overvalue the material gains wrung from nature, and have no longer present in our minds the true significance of the spiritual element in life. And now comes the stern matters of fact which call us to reflect. They teach us in terms of awful severity that a civilization which develops itself on the material, and not in a corresponding degree on the spiritual, side is like a ship with defective steering gear, which becomes more unsteerable from moment to moment, and so rushes on to catastrophe."—"Civilization and Ethics," Part II in *The Philosophy of Civilization.*

Eyes FOR THE Blind

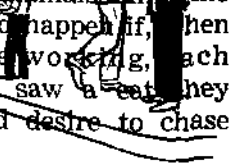
By "Awake!" correspondent in Belgium

WHAT a feast this world is for the eyes! But without light or without sight what a dark, gloomy place this world would be! For those who become blind the brightness and color are shut out permanently. And that is not all they lose, for often the loss of sight means the loss of independence and liberty, the loss of countless other joys that we who have our sight take for granted.

Today many efforts are made to help the blind regain some of these joys. One that is particularly interesting is the training of guide dogs. These sagacious animals are not merely agreeable companions whose task is to amuse; they are taught to substitute for the blind man's very sight. They bring him a measure of independence and liberty once more.

Although Belgium is a small country, much has been accomplished here in this field of training guide dogs. A recent visit to the Braille League training center, located at the edge of one of the suburbs of Brussels, gave us some idea of how the dogs are prepared for their arduous task of leading about the blind.

The personnel of the Braille League were obviously proud to show us their pupils. However, the first animal to greet us was a little black and white kitten. In answer to our surprised look, the trainer explained: "Yes! We have quite a menagerie here, for the dogs have to get used to all kinds of animals. Imagine what would happen if, when they were working, each time they saw a cat they felt a wild desire to chase after it!"



The dogs here are German shepherds, though sometimes other species are used. They are about a year old and most of them are females. The trainer told us that females give better results generally than the males. For a diet the dogs are fed rice and vegetables with horseflesh (this meat is most suitable because it contains no embryos of worms, one of the worst enemies of the dog's health). Opposite the neat kennels are two enclosures with plenty of sand in them. This is where the dogs are taught to be clean.

On the training ground proper are represented as many obstacles and traps as possible that a blind man and his dog are likely to meet during their walks. On the cement sidewalk there are puddles and big stones, a bicycle propped up against a post;

a ladder against a wall, an awning that hangs low and a bulky mailbox that sticks out. There are also some stone steps and, wandering where they will, a couple of fat geese. Yes, the dogs must get used to them too and learn to resist the temptation to chase them, in case their future master happens to live in the country.

Naturally we wanted to see the trainer at work, so he obligingly fetched Jimmy, who seemed really anxious to show off his accomplishments. The dog had already mastered a large vocabulary and obeyed at once the words: "Forward," "to the right," "to the left," "stop," and "lie down." Off the trainer went round the track with Jimmy, who adroitly guided his master around puddles and protruding paving stones. He was particularly good at leading his master up and down steps. He still had to learn to go around ladders and to be more attentive to his work.

It usually takes about six months to train a dog, but the period varies according to the intelligence of the animal. Like humans, each dog has its own personality and temperament. Indispensable qualities are affection for its master, a certain suspicion of strangers, faithfulness, a sense of responsibility, a good memory and extremely keen sight, hearing and instinctive discernment. The dog must be able to evaluate correctly both time and distance and be observant.

The trainer's life is a hard one, requiring unlimited patience. He must be an excellent psychologist both of men and of dogs. All his lessons must be taught by affection and never by brutality. When a dog learns well, he is always rewarded by an approving pat, kind words and a little tidbit that he is especially fond of. A mistake must never be let go by but must be corrected at once.

Applying for a Dog

When a blind man applies for a dog, the trainer interviews him and makes many inquiries about him, such as the kind of district he lives in, his personality, how he became blind, his work and what his habits are. Because a dog must be chosen for him that will be suitable both physically and mentally. The dog will then receive a few weeks' special training to fit him for his new master.

The new master must also be trained to use a guide dog. He is brought to the training center, where he will stay for two or three weeks or more, according to the time required for dog and master to learn to co-operate. A ground-floor apartment comprised of a lounge, bedroom and bathroom is set aside for the use of the "pupils" and the dog is brought from the kennels and introduced to his new master. Now the hardest part begins, for the master must wean the dog's affection away from his trainer and gain it for himself. This takes time, patience and courage. The dog is left with his master night and day. When they go out the trainer accompanies them the first few days, then he only follows them at a distance and finally lets them go alone.

The first lessons for the dog are those of obedience to his new master, and the first thing the blind man must learn is to get used to the feel of the harness in his hand and to react to the dog's every movement. The blind man and his guide are not allowed to leave the training center until they are quite competent to manage alone.

We Meet Tarzan

Upon leaving the Braille League training center we were given several addresses of blind persons who were using guide dogs, in case we should like to hear what they thought about their canine helpers. Our first stop was at the home of Marchand, who lost his sight completely in an acci-

dent some years ago. As we arrived, he was just coming out with Tarzan, a really magnificent German shepherd dog. The dog's ears were cocked and his brown eyes seemed to shine with affection for his master and pride in his work. This was a splendid opportunity for us to observe him on the job, so we watched closely.

As the two left the house, we heard Marchand say: "To the right, Tarzan," and off they went down the street. Marchand walked with his shoulders thrown back at the pace of a man who has his sight. When they reached the corner Tarzan stopped and awaited orders. His master said: "Cross over," and the dog looked to see if any traffic was coming and then crossed the road, indicating by a pull on the harness when the opposite sidewalk was reached.

A little way down the street a car had come out of a garage and obstructed the sidewalk while its owner was busy shutting the garage doors. Tarzan skillfully steered his master around it and back onto the sidewalk again. It was evident that he was very observant, for when he came to some scaffolding jutting out in front of a house he realized at once that his master might bump his head against it. So he pulled out to the edge of the sidewalk. Never for a moment did his attention wander. Suddenly we heard his master say: "Now to the grocer's, Tarzan," and without a moment's hesitation he made his way along several streets, without further instructions, directly to the grocer's store.

On the way back we introduced ourselves to Marchand, who was delighted to tell us about the achievements of Tarzan. "He is a faithful companion," he said, "and I am completing his education. He is extremely intelligent and learns very quickly. His vocabulary is growing continually. He already knows the names of all the stores in the neighborhood. If I tell him to take me to the butcher's, the optician's, the paper-shop, or any other store, he never makes a mistake. If I don't tell him to stop at one of them, he passes them all by.

"I cannot express what a wonderful sense of independence he has brought me," Marchand went on. "Before I had him, I had to depend on other people to take me out—and you know how little free time people have these days—or be content with a stumbling, hesitating walk tapping with my stick round the block, and even then I often bumped into things and got hurt. Now I can go out when I like and more or less where I like. My health too has much improved, for we go out walking about two hours each day. Often we take the streetcar and sometimes the train. At the station Tarzan knows that he must first lead me to the ticket office and then to the stairs. Naturally I have to inquire which platform the train is on. We never go on the escalator, of course. Once on the platform, Tarzan leads me to a door of the train and into the compartment."

We asked Marchand if it were true that dogs can recognize the number on a streetcar and the color of traffic lights, as some claim. He was doubtful about the numbers. "I think they recognize a certain streetcar by the time it arrives," he said, "and also by the number of coaches." He doubted whether dogs recognize the difference between the red and the green traffic lights. "For one thing, the lights are placed very high," he said. "The dogs probably know they must wait when the other pedestrians wait and when the traffic is rushing by, and that they can cross when the road is clear."

"Do you think Tarzan knows you are blind and that he substitutes for your eyes?" we asked. "Yes. I am certain," was Marchand's reply. "He seems fully conscious of his responsibility and loves his work too. Directly I take down his harness

from the hook he is there, eager to have it put on. One hot day we went with my wife to the woods to a spot where we had never been before. Coming back, we decided to have a cooling drink in a *café* and my wife made a move to help me through the door. Tarzan evidently considered that as 'poaching on his preserves,' for he pushed her aside and proudly led me in himself!"

Chou-chou's Mistress

After bidding au revoir to Marchand and Tarzan we went for a short visit with a lady who has had her dog only a few months. She told us that her dog, Chouchou, a female, had freed her from the inferiority complex she developed when she became blind, that the animal has been a source of courage to her to learn Braille. "She has done even more for me in bringing me comfort and independence than in rendering me physical service," said Chouchou's mistress.

This conversation opened the way for us to speak about the wonderful message of hope and comfort found in God's Word, the Bible. We explained briefly why evil and suffering were permitted and how, soon now, in the righteous new world at hand, God will perform works of healing that will include giving sight to the blind. Meanwhile, we said, spiritual sight can be restored by taking in this precious life-giving knowledge. We asked the blind woman if she would like to read these promises for herself. She eagerly assented. So we made arrangements to take her Bible literature in the French language, written in Braille.—Rev. 21:1-5.

Our trip over, we could not help but think what useful companions animals will be to man in the new world. Also, we could not help but appreciate more than ever the priceless gift of sight. To Jehovah God went our thanks, for "the hearing ear and the seeing eye—Jehovah himself has made even both of them."—Prov. 20:12.

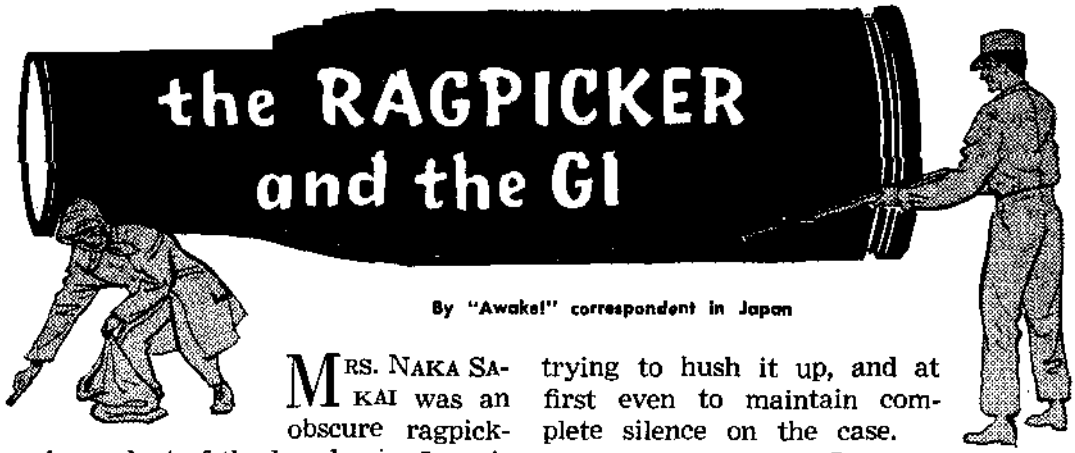
WALKING WEEDERS

¶ What used to be a startling sight a few years ago is now commonplace in the San Joaquin Valley, California, during the early summer. A flock of honking geese appears to be having a grand feast at the expense of a farmer's cotton or vegetable crop. But these geese are not vicious vandals; they have simply been employed by the farmer in the war against weeds. It is estimated that 250,000 geese will be raised in California in 1958 to serve as walking weeders. White Chinese geese are preferred; they are better workers. When their weed-warring days are over, the farmer returns the geese to the original owners. This entitles him to new geese the following year at a reduced price. The unemployed honkers? They are fattened up to serve man still another way: as toothsome table delicacies.

The Earth Without Its Tilt

¶ "The earth is tilted at an angle of twenty-three degrees," writes A. Cressy Morrison in *Man Does Not Stand Alone*. "This gives us our seasons. If it had not been tilted, the poles would be in eternal twilight. The water vapor from the ocean would move north and south, piling up continents of ice and leaving possibly a desert between the equator and the ice. Glacial rivers would erode and roar through canyons into the salt-covered bed of the ocean, to form temporary pools of brine. The weight of the unbelievably vast mass of ice would depress the poles, causing our equator to bulge or erupt or at least show the need of a new waistline belt. The lowering of the ocean would expose vast new land areas and diminish the rainfall in all parts of the world, with fearful results."

the RAGPICKER and the GI



By "Awake!" correspondent in Japan

MRS. NAKA SAKAI was an obscure ragpicker, a descendant of the *burakunin*, Japan's "untouchables" of former years. One January afternoon, 1957, she was engaged in the dangerous task of collecting shell casings on an American shooting range. Two GIs on duty watched the scavengers. They had nothing else to do. One of them threw out some empty casings. "Mama-san, daijobu" ("OK, Mama"), he called. "Mama-san" came over to pick up the prizes. A spent cartridge was loaded in a grenade launcher. The shot that followed rang out round the world.

Mrs. Sakai was dead. William S. Girard was catapulted to inglorious fame.

There have been varied estimates given of Girard's intelligence. Associated Press writer John Hershey described him as "a kind of bumpkin clown." Newsmen were annoyed by his favorite stand-by, "I ain't got no comment." One of the military police assigned to guard him declared, "He was a pain." However, whether "clown" or "pain," SP.3 Girard gave Uncle Sam one of his biggest headaches of 1957.

Why should this isolated killing become such hot news? There had been many similar killings by GIs in Japan, but this happened to be the one that let go the pent-up emotions. This was the case that made Japanese headlines, while the American Army fanned it into bigger headlines by trying to hush it up, and at first even to maintain complete silence on the case.

There are some Japanese who resent the prolonged presence of American armed forces in this country, and the Girard case has presented the opportunity for them to protest with renewed vigor. There are strong feelings in some quarters that no one but the Japanese should have territorial rights in Japan. More than ten years of the presence of the foreign soldier implies that the local populace is still underdog. However, there is also the well-based argument that without the presence of American forces the Communists would soon take over.

In this land of the former feudal knights many seem to have about-faced now into a dislike of war and anything that symbolizes war. Japan is now trying to find her destiny by following the course of peace, whereas the constant sight of the GI reminds of bitter World War II suffering and the clouds of a possible World War III. On the other hand, many Americans have, in kindness and understanding, made good friends among the Japanese.

Victim of "Play"

Soldiering in time of peace must be a boring occupation. There is no business of war, so the soldier must find his interest in play. What is play to the soldier often brings offense to the local civilian, and

especially in a foreign country. Often the tools the soldier plays with are the tools that were intended for killing. Mrs. Sakai appears to have been the unfortunate victim of such play. Indeed, she is one of a number of victims, but her case happened to be the one that exploded into the news.

The big question arose: Does America have jurisdiction in this case, or must jurisdiction be ceded to Japan? Under the United States–Japan Administrative Agreement, Japan has waived her right in 95 percent of some 15,000 cases involving American servicemen over the past four years. However, the Girard case now became a political issue, and it appears the Liberal-Democratic government pressed the issue to appease the protesting Socialists. Japan said "No!" to American demands for jurisdiction. It was several months before the American Supreme Court decided in favor of this "No," but those were damaging months for Japanese-American relations.

The Girard case came into prominence at a time when race riots in the United States were also in the news. The people of Japan, like most Americans, protest such racial discrimination. For, unfortunately there are still some in this world who regard the white race as superior. Girard's elder brother in the United States protested that Japanese justice was not suited to his brother's trial, that it was primitive. Here, then, appeared to be another case of racial discrimination. Japan reacted loudly and vigorously.

However, if there are any lingering doubts in America that Japanese courts are inferior and primitive, they should now have been dispelled by the dignity and thoroughness with which Judge Yuzo Kawachi conducted the trial. The killing of Mrs. Sakai may have been primitive, but certainly there has been nothing primitive about the court proceedings. If there has been no other good result from all the commotion about Girard, at least there has been the result of vindicating Japanese trial procedure.

Conduct of the Trial

Here, then, was the spectacle of a trial judge, one of the most learned in the Orient, on a salary of $180 a month, trying a hitherto unknown GI, whose pay is $250 a month. Early reports indicated Girard was not very respectful of the court, as he lounged back in his chair and failed to address himself properly to the judge. Americans may have described him simply as loutish. To the Japanese his deportment bespoke insincerity. Respectable Japan saw further insincerity also in that, with the trial still pending, Girard married a local Japanese barmaid, one of the frowned-upon camp followers. However, his sincerity seemed to gain in stature as the trial proceeded.

Japanese trial procedure is different from that in the United States. The court does not meet continuously until the case is finished, but at stated periods, with sometimes weeks in between, and during those weeks much of the evidence is sifted down. Rather than build up the case during the trial, much of the evidence introduced has already been compiled by earlier examinations under oath. In the Girard case there were thirty-four of these written evidences, so that only nine witnesses were called during the trial itself. This saved much time.

Judge Kawachi was most painstaking and fair in examining the evidence from all angles, and in his questionings at the court sessions held at the scene of the tragedy. The official United States army observer commented: "No one could question the fairness of the trial." The American Legion representative at the trial said:

"Girard is having a fair trial. In fact, the court is better to the accused than an American court would be."

Sentence and Reaction

On November 19, 1957, the judge handed down his verdict. SP.3 William S. Girard was convicted of manslaughter and given a three-year suspended sentence. This is the sentence that in less famous cases has been given to young American servicemen who show sincere repentance. Unless he backs down on this sincerity by again offending against Japanese law, Girard will not go to jail for the killing of Mrs. Sakai.

The judge described the killing as a "childish whim" and "carried out for the sole purpose of satisfying the momentary caprice of the accused himself." Japanese justice is far removed from the viewpoint that a crime should be satisfied by punishment of a similar order. Judge Kawachi himself stated this viewpoint that "an eye for an eye and a tooth for a tooth" no longer applies to criminal procedure today. "After all," commented the judge, "the court's job is not to sentence a man to jail. It is to try to keep him out of jail so that he will reflect how to become a better man." The judge said to Girard: "The court hopes you will grow into bigger and greater manhood."

The verdict seemed to satisfy most people. In fact, there was little public reaction to it. The general feeling in Japan appears to be that the case was won for Japan when Japan was granted undisputed jurisdiction over the case. Japan had saved face, and what happened after that was of smaller consequence. Girard had saved face by sincere repentance, though the Sakai family still disputed this sincerity. This family is to receive the sum of $1,700 from the United States government as soon as they can do so without losing respectability.

The real tragedy is that Mrs. Sakai is dead, and no court procedure, sentence or compensation can bring her back to life.

Egret Honeymoon

¶ Many animals have their own version of the honeymoon. In *This Fascinating Animal World* Alan Devoe tells about the egret's honeymoon: "When egrets reach Louisiana from their South American wintering place, their flock presently breaks up into pairs. Each pair chooses a nesting site and withdraws to it together. But the couples don't immediately start home-building and raising a family. First there is a honeymoon. It has such qualities of passionate happiness and devotion that when it was first witnessed by Dr. Julian Huxley, the English scientist, he could scarcely believe it to be a regular practice in these birds' lives. But it is; and 'honeymoon' is the only possible word.

¶ "For days the two egrets are always together. By the hour they perch motionless, the female on a twig just below her mate's, her head pressed against his flanks. Every so often, as quiet delight surges into ecstasy, both birds raise their wings, stretch up their long beaks, and then with an outburst of love-cries intertwine their necks together. The egrets' necks are so long and supple that each of them actually makes a complete turn around the other. The birds are locked together in a true lover's-knot. Then each of them takes the fine plumes of the other (the famous 'aigrettes') in its beak, and nibbles them lovingly, giving each plume a long sliding 'kiss' from its base to its tip. As the egrets' love-play subsides they untwine their necks and relapse once more into their sharing of a quiet happiness: side by side, always touching one another. The honeymoon of the egrets often lasts as long as four or five days."

MODERN CREATURE WORSHIP

The Key to Fame

Why are movie stars considered important people? Dore Schary, chief of studio operations for Metro-Goldwyn-Mayer, recently commented on that question. "The key," he explained, "is in our tendency to hero-worship."

Mass Hysteria—and Death

When Rudolph Valentino, star of silent films such as The Sheik, died at thirty in 1926, a New York mother shot herself, a London woman took poison and 100,000 mourners —mostly sobbing women—attended his funeral. Something similar to this happened in 1953, when Jorge Negrete, Mexico's famed cowboy singer, died of a liver ailment. "Jorge was a hero to Latin America," said *Life* of December 21, 1953. "In Bogotá, Colombia, a 16-year-old girl, merely hearing he was ill, committed suicide. In Mexico City lines trudged for 27 hours past his glass-topped casket and 198 women fainted. After his funeral two women took poison and 67 went to the hospital in a hysterical condition."

Eulogies and Effigies

In its issue of September 24, 1956, *Life magazine reported*: "The U.S. is currently in the throes of a movie fan craze for a dead man that surpasses in fervor and morbidity even the hysterical mass mourning that attended the death of Rudolph Valentino. . . . The object of this posthumous adulation is James Dean who died at 24 in the wreck of his Porsche sports car a year ago. . . . Dean's funeral in his home town of Fairmount, Ind., Oct. 8, 1955, attracted more people than the total 2,700 population of the community. The Reverend Xen Harvey delivered a eulogy entitled: 'The Life of James Dean—A Drama in Three Acts.' It ended with: 'The career of James Dean has not ended. It has just begun. And remember, God himself is directing the production.'" Not long after the funeral, studios in California were producing "idol's images, lifelike effigies of James Dean in plaster and a plastic called Miracleflesh . . . at the rate of 300 a week."

A Caesar's Welcome

The following item appeared in Britain's *Manchester Guardian Weekly* of February 3, 1955: "Los Angeles, where the mimic Roman triumph is a regular manufactured product, gave a Caesar's welcome yesterday to General Douglas MacArthur on his seventy-fifth birthday. It unveiled in the park that bears his name an eight-foot statue of him, done in bronze. . . . Panting crowds broke through the police cordons to touch the hem of his double-breasted suit. Twenty women fainted. The General at last was safe in a scarlet motor-car and cruised slowly to his hotel along a route heaving with idolaters. From the Los Angeles dispatches it would appear that no American has been so honoured in the flesh since Woodrow Wilson arrived in Paris and trod carpets of rose petals on his way to proclaim to such schemers as Clemenceau and Lloyd George the proper formula for the millennium."

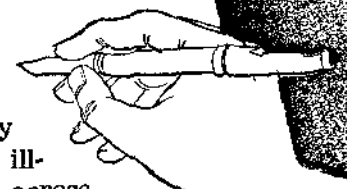
Gunmen Glamour

In the book *Roosevelt and Hopkins* Robert E. Sherwood writes: "The day after the execution of the 'four Gunmen'—who bore the unforgettable names of Gyp the Blood, Dago Frank, Lefty Louie and Whitey Lewis—Hopkins was attending a meeting of a boys' club in one of the East Side settlement houses where he was giving inspiration talks on civic betterment. He was horrified and profoundly puzzled when the boy who was the leader of this group arose and said very seriously to the meeting, 'I move that the whole club stand up for two minutes in honor of the four gunmen who died today.' The motion was carried unanimously."

Inconsistency

"When a man wantonly destroys one of the works of man," says Joseph Wood Krutch in *The Great Chain of Life*, "we call him a Vandal. When he wantonly destroys one of the works of God we call him a Sportsman."

LETTER TO A DOCTOR



Dear Doctor:

Recently the story of a woman's tragic illness was blazoned across the country. Newspaper headlines blared "Cult Belief May Kill Wife," "Wait Coma to Save Life in Odd Case." A typical article carried this opening paragraph: "HAVERHILL. By a tragic paradox the life of a 43-year-old mother, reported near death in Hale Hospital, hinged yesterday on her lapsing into a coma so that blood transfusions she had stubbornly refused for religious reasons could be given at the request of her husband."

To the credit of the medical profession, this was not the position taken by the doctors in the case. Although they feared the woman might not survive because of her stand, they did not take such a completely negative attitude. As a result the real story that unfolded is one that I think you should know.

True, Mrs. Elizabeth Denno of Haverhill, Massachusetts, lay dying of a bleeding bowel ulcer. When she was admitted to the hospital on September 26, 1957, her hemoglobin picture was down to 30. Still, her condition was not critical, because her doctors agreed that an operation would correct it if her blood could be built up first. But, being one of Jehovah's witnesses, she raised Scriptural objections to taking the prescribed blood transfusion and no arguments of her doctors advising her of the seriousness of her condition would change her mind.

She being the mother of six children, two of whom were still babies, this presented a human-interest story that the newspapers were eager to get. They did not get the story from the doctors, however. Their interest was aroused when Elizabeth's husband, Gardner, who is not one of Jehovah's witnesses, admitted his confusion and argued to change his wife's mind. Public interest was heightened when several ministers, including a rabbi, injected themselves into the case and insisted that Elizabeth's interpretation of the Bible was wrong and that she owed a religious responsibility to her family to live. Gardner said he asked them for just one scripture to show his wife, but they did not give him any. However, two of them went to the hospital with him to talk to Mrs. Denno herself, but she was so weak by now she could do little more than repeat her firm stand.

Gardner was not completely satisfied. He wanted the facts but he also wanted his wife to live. He then sought legal means to force the transfusion, but was advised by all the courts that nothing could be done against Mrs. Denno's conscious will. He tried to obtain legal custody of his wife so that he might order the transfusion himself, but a psychiatrist pronounced her fully competent and custody was denied. However, the courts informed Gardner that if his wife lapsed into a coma (which the doctors said was likely to happen at

any moment) he could be declared legal guardian and could authorize a transfusion. This he prepared to do, but Elizabeth continued conscious.

Attention now began to focus on Jehovah's witnesses themselves and particularly on the presiding minister of the Haverhill congregation. Some opponents publicly denounced the congregation as responsible for Mrs. Denno's predicament. The presiding minister received a number of unpleasant phone calls, some even threatening to bomb his house.

Doctor's Interest Accomplishes Results

Forced by the controversy to make a statement, Dr. Robert T. Lambert, director of Hale Hospital, pointed out that the primary objective of the hospital is to alleviate suffering and prolong life. He refused to become involved in the religious aspects of the case, but he and his staff continued to give their patient the best medical aid they could under the circumstances.

Elizabeth's condition had now become acute. Her hemoglobin count had fallen to the unheard-of low of 5 percent. Yet she was still conscious. The program of medication was stepped up. Cobalt and iron were administered orally and by intramuscular injections to increase the bone marrow's efficiency in building much-needed red blood cells. Gradually the bleeding began to subside and finally stopped completely. Rest, diligent care by the entire hospital staff and medication had accomplished what had seemed impossible. She was released from the hospital on November 20 with no need for the operation.

Dr. Lambert, commenting on her recovery and on the medication employed, revealed: "An examination showed her bone marrow had been restored to that of a ten-year-old child. According to laboratory tests, the reticulocytes of her bone marrow, instead of being 2 to 4 percent, are 30.4 percent." Furthermore, the patient showed no evidence of brain damage or damage to internal organs.

The real story in this case was not in the controversy that appeared in the papers. It was in the quiet resolve of the woman who was willing to give up everything she held dear because she wanted to please her God. The real story lay also in the doctors' willingness to respect this view, foreign as it was to the practice of their profession, and do all in their power to make it unnecessary for her to die just because she could not accept an orthodox medical technique. Mr. Denno's problem is significant also. Confused by conflicting arguments, impelled by his love for his wife and his fear of losing her, he found himself actually working at cross purposes with the doctors. Now that calmer days have returned, Jehovah's witnesses have shown him from the Bible the reasons for his wife's position and he has expressed sympathy with her views.

As a doctor, you are familiar with the need to consider the objections of patients, especially when they are prompted by religious convictions. And you are usually prepared to do the best you can for your patient. But I know that a doctor has feelings too and that circumstances like these can exert tremendous pressures. He can begin to think of the family instead of the patient, he can picture himself in the place of the relatives, he can incline to the public sentiment and think of his professional reputation, he can imagine possible criticism from his colleagues. I think it is to the credit of the doctors in this case that they maintained their position of neutrality and quietly did their part to assist in the patient's remarkable recovery in spite of her objection to transfusion.

This incident is characteristic, I think, of the average doctor's interest in his pa-

tient. Sometimes, though, he is not altogether free to do as he would like. While no problem presented itself here with the hospital staff, I know that sometimes it does. I recognize the responsibility you, as a doctor, have in this regard and accept it as a safeguard against dangerous and improper practices. And even though all doctors are not in complete agreement as to what constitutes standard practice, still, adequate and accepted treatment is required. Blood transfusions, especially in certain types of cases, have become a part of this established technique.

Major Operations Successful Without Transfusion

Mrs. Denno's case is not an isolated one as far as the issue of blood transfusion is concerned. There is a mounting record of similar cases, with some almost as spectacular as to results. Here are a few that have been fully authenticated by either the surgeon or the attending physician.

Charles Hull, 53, applied at one of the largest hospitals in New York to have a tumor the size of a small orange removed from inside his bladder. Because he refused blood transfusion his case was rejected, even though it was frankly admitted surgery was vital to his recovery. Another hospital respected his conscience and a successful operation was performed without blood last July 15. Blood loss was negligible due to inducing hypothermia before operating. His recovery was rapid and he was back at work September 12.

Beginning in July, 1954, John Nezankowicz at 39 was seized with a series of severe heart attacks, diagnosed as mitrostenosis. Three times in two years his case was pronounced hopeless. Because he refused blood, Pittsburgh doctors refused to operate; but finally a Philadelphia hospital accepted his case. Last February 9, before he could be moved, he began to hemorrhage, his lungs filled with liquid and he was given only a few hours to live. However, he revived and on March 18 he was transferred to Philadelphia, where, after preparatory treatment, he underwent surgery on April 5. His loss of blood was only moderate and recovery was rapid. He is doing some light work now and expects to work full time next April.

Marie Heiss, 51, developed bronchiectasis five years ago. She got steadily worse, until surgery was indicated as imperative. Two different doctors in New York city refused to operate without blood, but finally another agreed, with the understanding that if the bleeding became severe he would immediately terminate the operation. On November 6, after hypothermia was induced by ice packs, her right lung was removed and she lost less than a half pint of blood. Within two days she was sitting up in a chair and on November 15 was released from the hospital.

Vernon Towler, denied an operation for a lung tumor in Baltimore, Maryland, was successfully operated on without blood in Washington, D.C., last October 22. The lower part of the left lung was removed. He was released from the hospital November 1.

Striking results have been obtained even in treatment of erythroblastosis in the newborn. Vincent and Marie Cestaro of Jersey City, New Jersey, were told nine days after their second child, Elise, was born on January 9, 1956, that she had an Rh positive factor and needed a blood transfusion to live. They refused the treatment and were told the hospital would not be responsible for the baby and she must be removed. Left without care for Elise, they approached several doctors before one accepted the case. The child was given vitamins B and C and Fer-in-sol with plenty of water to drink. She soon showed improvement and is now in good health.

On March 6, 1957, another child, David, was born with the same condition. Besides being jaundiced, his hemoglobin picture was only 32. The doctor told the Cestaros he did not think the child would live, but the same treatment Elise had received was given and now David is a strong and healthy baby.

As Jehovah's witnesses grow in number, such cases will occur with increasing frequency. I am writing this because I believe there are many other doctors who would help if they knew the circumstances. Perhaps you would or perhaps you know some other doctor who would. Something must be done. Jehovah's witnesses are willing to co-operate fully with the doctor and to abide by the rules of medical practice, but we cannot submit to the transfusion of blood in any form. This view is based on the Bible and we would rather die than violate our conscience in the matter.

Catholic Religious Objections Recognized

I do not wish to discuss here the merits or demerits of blood transfusion. I have my views on the matter as do you, although most doctors will readily admit that the practice of administering blood is overdone and sometimes abused. But that is a question of medicine and is not primarily my business. I am a minister, not a doctor. However, regardless of how important you may feel blood transfusions are in certain cases, I would like to remind you how the medical profession has leaned over backward to recognize other religious views that restrict adequate and accepted treatment. For example, the Roman Catholic Church will not permit a Catholic woman to submit to sterilization, even though her life may be in jeopardy from future pregnancies. What does the doctor do in such cases? He recognizes her views and does the best that he can for her regardless. Neither does the matter become a public issue. In fact, this view taken by the Roman Catholic Church has been so thoroughly recognized that the American Hospital Association will not permit sterilization without a consultation first. That is wise because it does not force the patient to violate her Christian conscience.

When you recognize my views and agree to administer treatment on these terms, I realize you may have to explain to the other members of your staff why you have omitted to administer blood transfusion. But most hospital staffs are broad-minded enough to realize that you cannot legally perform any operation without the patient's consent. Since the courts have held blood transfusion to be an operation with clear and present dangers, and since the patient has expressly forbidden the operation, you could do nothing else than use suitable substitute medication and techniques. No one can rightly hold you accountable for this.

Prompt Action Saves a Life

You may not yet have been faced with this issue. You may feel it is a "bridge to be crossed" when you "get there." I would like to urge you to think seriously about it now. Discuss it with your colleagues and your hospital staff. Furthermore, Jehovah's witnesses would be happy to meet with you or your hospital staff at any time and exchange views on this vital subject. In some instances time is the important factor. If you know now what you can do under these circumstances you may be able to save a life.

Take, for example, the case of Tommy Brown in Washington, D.C. His spleen was torn in an auto accident and he was hemorrhaging profusely internally. Immediate surgery was indicated but Tommy refused a blood transfusion. Although he was the father of two children, his wife would not insist that he violate his conscience. His

parents, however, were outspokenly opposed to his view and insisted that the doctors give him blood anyway. What would you have done? Although he was an operative risk and already going into shock, on January 26, 1957, this young man's doctors performed a splenectomy without a blood transfusion. Although he lost two quarts of blood he was back at work in less than two months.

His doctors could have taken several other courses. They could even have given him blood on the table while he was unconscious. But morally and legally they could not violate his expressed will. Both doctors were Catholic and they agreed that neither one of them would want his wife sterilized against her will, even if the surgeon operating thought it necessary to save her life. Besides, if it were ever found out, the doctors involved would be liable for suit. There was only one legal and moral solution to their problem and they took it. Unquestionably the rapidity of diagnosis and the performing of the operation saved Tommy's life.

You probably will not view any of these treatments as really satisfactory substitutes for blood transfusion. Most doctors I have talked to do not. I am not necessarily arguing that they are. But I am convinced that if the skill of the doctor is directed conscientiously toward effecting a cure in spite of the absence of the usual technique of transfusion, surprising results will be obtained. That is being demonstrated almost every day, as seen from some of the cases I have already related. Remember, you have one of the strongest factors in your favor that a doctor can have in a patient. It is the combination of a powerful desire to live coupled with a relaxed and confident mind that is without fear of death. In Jehovah's witnesses this is the result of their faith in God.

So far I have said nothing about why Jehovah's witnesses take this stand. But perhaps it will be easier for you to respect our views if you know why we think as we do. Here are some of the questions we must often answer.

Why do you refuse to take a blood transfusion?

God has forbidden man to take another's blood in any form into his body. He commanded Noah: "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Genesis 9:3, 4, *AV*) This restriction was also made a part of the law of the Jews, and because of blood's life-sustaining qualities it was to be held sacred. "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." (Leviticus 17:11, *AS*) That is why the apostle Paul said of Jesus' sacrifice: "If the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh: how much more shall the blood of Christ?" (Hebrews 9:13, 14, *AV*) Recognizing the sacred quality of blood, therefore, and refusing to ignore the saving quality of Jesus' own sacrifice, Christians were commanded to abstain "from blood, and from things strangled." (Acts 15:28, 29, *AV*) Jehovah's witnesses are especially dedicated to God to do his will. To violate his law by taking blood in any form into the body would result in their eternal death.

Does not the Bible forbid the eating of only animal blood without mentioning human blood?

The Bible mentions specifically the eating of animal blood, because the discussion involves animal flesh as food. Blood itself was forbidden man as a food. Of much greater force is the argument, then, that man should not feed on human blood. Actually, the Bible does forbid the use of "any manner of blood."—Leviticus 17:10, *AV*.

That these prohibitions included the use of human blood is evident from the beliefs and practices of ancient people. It was commonly believed that the strength of the conquered and slain in battle went to the victor. This belief was often given symbolic expression in ancient times by the victor's actually drinking of the blood of the vanquished. Furthermore, in punishment for the shedding of blood God says he will "require" the blood back from the murderer, distinctly implying that the murderer is in control of the murdered man's blood. (Genesis 9:5; 42:22, *AV*) This fact was further emphasized in the law that appointed the slain man's nearest of kin as the official executioner. He was called "the revenger of blood" or, literally, "the taker of satisfaction for blood." Obviously this signified that the "redeemer's" role was to win the equivalent of the blood of his murdered kinsman from the murderer.

Doctors Zimmerman and Howel wrote an article, "History of Blood Transfusion," published in the *Annals of Medical History, Volume* IV, September, 1932. They said: "The ancients believed, as many do today, that the blood not only carried the vital force of the body, but that it was the seat of the soul as well. . . . It is not surprising, therefore, that we find ever-recurring attempts to cure disease by blood transfusion. . . . The use of blood as a therapeutic agent is as old as medicine itself. We are told of blood baths used by ancient Egyptian princes for resuscitation and recuperation. Pliny describes the drinking of the flowing blood of gladiators in the arena 'as if out of living cups' as a cure for epilepsy."

It is clear, then, that those living in Bible times would recognize the all-inclusive nature of the prohibition of "any manner of blood."

1 Studies in Biblical Law, David Daube, Cambridge University Press, 1947, pages 122-124.

How can you say transfusions are prohibited when they are not mentioned in the Bible?

The Bible does not mention transfusions, which were not practiced at the time the Bible was written. But a transfusion is practically the same as intravenous feeding. The fact that in blood transfusion the blood is merely being replaced makes no difference. The only other way this can be done is by foods that will build more blood. A transfusion is just a more direct way of accomplishing this result.

Would you rather die than take blood?

Yes. I do not want to die but I cannot place even my own life above God's law. Compromising with God's law is fatal. Jesus said: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matthew 16:25, *AV*) Jehovah's witnesses do not look for miraculous healing when they refuse blood transfusions; rather, they are prepared to die if necessary to preserve their integrity. Those whom Jehovah approves for life are those who "loved not their lives unto the death." (Revelation 12:11, *AV*) Whether that death be threatened by tyrannical dictators who order them to renounce their faith in Jehovah or whether it be threatened through obedience to God's prohibition regarding transfusion they know that God can and will resurrect those who die faithful to him. If they die unfaithful they are dead forever. They will not, like Adam, rebel against God by eating forbidden food either by mouth or intravenously.

Since transfusion saves lives and therefore does good, why would God prohibit it?

God has prohibited eating or transfusion of blood because it is not his way of preserving life. We die, not because God arranged it so from the beginning, but because of sin inherited from Adam's disobedience. (Romans 5:12) We are therefore

born with a limited life span. It is not unscriptural for us to seek to preserve life to the very limit of that life span as long as we do not violate God's principles. Since God has declared the blood sacred because it carries the life force, to use it in transfusion, even though the donor does not die, is a violation of God's principle regarding eternal salvation through the blood of Jesus. Expediency is a form of apostasy. We are told: "To obey is better than sacrifice." (1 Samuel 15:22, *AV*) So even though transfusion may in some cases temporarily prolong life, God does not look on it as good and has therefore prohibited it.

Do you not owe it to your family to stay alive?

All of us have a responsibility to our families, but the dedicated Christian's first responsibility is to God. (Matthew 22:37, 38) To argue that we are obligated above all else to our families to stay alive is to argue that no young man can be taken from his wife and children to die on the field of battle. Where there is an element of choice, dying for one's faith is not an easy decision. But following in Jesus' footsteps does not lead one along the broad and comfortable way. Do you think it was easy for early Christians to be torn away from their children and be thrown to the lions? They could have avoided it by a simple compromise. Some were even tested on the issue of eating or drinking blood. Yet Tertullian, one of the early Fathers of the Church, speaks of how "among them it is forbidden."[2] No greater heritage can be left to one's children than a faith that will not compromise in the face of death.

Would you deliberately allow your child to die if blood would save it?

I would demand that medical science do everything possible to save my child's life short of giving it blood. I am responsible to God for the life of my child because I gave it life. Therefore, I may not force my child to violate God's law simply because it is in my charge and defenseless.

I could say much more on all these points. I've tried to be brief but still my letter is longer than I had expected. However, I'm willing to exchange views with you in person whenever you might feel it would be to our mutual advantage. I appreciate the position you are in but I want to live too. That is why I am interested in not only prolonging my life now, but, even more important to me, insuring my life in God's new world. I'm willing to shoulder my full responsibility for refusing to submit to blood transfusions. If you can see your way clear to respect my views and to give me the benefit of all your professional skill through the use of alternate techniques I am sure any problem that might seem to exist will be dissolved. Regardless of the outcome, that is my wish and my unshakable position.

In conclusion, let me briefly summarize my Scriptural position. Noah, father of all living mankind, was forbidden by God to take blood. (Genesis 9:4) Moses, the greatest lawgiver except Christ, enforced this prohibition with the sanction of death. (Leviticus 17:14) David, a 'man after God's own heart,' even refused water brought him in battle at the risk of life, saying: 'Shall I drink the blood of these men?' (2 Samuel 23:17) Jesus Christ, the Son of God, clearly stated there is no life for mankind in the blood of any other one. (John 6:53) Jesus' apostles emphasized the sanctity of blood by laying upon all Christians 'this necessary thing,' to 'abstain from blood.' (Acts 15:29) As a dedicated Christian minister I am unalterably bound by these precedents.

'Sincerely yours,

One of Jehovah's witnesses

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2 Tertullian's *Apology*, translated by T. R. Glover, New York, 1931, G. P. Putnam's Son, page 53.

Communism Criticized by an Ex-Communist

"FROM the lowest to the highest rung of the [Communist] hierarchical ladder" he went; now he occupies a prison cell. Once Yugoslavian vice-president, now Yugoslavia's prize prisoner. Milovan Djilas became dissatisfied, disagreed and spoke his mind—in print. Now the reason for seven of his nine prison years comes out in English, his book *The New Class*, published by Frederick A. Praeger, Inc., New York. Djilas' own words best explain his plight and that of all others who live under the musty darkness of Communist rule—rule by "the new class." We let his book speak for him, with page numbers supplied for reference.

On the new class: "In contrast to earlier revolutions, the Communist revolution, conducted in the name of doing away with classes, has resulted in the most complete authority of any single new class." (36) "The power and the government are identical with the use, enjoyment, and disposition of almost all the nation's goods. He who grabs power grabs privileges and indirectly grabs property. Consequently, in Communism, power or politics as a profession is the ideal of those who have the desire or the prospect of living as parasites at the expense of others." (46) "Discrepancies between the pay of workers and party functionaries are extreme."—46.

On practical results: "In every instance, the standard of living has failed to rise in proportion to the rate of industrialization." (37) "Seizure of property from other classes, especially from small owners, led to decreases in production and to chaos in the economy. . . . The class profited from the new property it had acquired even though the nation lost thereby." (56) "No other revolutions promised so much and accomplished so little."—31.

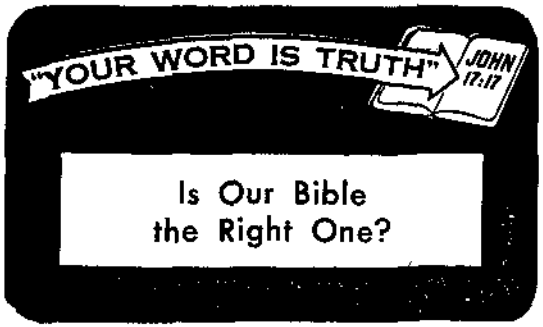
On loss of freedom: "Lenin's dictatorship was strict, but Stalin's dictatorship became totalitarian." (75) "What has changed since his death is the method by which Soviet leaders handle relations between systems, not the systems themselves." (197) "The Communist state, or government, is working toward the complete impersonalization of the individual . . . It aspires to regulate and control, either directly or indirectly, wages, housing conditions, and even intellectual activities." (96, 97) "Other types of discrimination may crush a human being physically, while ideological discrimination strikes at the very thing in the human being which is perhaps most peculiarly his own. Tyranny over the mind is the most complete and brutal type of tyranny; every other tyranny begins and ends with it."—145.

On communism's resemblance to religion: "Marx became the prophet of a new era in eastern Europe. His teachings had an intoxicating effect, similar to a new religion." (10) "Marx died a poor emigrant in London, but was valued by learned men and valued in the movement; Lenin died as the leader of one of the greatest revolutions, but died as a dictator about whom a cult had already begun to form; when Stalin died, he had already transformed himself into a god." (48) "Marxism has been transformed from a free revolutionary ideology into a prescribed dogma. As in ancient Eastern despotism, the top authority interprets and prescribes the dogma, while the emperor is the archpriest." (76) "To rise against it [communism] meant not only to die the death of a desperate individual, but to be branded and excommunicated from society." (99) "The fact that ideological discrimination prevails leads, at first sight, to the conclusion that a new religious sect has risen, a sect which rigidly sticks to its materialistic and atheistic prescriptions and forcibly imposes them on others. Communists do behave like a religious sect even though they are not really one."—145.

On principle: "The new class must proclaim that the methods it uses are not important. The end is important, shout its representatives, everything else is trifling. What is important is that we now 'have' socialism. So do the Communists justify tyranny, baseness, and crime."—149.

On justice: "The Communist regime in the U.S.S.R. is still remote from independent administration of justice after forty years of tenure."—27.

On how Communist subjects view communism: "Though history has no record of any other system so successful in *checking* its opposition as the Communist dictatorship, none ever has *provoked* such profound and far-reaching discontent. . . . Communist totalitarianism leads to total discontent, in which all differences of opinion are gradually lost, except despair and hatred."—99.



HOW do we know our Bible is the right one? Do not other religions have sacred books? What makes the Bible superior to these other sacred writings?

While there are other sacred writings, only the Bible has been proved inspired of God. Writings other than the Bible are generally a collection of wise sayings of men who have founded a religion, or who have been leaders of a religious sect, principally in the East. While no pagan writing can be proved to be inspired of the true God, the Bible can. The Bible both states and proves its inspiration. Bible writers were quick to acknowledge God's spirit in the production of the Bible. David said: "The spirit of Jehovah it was that spoke by me." Peter declared: "No prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." Paul left no room for doubt or exception when he sweepingly said: "All Scripture is inspired of God." Profane history and archaeological discoveries unite to establish the authenticity of the Bible. The textual integrity and harmony of the Bible, the truthfulness of its narrative and the fulfilled Bible prophecies together prove beyond all doubt that the Bible is the inspired Word of God. The same cannot be said of any other book in existence.—2 Sam. 23:2; 2 Pet. 1:20, 21; 2 Tim. 3:16, 17.

Only a brief examination is necessary to show where other so-called sacred writings lack inspiration and why they cannot be compared with the Holy Bible. Take for an example the Vedas, the sacred book of the Hindu religion. The Hindu believes in the absolute reality of all things. If there is absolute reality, then there must be absolute truth, which allows for no contradictions. But the Hindu religion is marred with contradictions, as we shall see.

Brahma is the supreme god of the Hindus. The Indian trinity is composed of Brahma the Creator, Vishnu the Preserver and Siva the Destroyer. Together, the three compose the one god Brahm. The contradiction of qualities is seen in the third member of the triune, Siva. He is pictured not only as the Destroyer but also as the Reproducer or Re-creator. This contradiction of qualities in Siva is based on the Hindu idea that there is no annihilation, but that there is merely a transformation. So Siva is styled the Bright or Happy One, just as when people in Christendom say that "death is a friend," in flat contradiction to Paul at 1 Corinthians 15:26, where he calls death the "last enemy."

Believing in reincarnation, Hindus claim to accept Christ as an incarnation. How strange and inconsistent this is, since Jesus taught doctrines that are utterly contradictory to such Hindu philosophy! Jesus Christ did not say his heavenly Father was an all-pervasive, dormant or sleepy spirit, as the Hindus teach. Jesus described his Father as the most active person in all the universe. Said he: "My Father has kept working until now, and I keep working."—John 5:17.

Hindus will insist that the deity is made up of all things of the universe. They teach that an object made is deserving of as much honor as its maker, because it is a part of the deity. How can the thing made be greater or more worshipful than its

maker? Paul disproves such reasoning with the rule: "He who constructs it has more honor than the house."—Heb. 3:3.

The Hindus will say that the house is not inanimate, that it can think and that it has life. But this contradicts proved science. If each individual thing is only a part of god, how can it answer for the whole god? If man is obligated to worship the animals because they are a part of the godhead, why do they not in turn worship man for the same reason? So the Hindu reasoning is found lopsided. It is unreasonable. It has not worked for peace, harmony, unity and mutual happiness among Hindus, but for division and disorder and war; and "God is a God, not of disorder, but of peace."—1 Cor. 14:33.

Since contradictions do exist in the Hindu religion, it must be admitted that inspiration is lacking. The disciples of Jesus assured us that "it is impossible for God to lie" and that "with him there is not a variation of the turning of the shadow." God can not and does not contradict himself. His inspired utterances are free of all contradictions.—Heb. 6:18; Jas. 1:17.

Buddhism came to prominence by the teachings of a man called Gautama. His teachings were at first transmitted by word of mouth, but later were recorded to form the Pali Canon. To Buddha there was no personal Creator. He does not claim inspiration for his writings, so neither should his followers. His psychology proves itself unable to scheme out any salvation for men. Had Gautama had the inspired Hebrew Scriptures, which began nine hundred years before his day, he would not have had to go to all this personal trouble to work up a personal philosophy on how and why wickedness, suffering and death invaded mankind. So what Gautama considered his "enlightenment," the inspired Hebrew writings exposed as darkness.

The sacred writings of Confucius are called the "Li Ki King," or Book of Rites. Confucius did not talk about spirits, and he detested the worship of them. Whether he recognized the existence of a personal god has been questioned. No positive proof of it can be found in the religious ceremonies that he observed. He did, in effect, deny a personal Creator. Certainly, then, his writings are not inspired of the true God.

Confucius believed that regard for formality and outward politeness expressed true nobility of heart. Jesus proved that such a life led to hypocrisy. Also to show that sincerity of heart is not always expressed by outward formality, Jesus said to traditionalists: "And so you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.' "—Matt. 15:6-9; 23:4-7.

Confucianism helps the people very little. It makes slaves and automatons of them. It lacks vision. Its man-made moral philosophy has no answer for present-day world problems. The Bible has proved itself superior, because it has not only moral doctrine but also a remedy for world distress.

The Bible alone is the inspired Word of God. It is completely harmonious, logical, reasonable and truthful. It is in a class by itself. Jesus said: "Your word is truth." And Peter declared: "The word spoken by Jehovah endures forever."—John 17:17; 1 Pet. 1:25.

For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope.—Rom. 15:4.

Newfoundland

NEWFOUNDLAND is that part of North America nearest to Europe. It comprises the Island of Newfoundland and that part of the northeast Canadian mainland known as Labrador. It is nearly twice as large as Great Britain in size and has a population of over 415,000 people. Both the United States and Canada recognize the importance of Newfoundland's geographical position. During World War II Newfoundland was called "The Gibraltar of North America," "The Guardian of the Atlantic." Newfoundland is magnificent for its primitive beauty. The people are sturdy and of quiet nature. The average Newfoundlander is hospitable and kind. Yet as Premier Joseph Smallwood once remarked: "There's more stubborn pride in every cubic inch of the average Newfoundlander than will be found in any other people." This is particularly true of those whose life revolves about the home and the church and who have an intense attachment to both.

In Newfoundland it is not uncommon to hear the statement: "I would never turn anyone away from my door with the Bible in his hand." The people actually have a superstitious respect for the Bible, but very few know what is between its covers. Despite the fact that Newfoundland has as its motto, "Look for the Kingdom of God above all," very few of its inhabitants can be found doing that very thing. Jehovah's witnesses, however, obey Jesus' words to make known the Kingdom and to seek it first in their lives.

Remarkable have been the increases realized by Jehovah's witnesses in Newfoundland. Back in 1945 there were only eight congregations. Now there are thirty, with a total of 367 active ministers of the gospel. The island is triangular in shape and congregations of Jehovah's witnesses are scattered all over this triangle, to its very extremities.

Nestled in a little cove at the northern tip of Newfoundland lies a tiny settlement where a congregation of witnesses flourishes. When arrangements were made recently for members of the congregation to share what they had learned with others in the neighboring "outports" (small settlements scattered around the very indented coastline), there was no want for volunteers. To reach these people living in the outports meant traveling eighteen miles one way in an open boat on a stormy, icy sea. So a whole boatload spent the entire day preaching the good news of God's kingdom among a people eager to receive them.

Often, upon hearing about the new world ahead, Newfoundlanders will say: "Why hasn't our pastor been telling us these things?" Or Catholics will say: "Why hasn't the priest told us about the kingdom of God?" Most likely it is because they are not acquainted with the Bible and its message for the people.

Occasionally a brave soul will approach a clergyman for an explanation of a Bible text, as one did. She asked her pastor to explain 2 Peter 3:13. The pastor read the verse, waved his hands and said: "Oh, that is something they are building for us some-

where. We don't know where." The woman's nine-year-old son remarked at the clergyman's comment: "Mother, he's confused." The mother asked: "What do you mean confused?" The boy answered: "Well, the pastor doesn't know where the new earth is going to be and he's standing right on it." Which reminds us of William Tyndale's words: "If God spare my life, ere many years I will cause a boy that drives with a plow to know more of the Scriptures than the great body of clergy now know." And so it has come about. Many of these common folk know much more about the Bible than their preachers and priests.

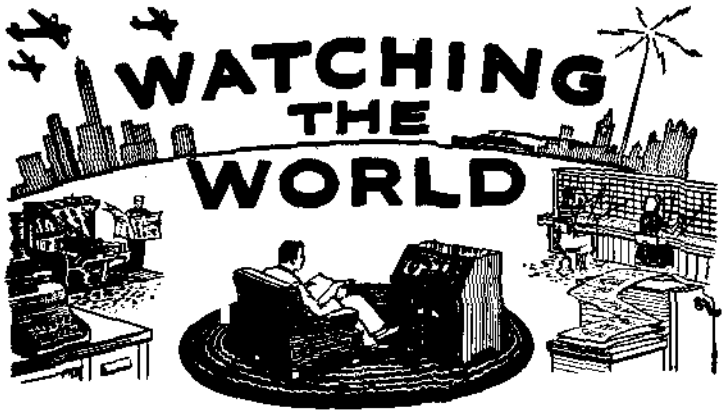
During World War II a young Russian girl came to be a prisoner of war and was carried off by the German Gestapo to a concentration camp and was made to perform forced labor. Her work was to complete bombs after the fuses had been inserted. She was only eighteen at the time but she knew that these bombs would be killing many people, perhaps her own family. So she secretly took the fuses out of over 800 bombs.

The Nazis found her out and sentenced her to die by hanging on May 10. On May 9, however, the American troops liberated the camp. Knowing several languages, she was used as an interpreter by the United States officials during the Nuremberg trials. After that she came to the United States, where she obtained a copy of the book *"Let God Be True"*. She put the book away without ever reading it, but always took it with her wherever she moved. With her air-force husband she was always on the go, but finally settled down in St. John's, Newfoundland.

It was in St. John's that this Russian girl was invited to attend a Bible study conducted with the book *"Let God Be True"*. She immediately arranged to attend the study regularly, and is now making excellent progress. She feels that her preservation through years of woe must have been so that she could learn about God's glorious kingdom and announce its blessings in all the earth.

? DO YOU KNOW ?

- How a box of strawberries can reveal the *kind of age* we live in? P. 3, ¶1.
- What the right kind of fear is? P. 7, ¶3.
- What can substitute for your eyes? P. 9, ¶2.
- *Whether a dog can* distinguish a paper store from an optician's office? P. 11, ¶3.
- How a ragpicker was the cause of America's biggest headache in 1957? P. 13, ¶1.
- Why there should be no doubts about the *high quality of Japanese courts?* P. 14, ¶3.
- Why movie stars are considered important? P. 16, ¶1.
- How a woman survived without a blood transfusion, in spite of dire predictions? P. 18, ¶3.
- *How the medical profession respects the* religious beliefs of Catholics, even though a life may be in jeopardy? P. 20, ¶2.
- What strong factor doctors have in their favor when operating upon Jehovah's witnesses? P. 21, ¶2.
- Why Jehovah's witnesses prefer death to a blood transfusion? P. 22, ¶5.
- What revolution promised more and accomplished less than any other? P. 24, ¶2.
- What marks the Bible as different from other sacred writings? P. 25, ¶2.
- What country has been called "The Guardian of the Atlantic"? P. 27, ¶1.



The Vanguard Fiasco

◈ Western morale and prestige sank to a new low when the launching of the first U.S. satellite (12/6) ended in dismal failure. The rocket rose a few feet, when its engine failed. It fell and exploded. U.S. Senator Lyndon B. Johnson called the fiasco "one of the best publicized and most humiliating failures in our history." Senator Joseph C. O'Mahoney said: "Publicitywise and propagandawise, the failure was as disastrous to us as Russian Sputniks I and II." Of course the Russian press joked about the matter. And Soviet U.N. delegates humorously suggested that the U.S. apply for aid under the Soviet program for technical assistance to backward nations. Sarcastic and disparaging remarks came out of London and Paris, where the Vanguard failure was nicknamed "flopnik" and "kaputnik." The moral behind this fiasco, said an international daily newspaper, is: "Don't count your sputniks before they orbit."

'Stop Wailing and Work'
—Nixon

◈ Being second to the Russians in the satellite and missile field has been an unpleasant pill for the U.S. to swallow. In a "chins-up" speech (12/8), Vice-President Nixon urged the American people to get behind the U.S. scientists and support them, and not ridicule them. "Sure we failed," he said, referring to the Cape Canaveral launching that fizzled. "We have before and we will again, but we need to keep our sense of proportion. . . . I say we should get behind our missile people and help them. Let's get away from our weeping walls and act like Americans. We've got work to do. Let's get on with it like Americans." To those who strongly criticized the advanced publicity given to the Vanguard project, he said: "If it had been a military experiment it would have been kept secret. Instead we invited the world, in the interest of science, to see our mistakes as well as our successes." "That is our way of doing things and I think it would have been more harmful to have attempted to hide our work in the dark. Americans just don't do things that way. We're testing on an open world stage. The Russians tested with the curtain down and raised it only when they had put up a satellite. They haven't mentioned how many tries they made first."

No Tax Cuts

◈ In the light of recent political and military developments in the world, U.S. citizens were told (12/6) by Vice-President Richard M. Nixon not to expect any tax cuts. He said that the total danger to the U.S. "is great." "We are in the midst of a world conflict in which the sputniks are but a single episode. Call it a cold war; or a contest for men's minds; or a race for outer space. Call it whatever you will. It is, as Mr. Khrushchev has bluntly told us, a war of many phases—military, political, economic, psychological. A total war, calling for all our resoluteness, determination, patriotism and faith." Nixon admitted that some tax reduction would be pleasant to offer to the American people. But he said: "The lowest taxes, the highest profits, the best wages in history won't make any difference if we are not around to enjoy them"; which, of course, is true.

U.S. Planes Fly with H-Bombs

◈ The British gulped when they heard that U.S. stratojets in flight from British bases were loaded with H-bombs. In a minute's notice these bombers can proceed to a target area. This has shocked the British. It has made them realize that the West means business, that it intends to protect its alliances at all costs. British Foreign Secretary Selwyn Lloyd assured his country that the bombs would not be dropped without joint consultation between the British government and the U.S. government. The British are slightly apprehensive. What if a code is misunderstood? Suppose a pilot makes a mistake? What if someone gets trigger-happy? Then what?

Junk the Big Bombs

◈ Nobel Peace Prize winner Lester B. Pearson called on the world (12/10) to junk its weapons of mass destruction before "they will destroy us all." Similarly, former U.S. ambassador to Moscow George F. Kennan, in his fourth talk (12/1) in a series of lectures

to the British Broadcasting Corporation, called for an end of the nuclear race. He said that the threat of atomic warfare posed "a terrible, immediate, and almost inconceivable danger" to the world. The more nations that possess nuclear weapons, he asserted, the more difficult it will be to control them by international agreement. If other nations get hold of the H-bomb, small wars will be a thing of the past. The only wise way out of these "hopeless exertions," Kennan said, was to put an end to the atom race before it puts an end to us.

Hammarskjold Calms Middle East

◈ Mount Scopus is a land island that belongs to Israel, but it lies a mile or so beyond the Jordanian border within Arab territory. In this respect it is very much like West Berlin. Under the terms of the 1949 Armistice Agreement with Jordan, Israel has maintained an outpost on Mount Scopus. Supplies were convoyed to it under U.N. supervision. During the latter part of November the Jordanians refused to allow a shipment of gasoline through. This began a row between Israel and Jordan. Colonel Leary, acting chief of the U.N. forces there, was accused of bias in favor of Israel. Dag Hammarskjold, U.N. secretary-general, was hurried (11/29) to the scene. There he visited with heads of Israel, Jordan, Syria and Lebanon. He managed to break the impasse. The Israeli supply convoy went through (12/4) without incident. On his return to the U.N. headquarters (12/7) Hammarskjold said: "I feel that I got what I hoped for." When asked about permanent peace in the area, he said, That "is a much, much bigger question."

Dutch Crisis in Indonesia

◈ Ever since Indonesia achieved its independence from the Netherlands in 1949, it has wanted control over West New Guinea, the only remaining Dutch colony in Asia. The Dutch have refused to relinquish their hold. Negotiations between the two governments failed to arrive at a solution. A deliberate campaign was started to force the Netherlands to give up its control. A 24-hour strike (12/2) set the stage. Commercial Dutch aircraft were barred from landing in Djakarta. All Dutch-language publications were banned. Dutch-owned properties were seized and a program to deport some 46,000 Dutch citizens was announced. The boycott has caused serious hardship. The Dutch have appealed for NATO support.

Union Cleans Itself

◈ U.S. Senate investigators proved that labor corruption and racketeering reached down deep into the International Brotherhood of Teamsters union and other affiliates of the American Federation of Labor and Congress of Industrial Organizations. The loss of prestige and internal strength to labor unions was great. At the A.F.L.–C.I.O. convention (12/6) the merged federation set about to cleanse itself of the corrupt elements. It ousted the Teamsters union by a vote of nearly five to one. The move was a bold step to regain lost prestige and public confidence in the labor union's sense of responsibility.

Wage Freeze Flatly Vetoed

◈ How can a nation combat inflation? President Richard J. Gray of the A.F.L.–C.I.O. Building Trades Department suggested that labor freeze its wages for a year. His words did not set right with many union leaders. George Meany flatly vetoed the proposal (12/3) and accused Gray of identifying himself with the big business view. Instead of freezing wages, Meany said: "What we need are higher wages to make increased purchasing power." "A wage freeze now would be of no benefit to anyone except employers," he added. U.S. Secretary of Labor James P. Mitchell thought Gray's proposal "well worth considering." Others called the plan "obsurd," "hare-brained," "the height of irresponsibility and treason to trade unionism."

The Submarine Threat

◈ "The possibility of submarine-launched guided-missile attacks against the United States is a problem of the utmost national importance," U.S. Admiral Jerauld Wright said. The Soviets have some 500 submarines and about four of these are equipped to launch 700- to 900-mile range missiles. The Russian missile experts claim that they have developed a rocket that can be fired from a submerged submarine at a target 750 miles away. It is conceded that a defense against such a weapon is far more difficult than can be imagined.

World's First Atomic Ship

◈ Americans had talked about it for the longest time, but the Russians did it. They launched the first atomic-powered surface ship, a 16,000-ton icebreaker named Lenin. The Soviets claim that it is designed to break through ice that is more than six feet thick and to stay at sea several months without refueling. The first U.S. atomic-powered surface vessel is not scheduled until 1960. The U.S. navy has had several nuclear-powered submarines operating for several years now.

Tito Terminates Military Aid

◈ For some time it has been a question in the U.S. whether Marshal Tito of Yugoslavia would go all the way over to the Moscow bloc. Tito assured the West (12/6) that his country would continue to stand

[redacted] from Moscow and maintain independence. His decision no doubt will open the door for continued economic aid to that land. Tito, however, made it plain that his nation was irritated at the constant "reappraisals" in Washington and that he would be satisfied to have the U.S. discontinue its military aid. Washington was puzzled by the move. Since 1950 the U.S. has poured more than a billion dollars' worth of military aid into Yugoslavia.

Little War in Ifni

◈ Ifni, a desert enclave on the Atlantic coast of Morocco, became the scene of a small-scale war. Under an agreement of 1860, the Spanish claim the territory as a perpetual possession. The Moroccans, however, maintain that Ifni should become a part of Morocco. Spain refused to surrender its control. After mounting tension, Ifnian rebels seized several villages and outposts (11/30). Spain ordered its land, sea and air forces into action. The 35,000 Ifnian inhabitants found themselves engulfed in a war. After several days of fighting, Spain's War Ministry announced (12/9) that resistance in Ifni had ended and that the Spanish were in complete control. The communiqué added that mop-up action against the rebels would continue until order was fully reestablished.

Land Above South Pole

◈ Seismologists have been sounding out the South Pole region for the first time. Their findings (12/6) show that there is bedrock 903 feet above sea level at the South Pole, but it is covered by 8,297 feet of snow and ice. The pole is estimated to be 9,200 feet above the sea.

Trains, Plane and Other Disasters

◈ On December 4 most of southern and central England was under a heavy gray blanket of fog, described as the worst in two years. In London, where visibility was down to about a block, two commuter trains rammed into each other, leaving a toll of 92 dead and 187 injured. Rescue operations were hampered when a third train was derailed at the scene. Four days later a plane making its way through a violent thunderstorm in Argentina crashed, killing all 61 persons aboard. In Mexico a wild rainstorm claimed 17 lives. Hawaii was hit by hurricane Nina, the first in its history. The eastern part of the U.S. was blanketed by its heaviest snowfall in a decade. Even the lovely Isle of Capri was visited by bad weather and, of all things, a snowfall.

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Awake!

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FEBRUARY 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. Awake! has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,625,000 — **Five cents a copy**

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Du* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., February 8, 1958 | Number 3

Social Parasites

It is commonly thought that you cannot get something for nothing, but there is a certain class of people who prove this to be wrong. They do get something for nothing. They are the hordes of beggars that live off other people and give nothing in return.

Begging is a well-developed art that has been practiced on human society for ages. It is carried on all over the world by means of numberless schemes. It is a social blight that is parasitic in its nature. Not only is it damaging to society, but it is damaging to the beggars themselves. It makes them sluggards and destroys their respect for principles of honesty and truth as well as the desire to be productive. In the book *Our Beggar Problem* Dr. J. M. Kumarappa says: "It leads to physical deterioration mental incompetency, preventable disease and starvation, and wrecks lives by forcing them into crime, mental abnormalities, family maladjustments, and social irregularities of every description."

Beggars know that they must play upon sympathies and religious sentiment. To do this they use every imaginable device. One of their favorite devices is the use of children. They know that the heart-rending cries of a maimed or starving child are quick to evoke the pity of passers-by. Regarding this Dr. Kumarappa said: "There is another class of beggars upon whom beggary is enforced. These are orphans and waifs and strays who are sometimes deliberately maimed or disfigured in order that their guardians, the beggars, may earn their living. In the world of beggars children are mortgaged and sold in broad daylight. The more horrid and the more pathetic looking the child, the greater is its price. And if it fails to attract the passers-by by its piteous cries it is tortured into more successful imploring and begging by their step-parents."

The practice of purposely disfiguring children to make them profitable beggars is not new. It has been done for centuries. Harlan Gilmore in his book *The Beggar* states: "The use and abuse of children by adult beggars constitutes the most tragic and inhumane chapter in the history of begging. Thus the beggars of Europe have long been accused, and perhaps rightly, of making human monstrosities out of their children in order to give them the strongest possible appeal to the public."

This writer then quotes various sources that tell how the bones and even the backs of children have been purposely broken. Others have been intentionally blinded. In the book *China's Perennially Unemployed* J. W. Bennett tells how in China it has been the practice to cut the muscles of a child's arms and legs and then to bind his small, growing bones so that his limbs will become hideously misshapen. Such unfortunate children are good tools for begging.

It is hard to conceive how humans could become so degraded and unprincipled to do such things. They are an example of how begging can destroy respect for mercy, decency, love and right principles.

Since beggars must generally play upon the sympathy of the people they have become expert actors. If they have deformities they will do their best to capitalize on them with the best of showmanship. If they do not they will try to manufacture a disability or a long tale of woe. Dr. Kumarappa tells how some Indian beggars create raw leg wounds by rubbing iron rust, unslaked lime and soap on their flesh. Others will "amputate or dislocate their arms and legs."

But not all beggars work upon public sympathy. A goodly number are religious beggars. These mendicants spend an unproductive life of meditation and introspection, in an effort to elevate themselves toward divinity. They believe they must live in poverty and beg for their needs. A number of religions in Christendom have copied this pagan practice and have formed their own orders of mendicants. This encourages begging.

There is nothing in the Bible that sanctions what these religions have done. Christ never begged and never encouraged it. Neither did his apostles. Even when the apostles were hungry they did not beg, but worked instead. "Down to the present hour we continue to hunger and also to thirst and to be naked and to be knocked about and to be homeless and to toil, working with our own hands." "It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you."—1 Cor. 4:11, 12; 1 Thess. 2:9.

The fact that they did not beg among fellow Christians or among outsiders is an example to Christians today. All should follow this example and not that of pagan mendicants. But this does not mean that voluntary contributions should not be made to needy people or in support of religious activities. Charity is proper and Scriptural. It is a Christian obligation, but what is wrong is the begging for contributions or alms. This brings no favor from God.

Although many countries that have established agencies to care for the disabled, destitute and handicapped have passed laws prohibiting begging, begging continues. People encourage it by not relying upon the social agencies they help support to care for such persons. And so professional beggars continue to multiply and to work upon the sympathies and sentiments of the people by every trick of their trade. The presence of these hordes of social parasites throughout the world is a sign of a sick society. What is needed is a change. Only a New World society, free from this unproductive burden, will solve the problem.

It is God's purpose to establish such a world society. He will bring about the change by removing the present society or *system of things and replacing it with a* new system. The people who will make up that new society will be persons who love Jehovah God and who are willing to abide by his righteous laws and principles. Since the conditions that now propagate the social disease of begging will then no longer exist, begging, with its attending evils, will become a thing of the past.

Will man destroy himself? Or is there reason to hope for eternal peace and security?

THE mushroom-shaped cloud that rose over Hiroshima on August 6, 1945, not only signaled the death of more than 78,000 people but brought grave fears for the world's future. For the first time in human history it appeared possible that man could destroy himself.

The fear that this may happen if man should have another world war was expressed by Francis Miller in his book *History of World War II*. He said: "Another war on this gigantic scale, with further development of instruments for destruction by scientific genius, would place the human race in danger of self-annihilation." Since the publishing of this book in 1945 the world's future has grown continually darker with the increasing threat of another world war.

Man now has weapons far more devastating than those used in World War II. In a speech given on November 7, 1957, President Eisenhower stated, with regard to just one type of missile, that "four battalions of Corporal missiles alone are equivalent in fire power to all the artillery used in World War II on all fronts." Since man's ability to destroy has increased immeasurably since World War II, how could human life survive another world conflict?

This is the fear that is now expressed time and time again. Twenty scientists voiced it on July 11, 1957, at a meeting in Pugwash, Nova Scotia. Reporting on the meeting, the New York *Times* said: "Twenty Russian, Chinese, Japanese and Western scientists joined today in a warning to the governments of the world that misuse of nuclear energy could lead to the annihilation of mankind."

Another expression of fear for the world's future came from Henry T. Heald, president of the Ford Foundation. He said: "It almost seems that the alternative to the advance of human welfare is the destruction of humanity. Only a delicate balance of political forces stands between us and disasters almost beyond our comprehension."

The same thought appeared in *Time* magazine of June 3, 1957: "Scientists everywhere believe that the outcome of a major war employing nuclear weapons to maximum effect would be a planetary disaster."

Dr. Eugene P. Cronkite expressed this fear to a Senate-House atomic energy subcommittee. He told them that a nuclear war would have "unthinkable" results on "all living things." It "would produce radiation hazards for all living things and for generations to come."

A great number of scientists firmly believe that even the testing of nuclear weapons endangers mankind. Two thousand American scientists signed an appeal in June of 1957 urging international agreement to stop test firings of nuclear devices. On the fourth of this same month the New York *Times* reported: "Four prominent geneticists told Congress today that radiation from atomic weapon tests would harm tens or thousands and perhaps millions of children in future generations." Indeed, the world's future is far from being bright.

World Is Morally Immature

Man has made astounding progress in the field of science, but his moral progress has not kept pace. If anything, his morals have slipped backward. Daily reports in the world's news clearly reveal a total lack of high moral values. The situation is precisely as the apostle Paul foretold when he said: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God."—2 Tim. 3:1-4.

In view of this, is it any wonder that nations cannot trust one another? Is it any wonder they are in constant fear of aggression and must keep on continual alert?

Science has placed in the world's hands awful weapons of destruction that the world is morally incapable of wisely controlling. The existence of such weapons in a world without moral principles is a threat to human existence. This fact is what causes so many persons to be gravely concerned about the world's future. The New York *Times* of October 7, 1957, expressed its concern by saying: "We cannot look at the world today without realizing that our mastery of ourselves has not kept pace with our mastery of inanimate nature. We now have the power to destroy each other and all the works of civilization, but we have not yet invented a sure way to control this power. . . . Now we must arise out of our long childhood and play the part of wise, mature and humane men—all of us, all mankind, of whatever political or religious faith or we shall surely die."

But the world is not rising out of its moral childhood. It is not growing to moral maturity, but continues to show by its actions moral immaturity. What better evidence is there of this than the world-wide disregard for the laws and high principles set down in God's written Word? Because so little heed is paid to them the world is filled with adult and juvenile lawlessness.

Because science has placed terrible weapons in immature hands it is not surprising that men's hearts should be fearful of what the world is coming to. Jesus foretold this when he said that men would "become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

Future of World Foretold

God caused the future of this world to be written down in the Bible a long time ago. His prophecies, however, do not confirm the fears that man will destroy himself. According to his written Word the earth will never become an uninhabited,

radioactive waste. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited."—Isa. 45:18, *AS*.

It would be wrong to conclude from this prophecy that the present world or system of things will continue to exist. It will instead be swept out of existence by the heavenly forces of God. The end of its wicked career was foretold long ago by the prophet Daniel: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people: but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, *AS*.

God will not permit this world to continue ruining the earth. He will not permit it to destroy all life in an all-out atomic war. By means of his kingdom he will "bring to ruin those ruining the earth." —Rev. 11:18.

The war waged by his kingdom against this world will consume all nations. Not one will remain. Their rockets and nuclear weapons will be of no help to them. The apostle Paul spoke about this fiery fate when he said that Christ would come with his powerful angels "in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength." —2 Thess. 1:8, 9.

This mighty war is called the battle of Armageddon. It is not a nuclear war among the nations, but is a war from God with all nations on one side and Jehovah God's kingdom on the other. It will be the execution of God's adverse judgment upon this corrupt world.

Through the prophet Zephanian Jehovah God expressed his determination to "gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3:8, *AS*) Nothing will remain of the present earthly system of things. This is what the world is coming to.

Its fate was well pictured by the great flood of Noah's day. Jesus himself made this comparison when he said: "Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man: . . . the flood arrived and destroyed them all."—Luke 17:26, 27.

When Christ was asked about the sign of the last days of this world he proceeded to foretell a number of things that would take place marking those days. The things he foretold have taken place since A.D. 1914. This means we are now living in the world's last days and are face to face with the mighty war of Armageddon. During the period since 1914 Jehovah's witnesses have been warning the world of what it is coming to. Like Noah, they have given the world advance notice of its destruction.

Along with this warning they have proclaimed the good news that God's kingdom under Christ is now established in the heavens and that it will be the instrument God will use to destroy this world. The result of this preaching work has been a dividing of the people. Those needing the message have been separating themselves from the world, just as the early Christians did. They are placing their hope and trust in God's kingdom and not in the political powers of this world. Jesus likened them to sheep when he said: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) These meek,

sheeplike people manifest a love for righteousness and will be preserved through the destructive war of Armageddon. They will be the ones who will repopulate much of the earth after God has cleansed it of the present wicked system of things.

New World Replaces Old World

A new world with a new earthly system of things will be formed after that mighty war from heaven. *It will be of God's making* and will be ruled in righteousness by his anointed King, Christ Jesus. Regarding this the prophet Isaiah said: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: . . . Of the increase of his government and *of peace there shall be no end*, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever."—Isa. 9:6, 7, *AS*.

No matter what the inventive genius of man may produce at that time, there will *be no need* to fear evil consequences, as is the case today. All earth's inhabitants in that new world will be morally mature and capable of making wise use of such things for the good of mankind and for the good of the earth. That means there will be no fear of aggressive acts with death-dealing rockets streaking down from the skies. A further assurance of this is the fact that all people will be under one righteous government and all will exercise love toward one another. How could there ever be wars in a world whose people are united by the bond of love?

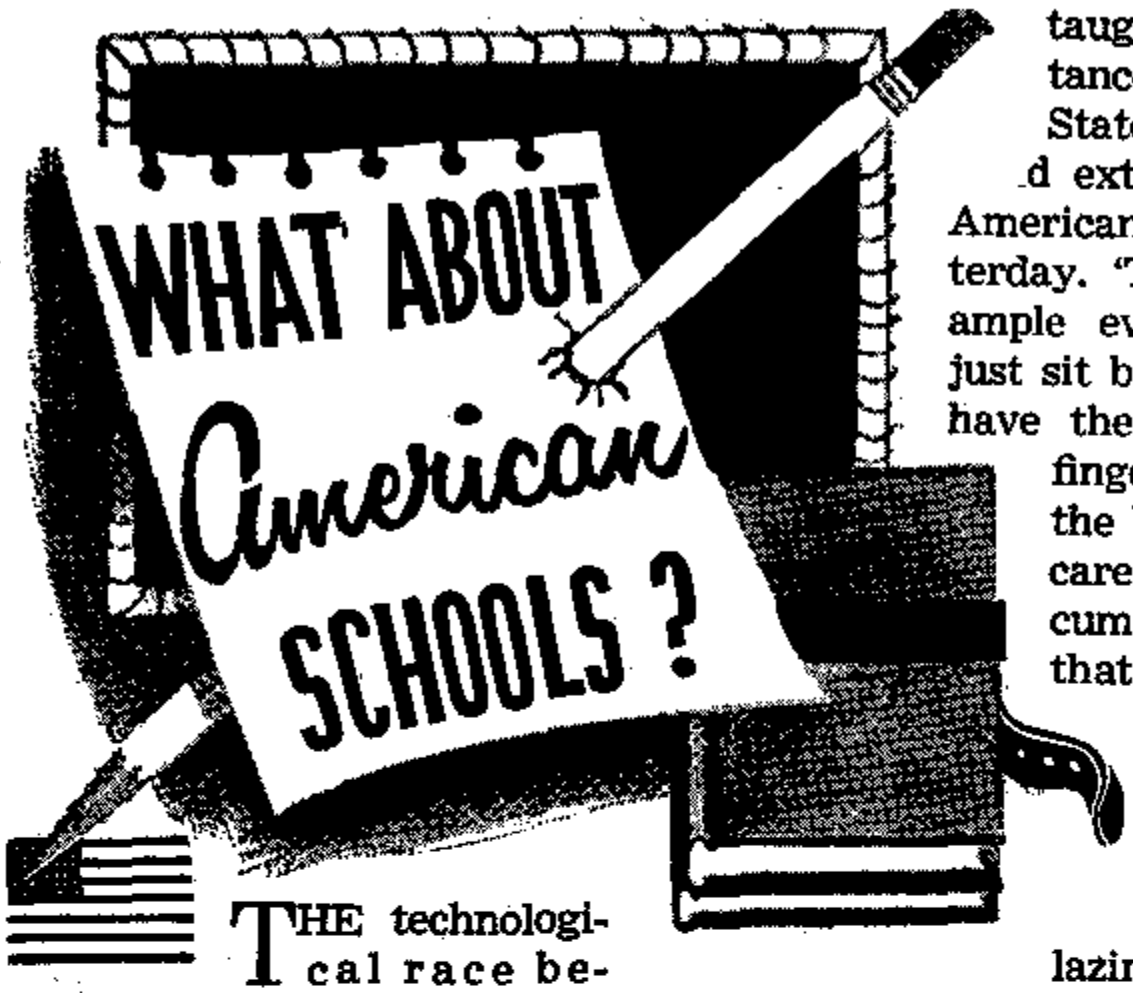
What Is Required to Survive the World's End?

The Bible not only foretells what the world is coming to but also explains how a person might escape its fate. This is pointed out at Zephaniah 2:3 (*AS*): "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." Also, Micah 6:8 (*AS*) says: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Walking humbly with God means to *obey him as Christ did. It means keeping* integrity and not compromising Scriptural principles to please the world. But to do this a person must have accurate knowledge of the Scriptures and a deep love for Jehovah God.

If a person places his trust in this world, its leaders and its schemes, he makes himself a part of the world and *will* not survive its end. Survival requires a complete separation from the world with one's hope and trust being placed in Jehovah God and his kingdom. "No one can be a slave to two masters."—Matt. 6:24.

A great multitude have made this separation and have placed their trust in God and his kingdom under Christ. They form a New World society. This can be said because they will form the human society or earthly organization of God's new world. It is only by becoming a part of this New World society of dedicated servants of God *that a person can expect to share in its* blessings and to survive this present world's end. By maintaining integrity to God he will live to see the time when no mushroom-shaped clouds will ever again rise into the sky to signal the destruction of human life or to strike fear into human *hearts. The end of this present world at* God's hands will be a blessing to the human race. The new world that will follow will bring eternal peace and security to obedient mankind.



THE technological race between the East and the West has made education a factor of prime importance. It is education that produces the scientists who are so essential in this race. This means the East and the West must look to their schools to produce more and more scientists of high caliber.

Russia has geared its educational system to meet its scientific needs, with the result that its schools graduated more than 70,000 engineers in June, 1957. The United States graduated less than half that number.

Seeing what this will eventually mean, American leaders have become gravely concerned and are looking at the American educational system with a critical eye. Their thoughts were expressed by Dr. Elmer Hutchisson at a press luncheon of the National Association of Science Writers just three days after the launching of the first Russian satellite. Here is how the New York *Times* reported what he said:

"'The nation's youth must be taught to appreciate the importance of science or the United States' way of life is "doomed to d extinction,"' the director of the American Institute of Physics said yesterday. 'The last few days have given ample evidence that America cannot just sit back and assume that we alone have the world's "know-how" at our finger-tips' . . . Dr. Hutchisson said the United States must distinguish carefully between the 'highly accumulative' scientific knowledge that can be taught by rigorous discipline and the 'namby-pamby kind of learning that seeks to protect children against inhibition of their individuality "or their laziness."'"

Dr. Hutchisson's remarks touched upon a bone of contention that has divided educational circles in America for many years. One side criticizes the schools as failing to educate the children properly, while the other side contends that American children have never been better educated. Many parents have also taken sides, some condemning and some upholding present educational methods. Those who condemn are displeased with the educational progress of their children.

Speaking in favor of progressive educational methods, Professor William Kilpatrick said: "Many carefully made scientific evaluations show—practically without exception—that the progressive school teaches the three R's and the other school subjects better than did the old methods. Some pupils, to be sure, do not do well in school—and in college—but the average teacher is now far better prepared than formerly; and the average pupil does definitely better. Critics who charge otherwise are ignoring what the standardized tests

actually show. . . . Education must aim primarily at character-building, not simply at acquiring *subject-matter*."

Critics object to this view. They believe a school's primary aim should be to dispense knowledge and teach students how to think, reason and study. They feel character building should be secondary to this. They read about student cheating, immorality and delinquency and wonder in what *way the present educational method is* actually building good character.

Many professors are among those who are dissatisfied with the type of students the schools are producing. They see marked deficiencies in the high school graduates who enroll in the colleges and universities. An outspoken critic among them is Professor Arthur Bestor. In his book *The Restoration of Learning* he said: "In their policy-making role, the recently dominant group of professional educationists have adjusted downward the goals of the public schools." And then in the New York *Times* of September 8, 1957, he pointed out that the United States Office of *Education* reports a progressive drop in the percentage of enrollments in algebra, geometry, physics and Latin since 1915. He quotes the office as saying that this is a change toward more functional education and then says:

"This comment is almost more disconcerting than the statistics themselves. It reveals with startling clarity the anti-intellectual assumptions that underlie the thinking of substantial groups of professional educationists today. The shift away from foreign languages is blithely called 'functional,' even though the United States *is far more deeply involved* with foreign nations than in 1934. . . . Similarly, the shift away from physics and mathematics is termed 'functional' by the educationists, even though our industrial and military strength rests upon scientific and mathematical foundations even more clearly and completely in the Nineteen Fifties than in 1915."

Variation

There is great variation among American schools, which means that what can be said of one does not necessarily apply to another. Some have splendid teachers, good teaching methods and produce well-*educated students, whereas others do not.* This variation is due to the structure of the schools. Instead of being government-controlled with a standard curriculum, as in some countries, they are under local control. A local board of education in each community determines the curriculum for the schools in that community. It decides whether the schools *will* be progressive or conservative or fundamental.

This type of organization has made possible much experimentation in educational methods. It has also brought to students a wide variety of subjects to choose from, making possible an excellent education for *those who want to exert themselves.*

Some of the theories with which administrators have experimented have not been practicable and have caused some of the poor results about which critics complain. Expecting teachers to apply such theories has had a discouraging and frustrating effect upon them. For example, educationists came up with the theory that a teacher should try to reach individual students and not concentrate on the class as a whole. The aim, they said, should be pupil mastery. This would be fine if the teachers had small classes of twelve to fifteen students, but administrators expected them to apply the theory in classes three times that size.

When a teacher has five large classes a day that may total 150 to 250 pupils, it is impossible to teach the individual child. He must concentrate on teaching the majority. Why, in many cases he does not

have time even to check the homework turned in to him. But in addition to his teaching large classes administrators expect him to engage in certain extracurricular activities about the school. Under such circumstances the theory of individual attention is impracticable. Actually, the public schoolteacher has a load that makes good teaching impossible.

A teacher speaking her mind in the *Ladies' Home Journal* said that schoolteachers "are bogged down because the impossible is expected of them! . . . I suggest that a teacher should have so realistic a schedule that it permits her to do some real teaching. If she is a real teacher employed in a good school system, neither she nor her superiors will be satisfied with a performance that means keeping a room of youngsters quiet with busywork, which she will never have the opportunity to check. And in that room should not be the riffraff who are marking time until they are of legal quitting age."

Problems

Educating more than twenty-five million children is a giant task. What makes it more difficult is a shortage of classrooms and capable teachers. Efforts to obtain Federal financial assistance for the schools have been blocked repeatedly by pressure groups who want to channel a portion of the money to privately owned religious schools. As a result the public schools and the nation's children as a whole continue to suffer.

Shortage of funds prevents the schools from giving teachers a more realistic wage worthy of their profession. Their earnings are little better than that of white-collar workers, in spite of the fact that they are college trained and have the heavy responsibility of educating the nation's future leaders and scientists.

The New York *Times* reports that "73 per cent of the male teachers and 17 per cent of the women have to supplement their teaching salaries with other income. And nearly half of the male teachers—46 per cent—are not sure that they would go into teaching if they could start all over again." Low wages, discouraging working conditions and a crushing burden of duties have shattered the morale of a large number of teachers. Many quit after teaching a few years.

These conditions are no incentive for better students to take up the teaching profession. Because so many students shun teaching, it has become necessary for schools of education to be less critical of the qualifications of those who enroll. About some of those who do enroll, a university professor said, as reported in *U.S. News & World Report* of June 21, 1957: "Our boys and girls are more and more being taught by the poorest students who come to college." This means the schools are getting a greater number of teachers of poor quality, with some looking upon their position as just another job. They are the kind who wait just as anxiously for the quitting bell as do the students. How can schools turn out well-educated children with a growing number of indifferent and poor-quality teachers coming into their teaching staffs? And the same might be asked about some who are joining the ranks of the administrators.

Lowering Standards

Large classes with students of mixed mental abilities compel teachers to pitch their teaching on the level of the average student. This has created a tendency to lower scholastic standards, and it does not make those people happy who believe standards should be kept high and the students required to exert themselves to reach them. The New York *Times* pub-

lished what some teachers had to say about this watering-down process. An English teacher stated: "In our school of about 1,400 students we have gone steadily downhill in our English aims and achievements." A science teacher expressed herself in a similar vein: "I deplore the trend toward mediocrity. . . . I am afraid we are letting a great deal of intelligence and ability go undeveloped while we are lowering our standards to teach to the average or low average group."

The policy of automatic passing has not helped to raise the standards. A number of schools hold to the theory that a student is discouraged and frustrated if he is given a failing mark, and should therefore never be failed but moved on with the class to the next grade. This policy is bound to have a demoralizing effect upon the better students. They will see no reason to work hard when those who do not study are promoted just the same. It encourages students to put forth no more effort than is necessary to get by. They lose the incentive to do their best. In a check among schools with the most scholarship-winning students it was found that these schools had hard work for the students, tough grading, tough exams and dedicated teachers that placed emphasis on subject matter rather than teaching methods. They had high standards and expected students to meet them. Regarding the practice of pushing a poor student through, Dr. Clarence Faust said: "You don't help a youngster by blurring over his inadequacies or failures and giving him a diploma he doesn't deserve."

Room for Improvement

There can be no doubt that there is much room for improvement in the American schools. They could raise their scholastic standards, reduce the size of their classes, raise the pay of their teachers and improve the quality of teaching. Students should be required to work and not be allowed to get by with little or no effort. The elementary schools should fulfill their obligation to teach children how to read well and how to study, as these are essential tools for learning. They should not send on to the higher grades pupils with marked deficiencies in basic knowledge. Strong teacher discipline should be exercised over the students, and administrators should give the teachers full support in maintaining it.

A complete revising of the system of grades might be advisable, with students being grouped by their mental age instead of chronological age. This would overcome many of the problems of the present system. Professor Bestor has outlined in his book *The Restoration of Learning* a plan in this regard that appears workable and seems to care for the intellectual as well as social needs of the students.

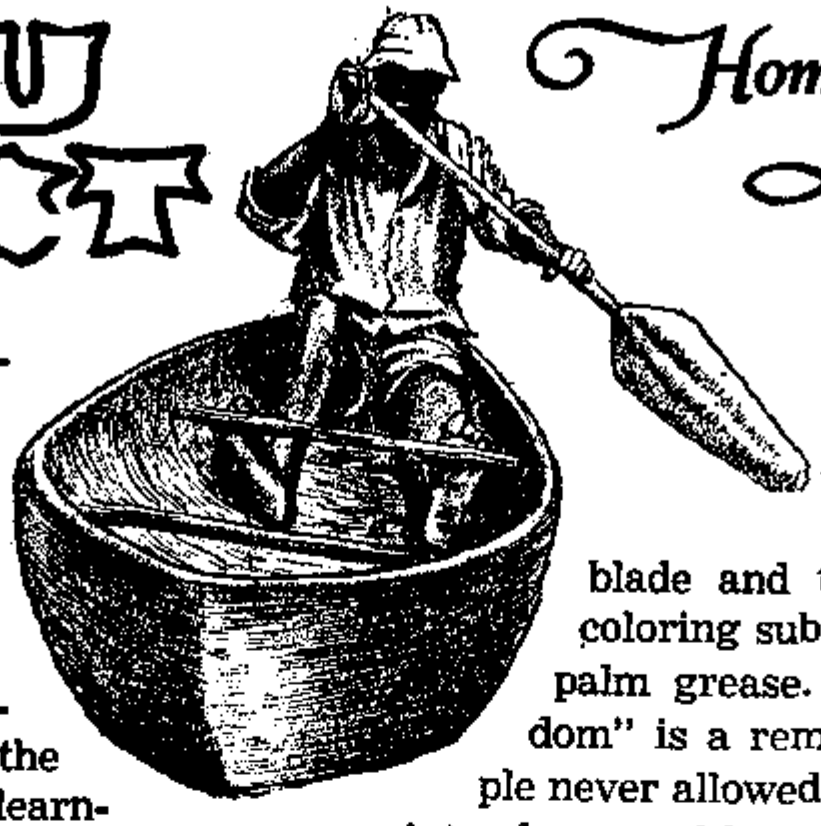
But marked improvements cannot be made without the public and the governmental authorities giving more support to the schools. It is actually upon them that the responsibility rests for what the schools turn out. They have the money and the authority that can mean better schools and better students.

ECCLESIASTICAL EPITAPH

Back in 1904 a book called *Epitaphs* was published. In this collection of postmortem comment from all over the world there is, in the chapter "Epitaphs on Occupations," the following: "Here lies a Doctor of Divinity, who was a Fellow, too, of Trinity. He knew as much about Divinity as other fellows do of Trinity."

KRU COAST

Home of Liberia's Seafarers



By "Awpkel" correspondent in Liberia

OPEN your eyes of imagination and set your sights for that part of Liberia's sandy, low-lying coast inhabited by the seafaring Krus. Rather short, but well built, these dark-skinned Africans love the sea, from their youth up learning how to handle their canoes in the heavy surf as it rolls over the sand bars at the river mouths. The Krus build and man the boats that unload cargo from ships at Liberian "surf ports." When a southern-bound ship touches at Freetown or Monrovia a gang of Kru boys is taken on to do the stevedoring, living on deck under a canvas, where they do their own cooking, and sometimes sleeping on the bare hatch covers.

From where were the Krus "torn away"? Torn away? Yes, for that is the meaning of the original name of the tribe. They explain the expression to indicate their migration from Egypt, which explains the source of some of their ancient culture, such as the weaving of cloth. At one time the Krus wrote in their own script, but now this has vanished. Their language contains many short vowel sounds, which befit their quick, excitable manner.

One of the first things you may notice about the Kru is the dark mark straight down the middle of his forehead, very long among the old-timers, but now an inch or less in length. To make the mark the skin is pricked with a needle or razor blade and then a certain black coloring substance is applied with palm grease. This "mark of freedom" is a reminder that these people never allowed themselves to be sold into slavery, although some acted as middlemen in the days of the old slave trade.

The mat and thatch houses of the Krus are equipped with the usual African kitchen, several sets of three large rocks to set the cooking pots on, and perhaps a place for smoking fish, all under a thatched lean-to. A mortar and pestle are standard items for "beating" the rice or pounding cassava into a gooey mass called what sounds like "dumbboy." Green vegetables are little used and then only after being pulverized in a mortar and made into a sauce. Later in the day the iron pots will be filled, with rice in some and fish and palm oil in others. And, oh yes, plenty of hot peppers!

Peppers are used in three ways: in the food, as a medicine and as a punishment in disciplining children. If one has a "fresh cold," liquid fire (ground pepper in water) may be taken up the nostrils to clear the clogged nasal passages. Wherever there is pain in the body, a pepper treatment is available. A little ground pepper forced up the nostrils or thrown in the eyes of children is the harsh treatment that strikes terror in their little hearts.

Unusual Customs

Under the shade of a tree a woman sits before a stone, smoothing out a mixture of a certain tree root and some reddish-brown perfumed tree bark. For one year after giving birth a mother applies this beauty preparation daily to her skin to keep it "clean" and make it smooth and shiny. The particular tree used is called a "billy goat" tree because the scent of the bark matches the scent of a billy goat.

When a suitor desires a certain girl he will approach her parents to ask whether someone has already become engaged to her. If not, the parents will ask the maiden if the man pleases her. If so, then he will pay something to the parents as "dowry." How much is a dowry? Formerly, among the poorer men it was a matter of "whatever your hand can reach"; but sometimes the price of dowry was set very high, as much as £200. The government now has standardized the figure at $40. It happens that a man may give a small amount to the family and the girl may stay with him for several weeks, on a trial basis. If they still care for each other, then he will pay an amount agreed upon and she will be given to him for good.

Children are greatly loved and are regarded as belonging to the grandparents. If the child is a girl, then it belongs to the mother's people; if a boy it belongs to the father's people. Upon marriage the wife does not change her name but keeps her family name. As a matter of fact, a boy child takes the family name of the mother, but the girl child takes that of the father. Also, the family name is called first and then the given name. Thus a baby boy would be called "Nimely John" or "Brown Peter," the family name as mentioned belonging to the mother. For a Kru man to call another Kru man by his given name without mentioning the family name first would be considered grossly improper, and would likely bring the retort, "Am I a slave, having no parents?"

Their Religion

The old religion of the Krus centered around the simple acceptance of a higher Being, without numerous rituals. Today there is not much left of any tribal religion, but rather the Krus are divided up into the various denominations of Christendom. They have a great love for "church," and Sunday services usually last from three to four hours with much strikingly melodious singing. It is claimed historically that the tribe preserved a form of the Ten Commandments and that they had no national idols, although teraphim representations were kept or worn to keep away evil spirits.

Death is accompanied by a great amount of wailing and weeping, the first notice often being the heart-chilling piercing shrieks and half-hysterical groans of a woman relative as she runs through the village informing everyone.

A dead body is usually buried the day after death. It is customary to keep a wake with singing, drumming and drinking lasting until the following day's dawn. The general feeling among the Krus is that death is due to some bad omen, and it is common to hear townspeople talk about the dead man who was "witched."

Many of the younger generation are adapting themselves to the changing world scene and are leaving the quiet villages and the surfboats to pursue trades and professions far away from home. Their fathers did likewise, but in so many instances the Kru man who spends many years in other lands is finally drawn back by the memory of his younger days and his family home and spends his remaining years in his beloved Kru Coast.

A VILLAGE Becomes a CITY GIANT

IN 1626 when a representative of the Dutch West India Company bought the island of Manhattan from the Indians there was only a small Dutch settlement of about thirty-one buildings at the lower tip of the island. Little did he realize that this village, which received the name Fort Amsterdam, would someday be the most spectacular city in the world. The population of the village in 1628 was 270. Today that village is a giant metropolis sprawling over more than three hundred square miles, with a population of about 8,000,000. In 1637 its name was changed from Fort Amsterdam to New Amsterdam.

¶ King Charles II of England had his eye on this village and the island it was on. He decided in 1664 to take it from the Dutch and give it to his brother James, duke of York. The colony and its then director, Peter Stuyvesant, were taken completely by surprise when English war vessels and New England troops suddenly appeared. They had no choice but to capitulate. New Amsterdam was then renamed New York in honor of the duke. The population was then around 1,500.

¶ A number of New York streets today are reminders of that early period. Wall Street, for example, was a street that ran along a wooden wall that was constructed in 1653 during the first war between Holland and England. Broadway was first an Indian path that was gradually widened to accommodate the carts that went out through the wall to the upper parts of the island. A stream once ran across the island through Maiden Lane, and Dutch girls would come down the lane to do their wash, and at night they would stroll along it with their boy friends.

¶ Mill Street was once marked by an actual mill. Marketfield Street was the route Dutch women took to buy cloth, meats, fish and vegetables from the carts of peddlers. Canal Street received its name because of a canal that once crossed it. Cherry Street was originally a cherry orchard, and Stone Street was the city's first paved street. It might be mentioned that even those early settlers had a traffic problem. Their problem was hogs. So many roamed the streets in 1650 that they made the driving of carts and wagons most difficult.

¶ By 1837 traffic was so heavy on Broadway a pedestrian took his life in his hands to venture across the street. Here is how a writer of that day describes how best to do it: "To perform the feat with any degree of safety, you must button your coat tight about you, see that your shoes are secure at the heels, settle your hat firmly on your head, look up street and down street, at the self-same moment, to see what carts and carriages are upon you, and then run for your life."

¶ As the years passed the population kept rising. It reached 12,000 in 1776, a year after the Revolutionary War started. It was this year that the American army was defeated in the Battle of Long Island and New York was occupied by the British army. They remained until 1783.

¶ New York had the distinction of becoming the national capital in 1785 while the nation was a confederacy. It was here, four years later, that the first United States Congress met under the government established by the constitution.

¶ But the city continued to grow in size and in importance. By 1835 it had 270,000 people. Yet only one sixth of the island was covered with houses and stores. The rest consisted of farms and gardens. It was in this year that a terrible fire destroyed some 654 buildings in the vicinity of Pearl Street and Hanover Square, with a loss of some seventeen million dollars.

¶ A favorite residential spot for shipowners in 1898 was Brooklyn Heights. There they could look out over the harbor and watch their vessels come and go. It was to this same scenic locality that Jehovah's witnesses moved their headquarters in 1909.

¶ New York city has come a long way from a little Dutch village with muddy streets and squealing pigs. It has had a colorful history and has many landmarks that are reminiscent of it. A person planning to visit New York would do well to read its history. It will help him appreciate how it has grown to become a city giant of world prominence.

DOMINICAN REPUBLIC:

POLICE STATE WITH A CONSTITUTION

THE West Indian country of the Dominican Republic is a land worth visiting for the beauty of its landscape. Yet Dominican tourist trade has slumped. Even the addition of a world's fair failed to improve matters. For the 1955-56 fair the Dominican government built a dozen or so handsome buildings and twenty-five foreign nations built others. After Dominicans paid a visit to the exhibits, there were sometimes hardly more than a few dozen persons on the 125 acres of landscaped grounds.

Why were tourists not responding? Bad publicity was a big reason. Newspapers and magazines in mounting numbers were telling readers shocking things about the Dominican Republic, such as one publication which called it "the tightest and most personal dictatorship in the world."

The dictator's name is well known, since the capital city of the country, Ciudad Trujillo, bears his name. His full title is Generalissimo Doctor Rafael Leonidas Trujillo Molina. In 1937 the Dominican Congress conferred upon the generalissimo the title "Benefactor of the Fatherland." In 1940 the Congress designated the period of his rule as the "Era of Trujillo." In 1955 the Congress gave him another title: "Father of the New Fatherland."

Generalissimo Trujillo was born October 24, 1891, in the little town of San Cristóbal, about twenty miles from the capital. He enlisted in the national guard during the American military occupation. When the occupation ended, Trujillo was a captain. He rose rapidly from rank to rank. As he did, he gave men jobs in the army at better pay than they were accustomed to. He picked men carefully and made it plain that they owed their army jobs to him. By 1930 Trujillo had created a personal army, an army whose loyalty he held with an iron hand. In 1930 he marched to the presidency with his army behind him. By maintaining supreme command of the army, the generalissimo has retained absolute power.

As absolute dictator Trujillo has the power to do good. Mussolini made the trains run on time, Hitler built a fine system of roads and Trujillo has built roads for his country. He has done more: he has caused his country to make great strides in public health and sanitation. His regime has built more than thirty modern hospitals and many clinics. But material gains are not enough. As with most dictatorships it is in the realm of personal freedom that the people suffer most. Trujillo's dictatorship has been no exception, despite the fact that his country is called a "republic."

Constitution versus Reality

Seldom does a prospective tourist realize what a tight dictatorship the Dominican Republic is. If he visits a Dominican government agency he may obtain literature that paints the country to be a picture of democracy. A booklet published by the consulate general of the Dominican Republic in New York city is called *This Is the Dominican Republic*. From it the reader learns that the country has a constitution, of which the booklet says on page nineteen:

"The Constitution of the Dominican Republic guarantees: the inviolability of life; freedom of religion and conscience; freedom of education; the right to the free expression of thoughts without previous censorship; . . . the right of ownership; the inviolability of mail and other private documents; . . . freedom of transit; . . . individual security; . . ."

The democratic machinery with its congress and constitution, however, functions only as Trujillo pushes the buttons and pulls the levers. Indeed it is, as the big brass plate beside the entrance of many a hotel states: "En esta casa, Trujillo es jefe" ("In this house, Trujillo is boss"). Those who have lived in the Dominican Republic will tell you that the statement on the brass plate is strictly true.

A look at some aspects of the Dominican constitution, comparing them with reality, will underscore the truthfulness of the brass plate's motto. Take, for instance, the "inviolability of life." Is human life sacred in the Dominican Republic? A comment on this comes from a historical event known as "the Haitian massacre."

Haiti is a country that occupies the western third of Hispaniola. In the 1930's there was considerable frontier trouble between the two countries. A great number of Haitians moved into Dominican territory, seeking employment. Some worked seasonally in the sugar cane plantations, others wandered about aimlessly. At dawn one morning in October, 1937, Trujillo's troops attacked at sixty-five prearranged points.

The massacre was on. Thousands of Haitians were killed in the most cold-blooded manner. Some were shot outright, being herded into ditches and machine-gunned. Some were clubbed. Some were hacked to death with machetes. Troops plunged bayonets into women, children and babies just as readily as they did into the men. The massacre was unspeakably gory, and native Dominicans to this day speak of how the "rivers ran with blood." Most accounts of the massacre place the death toll at between 12,000 to 20,000.

The outcry throughout the world was great. For a while it appeared that world opinion might topple Trujillo from power. Washington did little, however, except express horror and insist that the Dominican Republic pay Haiti an indemnity of $750,000. The Trujillo government agreed to pay the price—about $62.50 for each person massacred! Strangely enough, months later the original agreement was modified and the indemnity was reduced to $450,000, Trujillo finally paying about $37.50 for each victim.

Religious Persecution

A current comment on the "inviolability of life" in the Dominican Republic is the recent religious persecution of Jehovah's witnesses. In the issue of October 22, 1957, *Awake!* told of the brutal beatings suffered by Dominican witnesses of Jehovah because they would not renounce their faith and rejoin the Roman Catholic Church. More than fifty Dominican witnesses of Jehovah are in jail; and the Trujillo government, like Communist governments, has banned the work of Jehovah's witnesses. It is clear that "freedom of religion and

conscience" in the Dominican Republic is a casualty of the "Era of Trujillo."

It is also apparent that the Dominican Republic has a state religion and that that religion is Roman Catholic. As a result even Trujillo's government hospitals are run by the church. The nuns exert a powerful influence. Sometimes a Protestant gets in, but when the nuns find the patient is a Protestant they make so much trouble the non-Catholic usually goes to some private clinic for treatment.

An article in *Harper's* magazine told about the generalissimo's relationship with the Roman Catholic Church: "Ostensibly Trujillo is now a Catholic. In 1954 he traveled to Rome to sign a Concordat with the Pope, and Catholicism is the official religion of the Dominican Republic. Presumably, Trujillo joined the church because his wife, whom he had wed in a civil ceremony, wanted to sanctify their union. Having been twice divorced, Trujillo was not a likely candidate for a Catholic wedding but he somehow won the necessary indulgences and the rites were performed on August 9, 1955."

That the Roman Catholic Church places great importance on the concordat is evident from the eulogies of priests. One of them in Britain, priest M. McNarney, wrote: "June 16th, 1956, marks the second anniversary of the signing of the Concordat between the Holy See and the noble Dominican Republic. It should be a day of joy and jubilation not only for the sons of the Republic but for faithful Catholics throughout the world."

Just how far-reaching the effects of the concordat are may be seen in many ways. In August, 1957, ten American citizens, missionaries representing the New World society of Jehovah's witnesses, were deported by the Dominican government. Over the radio and in the newspapers priests falsely accuse Jehovah's witnesses of being Communists and continually incite the government to take brutal measures against these Christians.

Then there are the co-operatives of the Jesuit priests. These priests go into a community where there are two or three stores. They tell the people that if a co-operative is formed, food will be cheaper in price. The people contribute money, and the priests buy staples at a good price. They sell it to the people at a lower price than do the stores. Soon the priests expand their business to many products; the other stores lose their business and move away. When that happens the price of things goes up again and the people are about where they started except for one thing: Attendance at mass is sometimes a requirement for the purchase of food! The problem of Protestants is obvious.

Even the so-called "freedom of education" is affected by the power of the Catholic Church. Each school day there is one hour of Catholic teaching in the public schools. According to law this teaching is voluntary, but if any refuse this teaching they are not likely to pass from one grade to another. "Freedom of education" is another casualty.

Spies and Monopolies

What of "the right to the free expression of thoughts without previous censorship"? As in most police states control of the press is absolute. Nothing unfavorable to the regime appears. There is no opposition newspaper. Spies make certain that no one openly criticizes the regime.

One who visits the Dominican Republic often feels he is being watched. The feeling is no illusion. Police states keep an eye on movements of strangers as well as on many of their nationals. One Latin American who represented his country said: "My chauffeur turned out to be a spy, so I fired him and got another one. He, too, was a

spy. The servants in my house were spies. Wherever I went, I was spied upon. I couldn't discuss anything with anybody without being overheard. I finally got so tired of being watched that I asked for a transfer."

Spies are found in *cafés,* bars and any place where people congregate. One corner after another has men standing there talking, smoking, jesting. Many of them are spies. They watch everything the people do and try to hear everything they say. They often walk ten or fifteen feet behind a person. An American who has spent more than ten years in the Dominican Republic says of the spies: "When you get to know them well they may get a new face to trail you. They sit on a porch or stand and when they get tired sit in a door entrance and watch your house. When you leave they walk to a phone nearby and another spy is sent to observe everything you do."

What of "the right of ownership"? One may own things, but first he must have the money to buy them. Prices are high for imported products and goods. A refrigerator will cost the buyer almost four times the retail price of the same item in the United States. Why is this? Inflation? No, it is largely due to the fact that custom duties are at exorbitant levels.

Tourists are surprised to hear the cost of other items. A car license costs $180 a year, a driver's license is $16. There is an extensive licensing system that covers business establishments, autos, vendors, bicycles and nearly everything else. Fees are unreasonably heavy.

In the matter of ownership the generalissimo has a monopoly on almost every vital and major product. A former editor of *El Caribe,* a Dominican government newspaper, wrote: "Trujillo owns—either in his own name or in the name of selected cronies or members of his family—six of the fifteen Dominican sugar mills; the only milk pasteurizing and distributing organization in Ciudad Trujillo; a lumber cutting and drying trust; the only edible-oil factory; the biggest shoe factory; and the only cement and cigarette factories. He operates the only modern slaughterhouse; owns the only glass factory, the only paint factory, a hat manufacturing concern, a large liquor plant, the only battery works, the only air-conditioning equipment factory, the most powerful radio and television stations, a chemical manufacturing concern, a shipping company, an insurance company, the Dominican Republic's one airline, a textile mill, a plant for processing tropical fruits, the only shipyard, the most expensive night club in Ciudad Trujillo, and three or four construction companies. . . . *El Jefe* likewise controls the distribution of rice and sugar for the domestic market."

The possession of a job itself often depends on one's belonging to Trujillo's political party, the only political party in the country. A job may also depend on religion. Roman Catholic priests recently visited employers, urging them to fire any of Jehovah's witnesses who may be in their employ. One Christian witness of Jehovah was working in a sugar mill. He was given two minutes to get out of the office and three hours to get out of town with his family!

Even to work for a foreign company one must have Trujillo's approval. A new law requires that one get written permission from "the executive." Illustrating that there is hardly a sphere of activity not encompassed by the generalissimo is a notice that appeared in *El Caribe* in July, 1956. "When doctors desire to have medical consultations on specific cases," the notice said, "they may, if they wish, write to Generalissimo Doctor Rafael Leonidas Trujillo Molina, Medical Department, Na-

tional Palace." The generalissimo, interestingly, is not a medical doctor.

Mail and Travel

What of "the inviolability of mail"? Mail and telegraphs are heavily censored. If the government has the slightest suspicion about one's correspondence, it first goes to the post office censorship department. Even at the airport, tourists coming in may be searched for newspapers and magazines containing anything critical of the regime.

And "freedom of transit"? As you probably guessed, a tight police state controls travel. One may travel in the Dominican Republic provided he has the right documents. One vital document is the *Cédula Personal de Identidad.* It contains a serial number, a person's name, age, civil status, occupation, address, fingerprints, picture and other information. All the highways have soldiers every fifteen or twenty miles, who stop all traffic and require all passengers to show their documents.

What of "individual security"? "You have only to walk through the streets of Ciudad Trujillo," says a former resident of the capital, "to realize there is no joy, little laughter, and much fear." Few persons feel secure unless they openly display some object or sign that praises the generalissimo. Thus wherever one goes he is likely to see signs or plaques praising Trujillo. Stores and offices have pictures or busts of him; and there are neon signs also, such as "Trujillo forever," and "God and Trujillo."

It appears that major critics of Trujillo have not been able to find security even outside the Dominican Republic. In downtown Mexico City recently a gunman critically wounded Tancredo Martinez García, an exiled opponent of the generalissimo. The Washington (D.C.) *Post Times Herald* of October 18, 1957, editorialized about the matter:

"Is there no secure sanctuary for those exiles who dare criticize Trujillo? The disappearance of Dr. Jesus de Galindez from the streets of New York in March, 1956, is well known. Andres Requina and Sergio Bencosme, two other critics of Trujillo, were fatally shot by gunmen in New York; Pipi Hernandez was stabbed to death in Havana; Luis Arias was murdered in Haiti; Mauricio Baez disappeared in Havana; and Clemente Savinon vanished in Haiti. The fate of Gerald Lester Murphy, the young pilot believed involved in the de Galindez case, remains a mystery."

The disappearance of Gerald Murphy and the Columbia University instructor, Dr. de Galindez, has seriously strained relations between the United States and the Dominican Republic. Representative Charles O. Porter of Oregon has suggested to the Federal grand jury that has been investigating the mystery that it indict Generalissimo Trujillo himself.

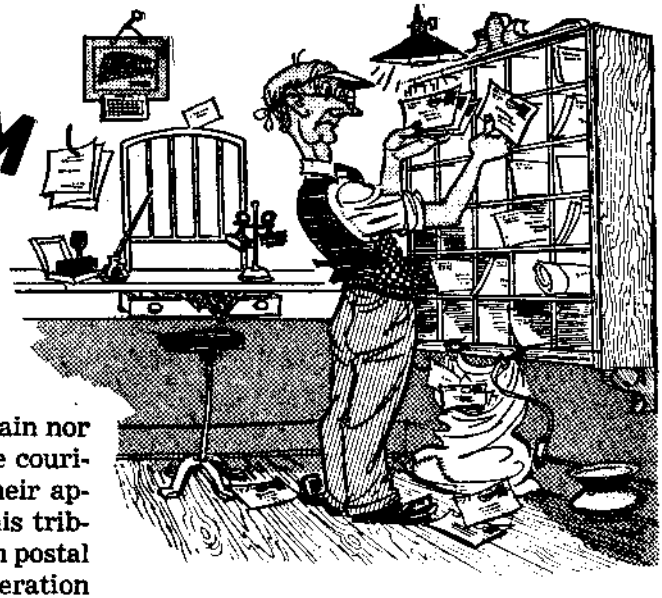
The bad publicity has had its effect. Is it any wonder that the Dominican Republic has had to spend huge sums of money on public relations in the United States? Despite all this money to portray Trujillo in a favorable light, the tourist trade continues to drop. And despite what the Dominican government literature says about its constitution, this fact is unquestionably clear: the real constitution of the Dominican Republic is none other than *El Jefe,* the generalissimo himself.

Sign of Troubled Times

"The Old Timer," observes *Changing Times,* "remembers when people were concerned about the butterfat content in milk, not the amount of strontium-90."

The U. S. POSTAL SYSTEM

The mail must go through, but it takes its time



CARVED on the stone face of the New York General Post Office are the words of the Greek historian Herodotus: "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds." Herodotus paid this tribute to the gallant men of the Persian postal system some 2,400 years ago. A generation later another Greek historian, Xenophon, praised these same couriers, saying they covered distances faster than cranes could in their flight.

But not all postal systems have been worthy of the tribute bestowed upon the Persians. In fact, less than four years ago, instead of honoring the United States postal system with the words inscribed above the Corinthian colonnade at the New York post office, Deputy Postmaster General Maurice H. Stans chose to denounce the department as "the most antiquated, antediluvian, obsolete institution in government." Perhaps more surprising is the overabundance of evidence that proves him right.

But why should the United States, a nation materially rich and scientifically advanced, bear the stigma of having one of the poorest postal systems in the world? Certainly its citizens are entitled to better service, but they are not getting it. Why are they not? Why are the postal department's physical facilities obsolete, antiquated and antediluvian? What is behind the system's substandard labor conditions? Why must America's postmen endure poor lighting, insufficient space, poorly designed buildings, inferior ventilation and do their jobs with the aid of practically no mechanized equipment at all, while other nations' postmen enjoy the fruits of progress? Why do American taxpayers, who pay more and more for postal rates and get poorer and poorer service in return, tolerate such a horse-and-buggy mail system in this day and age? Surely there must be some explanation for this situation in the mail department.

For an example of progress take the many so-called old-fashioned, backward nations of the earth. Uncle Sam might learn to his embarrassment that throughout most of Europe three or four mail deliveries a day are routine. In the "barbarous" capital of Moscow, a Soviet citizen would find it nothing extraordinary to receive "twenty-eight mail deliveries to his front door each week." In dilatory India, where "the whole process of sorting of letters and delivery is done by human hand," airmail is without extra charge. In the large cities of New Delhi, Madras,

Bombay and Calcutta mail is delivered on an average of four times a day. In Karachi, Pakistan, which has seen a 200-percent increase in mail in the last ten years, motor scooters are used and mail deliveries are made five times a day. Airmail letters get special attention. Four hours after the letter reaches the airport, it generally arrives at its destination. In Munich, Germany, special-delivery letters are delivered within an hour to anyone. Japan has three deliveries a day, seven days a week. Spain has four deliveries a day and Italy three. A letter mailed at noontime in Paris will be received by the addressee within that city before nightfall. One-day mail service anywhere in the country is the pride of France. London housewives can order groceries by mail in the morning and receive their orders filled before the day is out.

But in America's largest and most celebrated city, New York, its residents receive the grand total of one delivery a day, and that cannot always be relied upon. Why such poor service?

Instead of the United States improving its mail service with the years, a recent issue of *Reader's Digest* stated that deliveries today are slower than they were before World War II. The article pointed out that "a letter often takes 48 hours to travel 100 miles. One letter, mailed Tuesday morning, was not received seven miles away till Thursday afternoon. Circulars in New York City go undelivered for as long as ten days. A letter mailed in New York Wednesday noon took until Monday afternoon for delivery in Chicago. A letter to Chicago mailed from Glencoe, 18 miles distant, took three days. A few years ago residential mail deliveries were cut to one a day. So now, if a letter misses connections by a minute, it misses by 24 hours." In France, when a letter misses a train it is not allowed to lie around. It is put on a special mail plane and flown to the most distant point without extra charge. In fact, throughout most of Europe today, airmail service is being inaugurated without extra cost to its citizens.

In the light of what other nations are accomplishing, nations that are limited in their scientific know-how and material resources, it is no wonder that Senator Olin D. Johnston, chairman of the Senate committee on post office and civil service, termed the condition of the United States postal system "tragic."

Some postal authorities like to blame the poor service on the great distances that must be covered in the United States. They compare the 3,022,387 square miles served by the U.S. mail system with the 105,808 average square miles served in European countries and say that there is reason for the fewer deliveries and poor service. But this does not explain why mail service should be so poor within large United States cities, or between cities of close proximity. It is obviously a feeble effort to evade or obscure the true issue.

What, then, appears to be the trouble with Uncle Sam's postal department? Why does his service appear poorer than that given by many foreign nations? What must be done to correct the problem?

Is It a Business or a Service?

One major problem that has never been satisfactorily settled is whether the Post Office Department is a business or a public service. A definite answer would help determine how and by whom costs and rates are to be borne and raised. As the department now stands, some congressmen maintain that the post office is a public service and that the costs of operations should be borne by the taxpayer, just as other government services are paid for; whereas Postmaster General Arthur E. Summer-

field believes that the department should be operated as a business, that the system should be made to pay for itself by raising postal rates to keep up the costs.

The United States postal system is generally looked upon as "one of the world's biggest industrial operations," and here is why. It ranks among the biggest of enterprises in the United States, with a volume of three billion dollars yearly. It has 40,000 branch offices and handles 60 percent of the world's mail. It delivered over 56,441,200,000 pieces of mail in 1956, an average of 388 pieces for every man, woman and child in the country.

This big, complex postal business took in roughly 2.5 billion dollars during the fiscal year of 1956, but in that same period it spent some 2.9 billion dollars. In other words, it spent 463 million dollars more than it took in. Since 1945 the Post Office Department's losses total more than five billion dollars. This deficit has become a part of the national debt, on which the Treasury Department "is paying interest currently at the rate of about 125 million dollars a year." One does not necessarily need a brain for business to see that a system operating at such great losses is headed for serious trouble.

Reasons Behind Postal Problems

Any modern industry operating under the antiquated methods still existing in the postal department would have long since died. The greatest weight it carries around its neck is the millstone of political interference. This obstruction reveals itself most strikingly in the complete lack of mechanical equipment in the department. To see one of the largest industries in the world today operating in an almost identical fashion as it did a century ago does not make sense. But that is what you are faced with when visiting the postal system.

Why mechanization has not come to the United States post office no one need guess at. Wolfgang Langewiesche says the blame rests squarely on politics and votes. "Instead of machines, the Post Office uses men," he says. "Traditionally, the Post Office is a wonderful source of political patronage; it provides jobs; jobs provide votes. Even if it wanted to use more machines and fewer men it would almost certainly find politically potent forces standing in the way of such progress."

Modernization of the postal system would undoubtedly achieve economies and improve service. It would, without doubt, save millions of work hours and millions of taxpayers' dollars. It is hard to believe that in this atomic era the United States government should be using pigeonholes in the sorting of its mail, a method used in 1845. It is equally hard to believe why half the man-hours in the whole Post Office Department should be spent sorting and re-sorting letters—each piece of mail being handled eleven times! Recently a group of experts estimated that it would take ninety-three million dollars to modernize the Chicago post office. The improvements, however, they said, would cut operating costs by nearly seventeen million dollars a year. Thus allowing the changes to pay for themselves in less than six years.

According to the facts on hand the United States is at least thirty years behind some nations in mechanizing its postal system. As far back as 1928 the Dutch post office was experimenting with letter-sorting machines. Now it has eleven or more such machines; each is reported to sort "50 letters per minute to 300 or more destinations as opposed to 25 per minute to 50 destinations by hand."

On May 2, 1957, the Transorma machine, described as the first automatic

mail-sorting machine in the United States, was installed in the Silver Spring, Maryland, post office. The 31,000-pound mechanical letter sorter sorts an estimated 15,000 letters an hour by a code system and deposits them in one of 300 different separations. Also a parcel-post sorting machine was recently set up in Baltimore, Maryland. These machines, however, are still in the experimental stage. Postmaster Summerfield bemoaned: "Even the simplest forms of mechanization that I am familiar with personally from my experience in industry for the past 30 years, which are so obviously needed and so inexpensive to buy, have not been available to the Post Office Department," because "Congress did not provide the money."

Of the three billion dollars that Congress has appropriated for post office expenditures last year, only 4 percent, or much less than 140 million dollars, was the sum total over which the Post Office Department could exercise any real discretionary control. The rest was regulated by Congress or by other bodies.

Throughout Europe, most of the countries operate the postal service at a profit, because their postal systems are closely tied in with the telephone and the telegraph services. These services more than balance the deficits and keep the whole communications system in the black. But in the United States telegraph and telephone companies are privately owned. Also, under no circumstances can the money directly taken in by the postal department be used to improve efficiency and service. All postal receipts go to the Treasury. And every last penny that it takes to operate and improve the postal system for a year must be appropriated by Congress.

To say that a rise in postal rates would be a solution to the problem is therefore not true. The postmaster general does not get a single dime of all the postal receipts he takes in. If Congress would arrange for greater appropriations, and if these appropriations were accompanied by an honest and well-organized program, which would include modernization and mechanization of the system, perhaps then only would there be a chance for improvement in the United States Post Office Department.

To blame the rise in labor, transportation and equipment costs for the poor postal service is not only unfair, but untrue. And to say that three-cent letters are carried at a loss is also not true. Post office figures for 1956 show that first-class mail made a profit of about thirty-six million dollars. But in order for the department to justify a hike on first-class letters to four cents, it was necessary to create a deficit. So, according to Senator Johnston, the Post Office Department created "intangible factors," which involved costs for giving first-class mail preferential treatment. By the "use of these arbitrary intangible factors," Johnston said, the department transformed "a 36-million-dollar first-class profit into a 346-million loss—just enough to justify a 4-cent rate." Unfair, you say. So it is, but that is what was done.

Despite the dark situation in the United States postal system, steps are under way to modernize the department. But it is apparent that much more must be done than has been done before the system can be termed adequate. As it now stands, the words of Deputy Postmaster General Stans are still more fittingly applied to the department than the tribute of Herodotus, because the United States post office might still be said to be "the most antiquated, antediluvian, obsolete institution in government."

A World-wide Harvest in Progress

HARVESTTIME is a period of great activity and joy. It is the time when one reaps a reward for his labor. The harvest has a beginning and an end.

Jesus likened our day to a harvesttime. When the harvest ends, a wicked system of things that has existed for 4,000 years will be completely removed and a right state of things will take its place. It is important for us to ascertain just where we stand in relation to the harvest. Will we be harvested as wheat and taken to the storehouse? Or will we be gathered into bundles as weeds fit to be destroyed? Jesus' illustration, commonly called "the parable of the wheat and tares," gives us our answer.

The illustration as spoken by Jesus begins: "The kingdom of the heavens has become like a man that sowed seed of a right kind in his field. While men were sleeping his enemy came and oversowed weeds in among the wheat and left. When the blade sprouted and produced fruit, then the weeds appeared also. So the slaves of the householder came up and said to him: 'Master, did you not sow seed of a right kind in your field? How, then, does it come to have weeds?' He said to them: 'An enemy, a man, did this.' They said to him: 'Do you want us, then, to go out and collect them?' He said: 'No; that by no chance, while collecting the weeds, you uproot the wheat with them. Let both grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.' "—Matt. 13: 24-30.

The illustration presents the resemblance of an earthly seedtime and harvest to the affairs of the kingdom of God. Since Jesus Christ is the King of the Kingdom, rightly the parable begins with him. Jesus Christ is the Sower of the good wheat seed. "The sower of the right kind of seed is the Son of man," Jesus explained. He purchased the symbolic good seed by giving his life for God's "sheep." Therefore it is Jehovah who gave the right kind of seed to Christ Jesus. Jesus said: "What my Father has given me is something greater than all other things, and no one can snatch them out of the hand of the Father." —Matt. 13:37; John 10:29.

How did Jehovah give the good seed to Christ the Sower? In the way that Jesus described, when he said: "No man can come to me unless the Father, who sent me, draws him, . . . 'And they will all be taught by Jehovah.' Everyone that has heard the Father's teaching and has learned comes to me." It is Jehovah who, by his Word, teaches and draws men to Jesus and thus gives them to Christ.—John 6:44, 45.

Since the kingdom of heaven is good and right, its children are pictured as "the right kind of seed." They are children of God, being begotten by his spirit, heirs of the heavenly kingdom with Christ Jesus. Being good seed, they must bring forth good fruit.—Matt. 7:18-21.

"The field is the world [*kósmos*]," said Jesus. All the earth is Christ's field of opportunity for sowing the right kind of seed. Jesus began the sowing when he was on earth. After his ascension to heaven he continued to sow the good seed in all nations by means of his disciples. But something terrible took place. "While men were

sleeping his enemy came and oversowed weeds in among the wheat and left. When the blade sprouted and produced fruit, then the weeds appeared also."—Matt. 13:38, 25, 26.

Since the falling asleep in death of the twelve apostles of Christ, history shows that many Christian leaders became drowsy. A great darkness of spiritual night settled down over all the earth. During this nighttime, when Christians slept to their responsibilities and failed to watch according to the light of the Bible, the great enemy of Jehovah, Satan the Devil, got busy and oversowed the field with weeds. Therefore the weeds are the children of the Devil.—Matt. 13:38.

In the early fourth century, in the days of Roman Emperor Constantine, the weed class especially began to disclose themselves. Then the false religious leaders who claimed to be the Christian church openly committed spiritual adultery with the Roman political rulers of this world. They compromised truth with error. They tried to blend Bible doctrines with religious tradition and pagan philosophies, such as Plato's immortality of the human soul doctrine, Egypt's trinity doctrine and Rome's pagan system of priestcraft. A vast growth of weeds sprang up. The wheat and weeds were left to grow together. The distinction between the true and the false would be clearly made at the harvesttime.

All the modern facts that correspond with Bible prophecy show that the time for harvest began A.D. 1919. It began after the setting up of God's kingdom in the heavens. Jehovah's Harvester, Christ Jesus, is prophetically pictured at Revelation 14:14-16 as the Reaper: "Put your sickle in and reap, because the hour has come to reap, for the harvest of the earth is thoroughly ripe." Since the seed was sown in all the world, the harvest also must take place in all the inhabited earth.

The sharp sickle by which the reaping of the wheat is done is the Kingdom message, sharpened by all the facts and truths that have been revealed concerning it since A.D. 1919. Since the heavenly angels are the reapers, they will make no mistakes as to whom to pull out. The weeds that they jerk out are the false religionists who both stumble over Christ as the now-reigning King and seek to put stumbling blocks in the way of faithful Christians.

The weeds profess to be "children of the kingdom," but the angels are not deceived. The weeds are gathered out either by being bodily separated from the organization of the wheat class or by being separated from the wheat class in the people's minds through a clear showing up of the difference between them. The bundles into which the angels bind all such weeds picture the restraints that the great Harvester puts upon them by the use of his angels. The angels see to it that such weeds do not get back into the field among the wheat to mix themselves with the "children of the kingdom." The bundling of them up off the wheat field shows them to be spiritually adulterous friends of the world. They are put out in the world, where they belong. —Jas. 4:4.

Into a furnace of fire these bundled weeds are helplessly pitched, which means their destruction by Christ Jesus in the fiery furnace of Armageddon. None of the weeds will survive to enter alive into the new world of righteousness. As for the righteous wheat class, they are reaped by the Harvester's sharp sickle of Kingdom truth. The wheat is gathered into his storehouse. This storehouse is not the invisible heavenly kingdom; it is the visible earthly organization of those gaining divine approval for the Kingdom.

Seeing this spiritual harvest in progress now should stimulate us to greater activity.

Jehovah's Witnesses Preach in All the Earth

Hawaii

MARK TWAIN, the beloved American author, was definitely impressed with Hawaii's charm, and his comment on their being "the loveliest fleet of islands that lies anchored in any ocean" fits them well.

Geographically, the territory of Hawaii is composed of a chain of islands separated from the United States by 2,000 miles of Pacific Ocean. Although the islands lie in the northern margin of the tropics, they have a subtropical climate, because cool waters from the Bering Sea drift to the region, thus making the waters surrounding the islands about ten degrees cooler than the water in other regions of the same latitude. This is one of the things that contribute to the ideal climate, along with the ever-present trade winds.

The various races and ancestries that characterize the population of Hawaii have brought to the islands the manners and customs of Hawaiians, Japanese, Caucasians, Filipinos, Chinese and Koreans, as well as many others. It is among these people that Jehovah's witnesses are busily engaged in preaching the good news of Jehovah's established kingdom. More than 900 active ministers of Jehovah's witnesses are to be found in the Hawaiian Islands. This is a ratio of about one witness to every five hundred and fifty people.

The experiences of Jehovah's witnesses are many and varied, as is the type of territory that is to be found in Hawaii. For instance, there is the island of Hawaii, which is the largest in size. It has a land area of over 4,000 square miles, almost twice the area of all the rest of the islands combined. Traveling around this island, you come to the Kona District, the home of the coffee industry. Among the coffee trees several thousand people live, and the Kingdom message must be taken to them as well as to others.

One of Jehovah's witnesses writes: "I left the jeep to take the first trail (a footpath). I donned a raincoat and hat as protection against the wet branches, which gave a shower at the slightest touch, and started in search of homes. The trail was quite muddy. Side-stepping water puddles and stooping under the low branches, I made my way to a tiny house. A Filipino man was sitting on the porch. In my best 'pidgin' English I explained my mission. Did he 'sabe' English? I asked. 'Only little bit,' was his reply. 'What kind you sabe?' I asked. 'Visayan,' he answered. Prepared to give the Kingdom message to all kinds of men, I offered him literature in the Visayan dialect, which he gladly accepted."

It was on this island of Hawaii that probably the first defense of the name of Jehovah came about in Hawaii. While the Hawaiians worship many gods, those professing Christianity have recognized the name of the Supreme Sovereign of the universe to be Jehovah. In fact, the Hawaiian form of the name is Iehova (E-ay-ho-va). This can be found in the Hawaiian Bible.

The incident took place one day when Kapiolani, a high chieftess, defied the fire goddess Pele, supposedly residing in the volcano, in favor of her God Jehovah. An account tells how Kapiolani and her attendants traveled with great difficulty to

the edge of Kilauea crater, and instead of throwing sacrifices to Pele she ate the "sacred" ohelo berries and threw stones into the chasm, exclaiming: *"Jehovah is* my God. He kindled these fires. I fear not Pele; but if I trust in Jehovah, and He preserves me while I am breaking the tabus, then you must fear and serve Him alone!" Of course, nothing happened to her, proving Pele just a myth, along with *many others.*

At present Jehovah's witnesses are found on all these islands with the exception of Niihau. This island is privately owned, and no one may visit the island just out of curiosity. Anyone may visit if he has an invitation from one of the 213 inhabitants. It is on this island that the heritage of old Hawaii *is kept alive. These people* speak the old Hawaiian language. Recently one of Jehovah's witnesses who has relatives living on Niihau went over for a visit, taking with her copies of the book *"Let God Be True"* in the Hawaiian language. *Thus these isolated people will have* the opportunity to learn of the purposes of Jehovah.

The organized activity of Jehovah's witnesses has been going on in Hawaii for more than twenty years. A branch office was established in Honolulu in 1934, and since then the work of Jehovah's witnesses in Hawaii has grown tremendously. In fact, they have increased eight times in the ten-year period of 1946-1956, and now there are more than 900 here, and fifty-eight of these are full-time ministers.

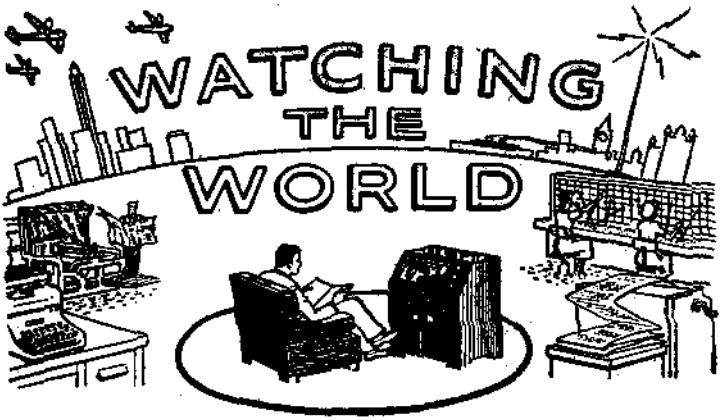
Thus the work of Jehovah's witnesses in Hawaii, as elsewhere, continues to enlighten many as to the wonderful purposes of the Creator, Jehovah.

UNDERAGE

¶ A little tot, in church for the first time, watched the ushers pass the collection plates. When they neared the pew he piped up so everyone could hear: "Don't pay for me, Daddy; I'm under five."—*Texas Outlook.*

? DO YOU KNOW? ?

- Why some children are mortgaged, sold and purposely disfigured? P. 3, ¶3.
- What great fear grips mankind for the *first time in history?* P. 5, ¶1.
- How a person can escape the fate the world is coming to? P. 8, ¶3.
- What divides educational authorities in America? P. 9, ¶5.
- What is one of the things that is making good teaching impossible in American schools? P. 10, ¶7.
- Why some Kru women rub a preparation *on their skins that smells like a billy goat?* P. 14, ¶1.
- How the world-famous Wall Street of New York got its name? P. 15, ¶3.
- How little it cost the Dominican Republic to massacre twelve to twenty thousand Haitian men, women and children? P. 17, ¶7.
- Why a Christian in the Dominican Republic was fired from his job and given three hours to move his family out of town? P. 19, ¶5.
- Where housewives can order groceries by mail and receive them before the day is out? P. 21, ¶4.
- Why the United States Post Office is not brought up to date with mechanization? P. 23, ¶4.
- Why our day is like a harvesttime? P. 25, ¶2.
- What contributes to the ideal climate of Hawaii? P. 27, ¶2.



Ike Attends NATO Conference

◈ Less than three weeks after President Eisenhower suffered a mild stroke, he was aboard his plane on the way to attend the North Atlantic Treaty Organization (NATO) in Paris. Before the president left, U.S. Secretary of Agriculture Ezra Taft Benson said to him: "May the Lord bless you and the devil miss you." Even though the weather in Paris was cold, the welcome that awaited the president was exceptionally warm. On the opening day of the NATO conference (12/16) Eisenhower set the keynote with an address to the 15 assembled nations. "We are here to rededicate ourselves to the task of dispelling the shadows that are being cast upon the free world," he said. "We are here to take store of our great assets—in men, in minds and in materials. We are here to find ways and means to apply our undoubted strengths to the building of an ample and safer home for mankind here on earth." The president's speech, however, for the most part received only a negative reaction. The nations appeared to be thinking of other things while the president spoke. Norway called for a truce with Russia. Other assembled powers spoke similarly. Even West Germany urged that Soviet proposals be given a "very thorough study." Differences rocked the NATO conference. Finally, points of agreement were found. From there substantial progress was made toward unity. Intermediate range ballistic missile bases were agreed upon in principle. There was also a willingness to explore political problems with the Soviet Union.

The Conference's Accomplishment

◈ West Germany's Chancellor Konrad Adenauer called the three-day NATO conference an unqualified success. In his opinion it achieved what it set out to do—to make NATO a more effective instrument than it had been. British Prime Minister Harold Macmillan borrowed a phrase from Sir Winston Churchill to cover the situation: "We arm to parley." Macmillan added: "We shall not parley successfully [presumably with the Russians] unless we arm effectively." The reaction from Italy was that NATO grew up in Paris. It gained both military and political strength, resulting in political and economic unity. Italians believe that doubts and misunderstandings have been replaced by solid collaboration. Premier Adone Zoli declared: "We on NATO are now a union and not units. As such it is natural that there were differences among us. But they became secondary in view of the supreme tasks which NATO has set itself. This is the real achievement of the conference." President Eisenhower stated (12/19) that the decisions reached in Paris "should make war less likely, peace more sure." Regarding new negotiations with the Russians, the president said (12/23) they would depend on "clear evidence of Communist integrity and sincerity in negotiation and in action." However, U.S. Senator A. S. Mike Monroney said the achievements at the Paris conference seemed "only microscopic." Senator Humphrey said he saw no "concrete" accomplishments. Others felt that NATO appeared bankrupt of ideas.

World Concern Mounts

◈ Recent letters from Premier Nikolai A. Bulganin of the Soviet Union to heads of many nations—France, West Germany, Great Britain, India, the United States and others—have stressed a single theme, namely, an immediate stopping of A-bomb testing, a scrapping of all nuclear bombs, a reduction in arms, junking of NATO, lessening world tension, outlawing war, coexisting and talking peace—all of this, says the West, without a solitary sound guarantee. Moscow declares that 'mutual trust and confidence are the basic factors. You trust me and I will trust you.' But the West is through trusting dictators. Far too many of them have proved false to their word and promise. Adlai E. Stevenson said: "Our experience with fine Soviet promises has been very disillusioning." Eisenhower was reported to have stated that 'his experiences in seeking agreements with the Soviets had been very disappointing.' J. F. Dulles remarked: "Our experience, which merely confirms that of others, demonstrates that the governments dominated by international communism practice Lenin's dictum, 'Promises are like pie crusts, made to be broken.'" While the U.S. now

demands a show of sincerity from the Soviet Union and warns of hooks in the present Moscow peace proposals, the European nations are clamoring for negotiations with the Soviets. They insist that Soviet intentions should be tested anew, that every possible peaceable means of settling differences should be explored now before it is too late. Washington was both hesitant and pessimistic. It could see no good stemming from talks at this time.

ge East-West Talks

◈ The world is apprehensive. It is demanding more than ever before that differences between East and West be ironed out by peaceful negotiations. Former Canadian Foreign Minister and Nobel Peace Prize winner Lester B. Pearson said: "No progress can be made if one side merely shouts coexistence and [asks for] parleys at summit, while the other replies no appeasement, no negotiation without proof of good faith." The British liberal *Manchester Guardian* stated that "the chance of agreement may be slender [between East and West], but it ought never to be neglected." Former U.S. Ambassador to the Soviet Union George F. Kennan urged talks at the sub-summit level. So did West Germany's Konrad Adenauer. The cry of many NATO nations was for a parley with the Soviets. Nehru of India has desired the same. He said (12/10) that unless disarmament comes soon, the danger of world peace would become infinitely greater. British philosopher Bertrand Russell also appealed for better relations between East and West "to insure the continued existence of the human race." Experts say the West cannot now ignore such pleas without grave injury.

Messages from Pope and Queen

◈ In his Christmas season address, the leader of the Roman Catholic Church, Pope Pius XII, called (12/22) upon the world to put an end to its arms race, which threatens the fate of "the earth itself." He said that the world has "already experienced too much suffering" and it is deserving of "a breathing spell." An Associated Press report stated that "the pope endorsed the North Atlantic alliance, the United Nations and Western disarmament proposals" without calling them by name. In Britain, Queen Elizabeth II made her first personal television appearance (12/25). In her Christmas message she attributed world troubles, not to new inventions, but to a loss of ideals. She said: "But it's not the new inventions which are the difficulty. The trouble is caused by unthinking people who carelessly throw away ageless ideals as if they were old and outworn machinery. They would have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness and self-interest set up in place of self-restraint."

Indonesia Accused Before U.N.

◈ A deadlock continued between the Dutch and Indonesia over West New Guinea. The Indonesians claim the right to exercise sovereignty over the disputed area; the Netherlands refuses to cede to the Djakarta government. The Indonesian government has reportedly taken steps to force the Dutch to terms. Valuable Dutch property has been confiscated without due process of law. Dutch citizens have been asked to leave Indonesia, which, to many, means their homes and businesses. The Dutch brought the issue to the attention of the U.N. (12/23), charging Indonesia with hostile "economic and political pressure," resulting in "a large-scale exodus" of Dutch residents from Indonesia. But U.N. reaction to the charges has been termed disappointing. Indonesian Foreign Minister Subandrio said he felt that Indonesians feel "mentally isolated from the West." "Rightly or wrongly, the Indonesian people feel the West is against Indonesia," he said. "Because of that the Soviet Union is more popular here than the West. We have no Western friends."

U.N.'s Twelfth Session Ends

◈ It has been a strenuous 12th session for the U.N. right down to its closing moments, at which time the world body adopted a resolution, by a vote of 77 to 0, that called upon all nations "to make every effort to strengthen international peace, and to develop friendly and cooperative relations and settle disputes by peaceful means as enjoined in the Charter and set forth in this resolution." The delegates then rose and stood in silence for a minute of prayer or meditation. Thus the session ended shortly after 8 p.m., December 14. As for its accomplishments, Brig. Gen. Carlos P. Romulo of the Philippines was not overly optimistic. He said that "the substantial majorities which the United States used to obtain easily with the support of its free world allies have been somewhat whittled down." "The strong, affirmative resolutions of yesterday have been replaced by more moderate, conciliatory and even innocuous resolutions," he declared, due, in part, to the "canny tactics of the Soviet Union and the support it had been able to obtain among the neutrals."

U.S. Enters ICBM Race

◈ Ten days after the Vanguard fiasco at Cape Canaveral, Florida, the U.S. fired (12/17) the Atlas, its first intercontinental ballistic missile, successfully. The 90-ton missile is designed to hurl a thermonuclear warhead some 5,500 miles. It is also capable of launching satellites into out-

er space that weigh as much A THOUSAND pounds. The weapon, nowever, will not be ready for combat before 1960. Each intercontinental ballistic missile will cost the American public about $2,000,000 when it comes off the production line. The price of war is high.

Iran's Disastrous Earthquake

◈ A giant earthshock rocked the mountainous regions of Iran and literally left towns and villages ruined and buried in snow. The mountain village of Farsan was termed a snow tomb. Approximately 32 villages were hard hit. A quick and accurate report of the casualties was difficult to obtain. The Ministry of Posts and Telegraphs said the dead numbered 1,287, but this figure was later said to be too high. Officials, however, stated that at least 100,000 persons had suffered from the quake. This figure included the living, the homeless and the dead. Rescue operations were hampered by the heavy snow and the terrible cold. Temperatures were reported below freezing.

Production-Line A-Submarine

◈ Everything from automobiles to airplanes comes off production lines in the U.S. The latest addition has been the 265-foot vessel Skate, a nuclear-powered submarine, the first of its kind to be produced by assembly-line methods. Even at that the vessel cost the American taxpayer $31,609,490, excluding the price of her atomic reactor. The Skate is designed to go round the world under water without refueling or surfacing. In fact, it can travel some 60,000 miles without stopping for fuel.

"Once in a Hundred Years"

◈ A police officer arrested two men for illegal possession of a .38 caliber loaded pistol. Both men denied ownership of the weapon. Each accused the other of pointing the pistol. Each claimed to be struggling in self-defense. Only one of the two men was the rightful owner of the weapon, but which one? After the prosecution presented its case before the court, both men refused to take the stand and testify. The arresting officer stated that both men had possession of the pistol when he saw them. The assistant district attorney that tried the case told the Special Sessions Court in New York city (12/13) that he preferred to see twelve guilty men go free than one innocent man get convicted. He asked that the men go free. Justice Benjamin Gassman took exception only to the attorney's figures, saying that an old adage says: "We should free ninety-nine wrongdoers rather than punish one innocent man." After acquitting the men, Judge Rossbach asked which one wanted to claim the pistol. Both men declined. Said one justice, this type of case may come up "perhaps once in a hundred years."

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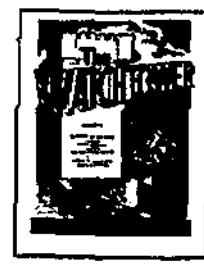

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Awake!

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FEBRUARY 22, 1958

THE MISSION OF THIS JOURNAL

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,625,000 — Five cents a copy

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, G.P.O. Box 80, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
volume XXXIX | Brooklyn, N. Y., February 22, 1958 | Number 4

THE ATHEIST'S LACK OF LOGIC

WHEN Napoleon asked Laplace, leading astronomer of his day, why he had not mentioned God in his work *Mécanique Céleste,* Laplace answered: "Sire, I had no need for that hypothesis." Of the same mind apparently is Joseph Lewis, president of the Freethinkers of America. According to him the Russian satellites disprove the existence of God, for these have broadcast "no discovery of God in the universe."—The Providence *Journal,* October 12, 1957.

Typical of the attitude of the atheistic Communists themselves, an item in the East German press stated that the Russian satellites "demonstrate to the masses of the people very clearly that space between our earth is neither at the mercy of a god nor of any other supernatural or imaginary powers." It also boasted that there was no need of any "hypothesis 'God' to solve any problem in constructing the rocket."—New York *Times,* December 5, 1957.

True, the Russians' feat may well be described, as by *Life,* October 21, 1957, as "The Feat That Shook the Earth." But what is a sputnik compared to the feats of the Creator, Jehovah God? Here we have one of the world's most powerful nations utilizing its chief scientific and material resources for years to put a half-ton satellite into space. Yet what is that compared to the moon, one of the very smallest celestial bodies created by Jehovah God? It has a diameter at least two million times as wide as that of the Russians' second sputnik. And the sun has a diameter 400 times that of the moon, whereas one star, Antares, has a diameter 390 times that of the sun!

Nor is that all. The moon weighs 150,000,000,000,000,000,000 times as much as a half-ton sputnik, whereas the earth weighs eighty times as much as the moon. Some white dwarf stars weigh 10,000 times as much as the earth. And if the Russian sputnik stays up there a year or two it will be doing very fine, whereas the celestial bodies God has put in their places have been making their circuits for some billions of years and will last forever.

Then, too, the Russians boast that they did not need the help of God to make their sputnik. But did they make it from nothing, or from the material the Creator had made out of nothing in the first place? And what keeps the Russians' sputniks in their places, power that they supply or the forces of nature provided by the Creator?

And finally we ask, What would the Russians say to any Western propagandists who would try to rob the Russians of the credit due them by insisting that the sput-

nik was an accident, that by mere chance it got up into the sky? Their indignation would know no bounds and they would exhaust their vocabularies hurling such epithets as "Crazy!" "Ridiculous!" "Preposterous!" And they would do so with fitting logic.

Yet how inconsistent! To them it is wholly unthinkable that a half-ton sputnik could be formed by itself and by mere chance find itself in an orbit a thousand miles above the earth, but it is not at all unthinkable that billions of billions of stars for billions of years were formed by themselves, got into their orbits by themselves and kept going by themselves all those years without any adequate, intelligent, powerful First Cause! What lack of logic! Truly "the senseless one has said in his heart: 'There is no Jehovah.' "—Ps. 14:1.

One more thought. If the Russians would feel indignant at anyone robbing them of their credit, and justly so, should not Jehovah God feel righteous indignation toward any who would deny his existence and his works, of which they themselves are a part and from which they benefit? And would he not feel obligated to act against any who would presume to exalt themselves above him? Yes, he would and he will, even as he has had recorded in his Word instances of his doing so.

Thus there was once a military genius among the kings of Judah, one Uzziah. He made ingenious and powerful weapons of war and gained many victories. But his success went to his head and so he presumed to arrogate to himself the duties of priest. As a result, God had to humble him, which he did by smiting him with leprosy. Years later there was Nebuchadnezzar, the conqueror who made Babylon a world power. When he got to bragging about his achievements God caused him to eat grass as a beast of the field for seven years to bring down his pride. So today, while world powers such as Russia boast in their might and achievements, defy Jehovah God and persecute his witnesses, he, being omnipotent and supreme, will not, yes, can not always tolerate such blasphemers. In his due time, which Bible prophecy shows to be in the near future, "the lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted."—Isa. 2:11, *AS*.

He Wanted to Bark!

¶ The story is currently told in the Dominican Republic of the well-fed dog that came to visit Haiti. He bragged to the Haitian dogs of how much he got to eat, and it was apparent that he was well-fed when compared with the Haitian curs. Then one dog asked him why he had come to Haiti, if conditions are so prosperous in the Dominican Republic. His reply was, "I wanted to bark." As the poet says, "For what avail the plow or sail, or land or life, if freedom fail?"

A Politician with Gumption

¶ Puerto Rico is largely Catholic. Recently a Protestant was elected as senator, a most unusual thing. However, he was so energetic and popular that he had the support of all groups in Puerto Rico except the Roman Catholic Church. When the governor, Luis Muñoz Marin, a Roman Catholic, was asked why his party had supported a Protestant, he replied: "I do not tell the priests how to pray. Why should they tell me how to vote?"

"That government of the people, by the people, for the people, shall not perish from the earth."

—ABRAHAM LINCOLN

THE famed "Gettysburg Address" did not originate or first express this high resolve. Lincoln merely gave voice to an old, old desire of man, using words that echoed earlier spokesmen: Adams, Lamartine, Webster and the Greek orator Cleon, who spoke them four centuries before Christ.

Now the promise has attracted a multitude of spokesmen. Western democracy and Eastern communism both claim government of, by and for the people, or the "proletariat," which refers to people who must work for others to make a living.

But whether either of these is truly "of" and "by" the people is open to question. Western voting privileges have not always been open to all and are not now exercised by all. Many abstain. Periodic vote frauds and limited choice of candidates give support to doubt. Of Communist elections, with only one candidate to vote for, former Communist Milovan Djilas says: "The emptiness of pomposity of Communist elections is generally well known; if I remember correctly, Attlee wittily called them 'a race with one horse.' "

Moreover, do elected men remain "of" and govern "for" the people? Or do they become something separate and apart, specially privileged? Newspaper headlines fairly shout "bribes," "fraud," "favoritism"! Election campaigns lay bare a multitude of sins on both sides. Ex-Communist Djilas says Communists, in the name of destroying privileged classes, have created a "new class" of wealth, privilege and oppression.

Which system will win and govern "the people"? Can either one be truly "for the people"? If not, where may such government be found?

Government by God

The present claim is that government, to be "for the people," must be "by the people." But God's Word tells us: "It is not in man that walketh to direct his steps." (Jer. 10:23, *AS*) To date man has proved that true. For government to be truly "for the people," then, it must be government by God, for no one understands man better than his Creator.

Illustrative of this truth is the government of ancient Israel. Its beloved King David acknowledged that "strength belongs to God." (Ps. 62:11) When the royal throne passed to Solomon, it was ac-

knowledged to be "Jehovah's throne." —1 Chron. 29:23.

Jehovah, the source of government, was also the source of law. All Israel looked to him, not to political theorists, for rules of governmental, economic and social conduct, singing to him: "Your word is a lamp to my foot, and a light to my roadway." —Ps. 119:105.

Israel's form of government, then, was a theocracy, or rule by God. He is wiser in governing men, for: "Mere man sees what appears to the eyes, but, as for Jehovah, he sees what the heart is."—1 Sam. 16:7.

The means of production, the land, was for all the people. Continued equality was assured, because absolute title to earth was retained by God alone. Said he: "To me the productive land and its fullness belong." (Ps. 50:12; Gen. 1:28; Hag. 2:8, *AV*) No selfish person, or "socialist" administrators, could amass huge amounts of "capital" or property at the expense of others. God granted to each family a fair share of available lands as a perpetual possession. These could be sold to compensate for temporary adversity and later bought back as the original holder again prospered, or by a prosperous relative. Should both of these prospects fail, the man and his posterity were still not perpetually impoverished, for every fifty years was a Jubilee year, when all unredeemed lands were returned to their original owners or their descendants.—Lev. 25:23-33.

Problems of employment, of course, were somewhat different then, with an agricultural instead of a modern industrial economy. But the principles of and proper attitude toward employment are the same now as then. It was good for all to labor, for "the lazy one is showing himself desirous, but his soul [has] nothing. However, the very soul of the diligent ones will be made fat." (Prov. 13:4) So no one would seek to live on the labors of others, or to "get something for nothing," but each would work with his own hands for his own living. Further, it was woe to him "that useth his neighbor's service without wages, and giveth him not his hire." (Jer. 22:13, *AS*) Wages should be both prompt and adequate, for God would be a swift witness "against those that oppress the hireling in his wages."—Mal. 3:5, *AS*.

As for slaves, possession but not oppression was allowed. If a slave lost eye or tooth under mistreatment, he was set free. If he died under mistreatment, the mistreating master was executed. If he fled from mistreatment, the master could not reclaim him. (Ex. 21:20, 26, 27; Deut. 23:15, 16) As for an Israelite who sold himself as a slave, the master was commanded: "You must not use him as a worker in slavish service. He should prove to be with you like a hired laborer." (Lev. 25:39, 40) Nor could he be kept in perpetual slavery against his wishes. In the Jubilee year or after seven years' service, whichever came first, he was freed and sent away with gifts. (Lev. 25:40, 41; Deut. 15:12-15) By obedience to Jehovah's commands both oppressive slavery to a capitalistic master and the brutal slavery of communistic work camps were avoided.

Commerce was largely a matter of bartering, though specified weights of silver and of gold also served as a medium of exchange. It seems, too, that a uniform, just standard was set by the government, the "shekel of the sanctuary." Any cheater was responsible to Jehovah and was punished. "A cheating pair of scales is something detestable to Jehovah, but a complete stone-weight is a pleasure to him." (Prov. 11:1) Wealth in itself, resulting from Jehovah's blessings, was not wrong; yet, "he that getteth riches, and not by right," would lose what he had and be styled a fool. Yes, "woe to him that in-

creaseth that which is not his!"—Jer. 17:11; Hab. 2:6, *AS*.

Righteous Administration

Wise and beneficial instructions, these. But then, as now, good government required righteous administration. Human administrators had to practice what they preached. No blueprinted system of government can bless the people while administered by selfish, proud or hateful men. "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh."—Prov. 29:2.

Thus the king, though appointed by Jehovah, could fail if he did not remain personally faithful to Jehovah. To avoid this he had to make for himself a handwritten copy of Jehovah's governmental law and "read in it all the days of his life, in order that he may learn to fear Jehovah his God so as to keep all the words of this law and these regulations by doing them." —Deut. 17:18, 19.

So also with judges: "They must judge the people with righteous judgment. . . . You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. Justice—justice you should pursue." —Deut. 16:18-20.

Thus governed, Israel prospered; but the same nation, with the same governmental system, went to ruin when ruler and priest turned selfish. There was "no fidelity, no kindness, no knowledge of God in the land, nothing but perjury, lying, and murder, stealing, debauchery, burglary—bloodshed on bloodshed!" Upon the leaders lay the burden: "You priests! . . . My people are dying for want of knowledge, and you reject my knowledge; so I reject you from my priesthood. Since you ignore the instructions of your God, I will ignore your children."—Hos. 4:1-6, *Mo*.

The penalties of disobedience were sure. In 997 B.C. the once-unified Israelite nation split in two; in 740 B.C. the larger of the two parts went captive to Assyria; in 607 B.C. the smaller went down under the military heel of Babylon.

What Hope for Good Government?

From then until now no earthly government has been a theocracy, with God-appointed administrators and fair access to property, employment, wealth, freedom and justice. Had Hosea's words above been explicitly directed at present conditions they could not have more accurately described them. Is there any hope, then, that government of and by the Creator, for the people's benefit, will someday return to this earth?

"Yes," answered God, at the very time he allowed his apostate nation to be overthrown: "Everything shall be overturned, till the rightful man arrives—and I will give him everything." (Ezek. 21:27, *Mo*) It was even foretold that this "rightful man," known as "Shiloh," would come through Israel's tribe of Judah, from its city of Bethlehem, a descendant of King David. (Gen. 49:10; Mic. 5:2; Isa. 11:1, 10, *AV*) Jesus of Nazareth fulfilled all this, was hailed by his disciples as the promised king, stayed faithful to his God, even to death, and was resurrected to God's right hand to await the command to go forth and rule from a heavenly throne of power. (Phil. 2:5-11; Heb. 10:12, 13) As the "sign" of his coming presence in Kingdom power, Jesus foretold world conditions exactly as they are today.—Matt. 24:3-22.

So Jehovah's witnesses today preach the established kingdom of God in Jesus' hands, representing the same righteous principles that blessed Israel while faithful. In fact, this kingdom's requirements are even more exacting. Not only murder and adultery are forbidden, but also hate

and anger toward one's brother and unclean thoughts toward the opposite sex. (Matt. 5:21-30) Not only one's external actions, but one's very mind and heart *must be made over, a "new personality"* be put on and kept on.—Jer. 31:31-34; Ezek. 11:19, *AV;* Rom. 12:2; Eph. 4:20-24.

As for this government's source, its subjects declare: "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us." (Isa. 33:22, *AS*) Him alone do they trust to fill all three branches of government, executive, legislative and judicial, to create a righteous new heavens and new earth, to clear unrighteousness from earth and leave only righteously inclined persons. (Isa. 65:17, *AV;* 2 Pet. 3:13) His promises are as solid as the earth. He created it; he can also create righteous conditions on it.

Jehovah's Christian witnesses are attracted by his promise that mild-tempered ones will inherit the earth, instead of power-hungry men who misuse productive resources for destructive purposes. Even now in their midst the wielding of destructive weapons against fellow men has been *abandoned, 'swords being beaten into plow*shares and spears into pruning hooks,' so to speak. Their experience proves it can be done and their God promises it eventually will be done earth-wide.—Isa. 2:4, *AV.*

Then no monopolistic individuals or state powers will exist to devour land or other holdings. Each will have and be satisfied with his own. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands."—Isa. 65:21, 22, *AS.*

Any employees then will be justly compensated by Christian employers, who believe that "the worker is worthy of his wages." (Luke 10:7) Slaves to no men will they be; slaves only to God and Christ, for the principle will apply to them: "You *were bought with a price; stop becoming* slaves of men."—1 Cor. 7:22, 23.

No greedy defrauding of fellows then. Even now true Christians disavow such motives, saying with the Christian writer James: "Come, now, you rich men, weep, howling over your calamities which are coming upon you. . . . Look! the wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah of hosts."—Jas. 5:1-4.

For this kingdom, exercised even now through Christ, the promise was: "Behold, a king shall reign in righteousness, and princes shall rule in justice." (Isa. 32:1, *AS*) Today among Jehovah's Christian witnesses the government of Jehovah God through his King Christ Jesus is accepted and its principles are applied in their congregational governing arrangement. Their constitution and law is the Bible. In their *international* hundreds of thousands they constitute, as it were, a "new nation" and associates who hope to survive the destruction of present wicked systems. The majority expect earthly life under the blessings of God's promised government.

They peacefully extend the hand of fellowship to all who love the principles and promises of Jehovah and invite them to come share the blessings of God's government, now, at its beginning, and forever in perfection. Under that government God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21:4) That will be truly "government for the people." Will you accept its promise? Will you accept its principles? Will you accept its invitation?

JEHOVAH'S STARRY HEAVENS

"THE works of Jehovah are great, searched for on the part of all those delighting in them." (Ps. 111:2) Among such works of Jehovah surely are the starry heavens. In searching them out man has derived not only much delight but also much of practical value. And to the extent that he was wise, to that extent his increased knowledge increased his reverence for his Creator. As American scientist Millikan once expressed it: "Wise men in all the ages have always seen enough to at least make them reverent."

While man had long been searching out the starry heavens with the naked eye, his knowledge was extremely scanty—he could see but 2,000 stars from any one point on earth—and his conclusions were mostly guesswork or theory until the invention of the telescope in 1608, just 350 years ago. Galileo, by immediately making use of it, was able to demonstrate that Copernicus, of the previous century, had been on the right track when he held that the earth was not the center of the universe but that it revolved around the sun—a view also held by Pythagoras and others two thousand years before. By means of the telescope Galileo also proved that the moon was like a planet, that other planets had moons and that the Milky Way was not a mere cloud formation but was composed of stars (much as cigarette smoke resembles a cloud but is made up of tiny particles,

Certain Italian astronomers of his day were so sure that Galileo was mistaken that they even refused to look into his telescope! But theirs was a losing cause, even if it did take one hundred and fifty years or more for the truth to prevail. Ever since then men have been building bigger and better optical telescopes, as well as various types. At present the world's largest is the 200-inch Hale telescope at Mount Palomar in California. Its mirror has a capacity for light more than 600,000 times that of the human eye and can see things six million times as faint as can the eye.

Another great aid to searching out the heavens is the camera, part of the equipment of such telescopes as the foregoing. The camera, unlike the human eye, is unerringly accurate and makes a permanent record; it is not influenced by wrong ideas, nor does it make mistakes due to impatience. And by enlarging a photograph much can be seen that cannot be detected by the naked eye.

The spectroscope, which separates the various colors of a beam of light, even as does a glass prism, has further aided man in his search. Strange as it may seem, by means of it man has been able to tell, under favorable circumstances, such things

as 'the temperature, density and the chemical composition of the atmosphere of a star as well as its distance from the earth and the speed with which that distance is increasing or decreasing.'—*The Universe Around Us,* Sir James Jeans.

And doubtless the most radical forward step taken by man in his searching out the starry heavens is his use of the radio telescope, made in the form of a parabola or mammoth dish. It serves as a giant ear, picking up radio waves instead of light waves, which radio waves stellar bodies and especially stellar activity are constantly emitting. Among the largest of these is the "Big Dish" near Manchester, England, which is 250 feet in diameter, weighs 500 tons and cost $1,500,000. It is so constructed that it can be focused on any part of the heavens above the horizon.

Concerning the use of the radio telescope we are told: "The new radio window is more than a hundred times wider than the one used in conventional astronomy [radio waves being so much longer than light waves]. We have been shut up in a dungeon for centuries. Now we are in broad daylight. No wonder astronomers are a bit dazzled by the prospect."—*The Changing Universe,* Pfeiffer.

While the foregoing may be somewhat exaggerated, it is a fact that with the radio telescope man is able to peer even farther into space than he could with the 200-inch Hale telescope. More than that, since radio waves or signals go through solid matter —otherwise we could not have radio programs coming into our rooms—man can discover celestial bodies that emit no light and tell for certain whether a dark spot in the sky is void of stars or merely a star-dust curtain hiding stars from view.

Size and Number

Indicative of the distances involved in searching out the starry heavens is the unit of measure, the light-year. It represents the distance that light travels in a year at the rate of 186,300 miles a second, or a total of six million million miles. However, within our solar system miles still serve. Thus the sun is 93 million miles from the earth, the moon 239,000, and the earth has a diameter of almost 8,000 miles. The sun's diameter of 864,000 miles is more than a hundred times that of the earth, whereas the moon's diameter of 2,160 miles is a little more than a fourth of the earth's. Yet the moon, in the case of an eclipse, can black out the sun. Why? Because the sun is also 400 times as far away as the moon. Still the sun is very close to the earth, as compared with other stars, the next closest one being 4.3 light-years or about 300,000 times as far away. By means of the Mount Palomar telescope men have been able to peer 2,000 million light-years into space.

Nor is that all. Even as the earth is part of a solar system (consisting of nine planets and thirty-one moons*), so the sun is part of the Milky Way, which is 100,000 light-years in diameter and contains some 100,000 million stars. The Milky Way revolves around a center, even as does the solar system, and is but one of billions of galaxies. And on every hand these galaxies appear to be receding from us and one another at the rate of 105 miles a second for each million light-years of distance.

However, in spite of all these billions upon billions of stars, there is little danger of any stars colliding. Why? Because of the immense distances involved. No more than there would be of specks of dust colliding which are anywhere from a thousand feet to a thousand miles apart! Most accurately did Jeremiah write that the heavens cannot be measured, nor their armies be numbered!—Jer. 31:37; 33:22, *AV.*

* There is some argument that Pluto is not a genuine planet but a moon of Neptune that ran away.

"Star Differs from Star in Glory"

How true those words of Paul are man is more and more realizing. (1 Cor. 15:41) Some stars are more than a half-million times as bright as the sun; others again, only a half-millionth as bright; so they appear to differ in brightness not only because of distances but because of actually differing. Most stars resemble the sun, which is an average-weight yellow star. Far less numerous are the extremely hot white dwarfs, about the size of planets but which may be as much as ten thousand times as heavy. At the other extreme are the red giants, with the lowest temperature and least density, as little as one two-thousandths as dense as the earth's atmosphere. One of the largest stars is Antares, which has a diameter 390 times that of the sun. Incidentally, we must not confuse the density of a star with that of the earth, because the structure of atoms in stars differs greatly from that of atoms of earth. All stars are composed of gases, even those that are thousands of times as dense as the earth; that is why the sun also is gaseous even though it has a density one and a half times that of liquid water.—*Stars and Atoms,* Eddington.

Stars also differ in that some are binary or double—in fact, one third of them are—while others are multiple, having several sets of doubles. Doubles act and travel as one star even though they may be millions of miles apart and one may be ten thousand times as bright as the other.

While most stars emit a regular brilliance, others keep varying. Among such are the novae and the supernovae. Thus an inconspicuous star may suddenly "explode" to become one of the brightest stars in the sky, with a brilliance from hundreds of thousands to as much as several billion times that of its normal state. Others have regular periods of fluctuating, from a few hours to a year, among which are the normal Cepheids, whose brilliance regularly fluctuates from once in three days to once a month.

Discovered comparatively recently are the asteroids, thousands of tiny starlike or planetlike bodies that rotate around the sun in the belt between Mars and Jupiter, the remains of a primeval planet, some theorize. These range in size from less than ten miles in diameter to nearly 500 miles for the largest, Ceres. It is not unlikely that meteors originate in this asteroid belt, as the latest findings of the radio telescope definitely rule out their coming from outside space. And it appears that comets are related both to this asteroid belt and to meteors. Some comets keep returning regularly, such as Haley's, but in general they deserve being termed the "unruliest members of the solar system." Although the total mass of a comet may weigh billions of tons, it is so spread out that a comet is "the nearest to nothing that anything can be and still be something."

Power and Order

The starry heavens also impress us by the power manifested. Thus the sun, just an average star, has an internal temperature of upward of 40 million degrees F., and an external temperature of 11,500 degrees F. It radiates energy at the rate of 70,000 horsepower for every square yard, of which the earth intercepts but 1/2,000,000,000 part. Yet this amounts to 400,000 times as much as man produces upon the earth. From the sun also keep issuing streamers or prominences. In 1956 one of these burst forth with the violence of 100 million hydrogen bombs.

Further indicating the power of these celestial bodies is the strength of their radio signals. Thus the collision 270 million light-years from the earth of two galaxies in Cygnus produced signals of 1,000,000,000,000,000,000,000,000,000,000,000

watts! And it is a powerful radio station that broadcasts with 50,000 watts. Well could Jehovah ask Job whether he could bind this constellation or loose that one! —Job 38:31-33.

In searching out the starry heavens man has found infinite distances, infinite numbers, infinite power and infinite variety. And in view of all such it indeed may well be asked, "What is man?" (Ps. 8:3, 4, *AV*) Surely all such should inspire in us reverence for God, even as should the order and design of the universe as a whole and the solar system in particular. As H. Spencer Jones, Britain's royal astronomer, once expressed it: "The solar system has certainly not come into existence as the result of chance. It is not an accidental collection of bodies; there are too many regularities in the system." A point that scientist C. Morrison thoroughly develops in his *Man Does Not Stand Alone*.

Mount Palomar astronomers, in charting out the heavens, found the universe much vaster and far more complex than they had imagined. And in plotting out the galaxies University of California astronomers confessed to finding greater order than mere random distribution. All of which calls to mind what Sir Isaac Newton once said: "This most elegant system of suns, planets and comets could only arise from the purpose and sovereignty of an enlightened and mighty being."

Astronomers admit they still have much to learn. There is much difference of opinion among them as well as much uncertainty, and they keep revising their figures and altering their theories. Is the universe still expanding at a terrific speed? Are new stars being born? Is creation or is evolution continuing? But there need be no uncertainty as to the conclusion to reach from searching out the starry heavens, namely, that God's "invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." Truly, "the heavens are declaring the glory of God, and of the work of his hands the expanse is telling."—Rom. 1:20; Ps. 19:1.

* In a clash of galaxies only the cosmic dust and gases surrounding the stars clash, as the distance between the stars themselves is too immense for them to be in any danger of striking each other.

JEHOVAH'S TRUTH UNITES MOTHER AND SON

Twenty years ago a young unmarried mother found herself abandoned by the man who was to become the father of her unborn child. When the child was born she felt obliged, owing to circumstances, to surrender it to the care of the state orphanage. Shortly afterward she sought remorsefully to get her child back, but it was too late—she had signed the document renouncing all rights to the child.

This child, now a young man, was contacted by a witness of Jehovah. He showed a keen interest in the Kingdom message and was greatly comforted by it. It made him long to know who his mother was and if she was still living, so that he might get in touch with her and tell her about this good news. He asked the authorities for the name and address of his mother but was told that he could not receive this information. He persisted, but without any results.

Just recently he became of age and so could demand this information and so received it. The result? Wonderful! He found her still living and with a condition of heart like his own. In fact, she was also receiving instruction from one of Jehovah's witnesses. How thrilled he was! He longed to see the one his mother was studying with, and to his amazement and delight he found him to be the same one with whom he himself had been studying for weeks! This young man was baptized at the Toulouse, France, district assembly, August 30, 1957.

Letter Carriers Ask for Divine Help

THE United States letter carriers have finally decided to take their cause to the highest court of the universe, that of Almighty God. This was the substance of a bulletin directed to all the branches of the National Association of Letter Carriers in America designating August 1 as Prayer Day. This was to be a day when every carrier in the United States was to pray to God for support in his efforts to secure a much-needed raise in pay. Wherever available and wherever one could be persuaded, the nation's clergymen were to be asked to come in and lead the mail carriers in their prayers.

What brought about this heretofore unheard-of appeal? From 1956 to 1957 the postal worker had found that inflation had cut the purchasing power of his dollar by five cents, according to the government's cost-of-living index. The postal worker found that his average salary of $4,400 was reduced in buying power by $220 in one year alone.

"We need a raise," the postal workers cried out to the administration. "Inflationary," replied President Eisenhower. "I'm against it." "Inflationary, my sore feet," replied the carriers. "We're the victims of an inflation."

On May 21, 1957, William C. Doherty, president of the letter carriers union, presented the Senate committee with a very strong statement. Doherty declared: "A wage policy that denies an adequate living standard is wrong. One that persists in ignoring the social justice of a decent wage is even more wrong because it fails to recognize human and moral values. By law, regulation and persuasion, Government has wisely pursued a policy of insistence on private employer compliance with this philosophy. But as an employer itself, Government has not always practiced what it preached. In fact, Uncle Sam is less a model employer today than ever before, specifically, in the area of wages. No better proof can be cited than the dismal record of one postal salary adjustment in six years. Between 1951 and 1957, the only general wage increase was Public Law 68 enacted in 1955. It was more of a job classification than a salary increase. Even then the letter carrier had to surrender one-half of 1 per cent of the increase he received when his retirement contribution was raised from 6 to 6½ per cent last year. In 1956 alone many industrial wages increased as much as 11 per cent. The national pattern since 1952 has been about 5 per cent per year."

It is no wonder, then, that the chuckles of the mail carrier have been steadily getting weaker in response to his delivery of the morning mail. "If that's a bill, you keep it and pay it." As the postman hears this ancient wheeze, he is reminded of mounting debts in his own home. The postman bemoans the fact that his wife has

had to go back to work after all these years. But, then, he has plenty of company. In some areas of the country 82 percent of the postal workers' wives have had to go back to work, or the postman has had to find outside employment to supplement his income.

Morale in the postal service has reached an all-time low. In years past hundreds vied for civil service jobs. The government took the cream of the crop. Efficiency was very high. The postal service was a respected career. Today, well, let a mail carrier in Port Chester, New York, tell you about it:

"In all the twenty-one years that I have been carrying, I have never seen the dissatisfaction that now exists among the men. It is nigh impossible to get anyone to take a postal examination in this section of the country. Frequently there is hardly enough help to get the show on the road. We have seen piled basket upon basket of undelivered third-class mail stacked high in the office. The bottom of the manpower barrel is being scraped. Any temporary help at all is acceptable. Turnover in personnel is very high and is wasting hundreds of thousands of dollars in the postal system. It takes time to learn sorting schemes and carrier routes. By the time a new man is trained to where he can efficiently do his work, and it takes months, he has had a bellyful of long hours, working nights, Saturdays and Sundays. He gets paid straight hourly time working 70 or 80 hours for which private industry is paying time and half or double time. This government economy is pouring money right down the drain and none of the higher echelon, including the president of the United States, seems to understand this very fundamental fact. We have watched even regulars with five or six years of service depart for more fruitful fields."

In Cleveland, Ohio, in a six-month period between January, 1957, and June, 1957, "approximately 1,200 persons were hired in the Cleveland Post Office, and more than 900 persons left during the same period." Upward of 5,000 employees and members of their families walked some 40,000 miles on their own time to solicit public support of their requests for a decent living wage.

The postal pay bill, which was overwhelmingly approved by Congress, held out some hope to postal workers. It promised a $546-a-year increase to 518,000 postal workers, which amounts to an increase of about 12½ percent. This hope, however, was completely crushed when President Eisenhower on September 7, 1957, vetoed the bill. The president called the legislation unfair, inflationary, unnecessary and a menace to the national debt limit.

Reaction of the postal employees and of those who appreciated the letter carriers' position was both vehement and bitter. Representative James Morrison called the president's action "the biggest blunder of his entire life." The president of the National Postal Transport Association, Paul Nagle, said: "The spirit of the ½ million postal employees has been shattered by the administration's billions for foreign aid and not one penny for postal pay." Doherty foresees "an exodus from the postal service." An official of the Letter Carriers Local in San Francisco has estimated that up to 25 percent of its members would seek other jobs. "Postal workers and their families," said Leroy Hallenbeck of the National Federation of Postal Clerks, "have been forced into another long diet of bread and water in the dungeons of American economy."

The Political Mess

To add to his economic worries the postal worker often works under poor super-

vision, because these appointments are made on the basis of favoritism or politics. Changes have been made recently in larger offices to put supervisory positions on a competitive basis. The only trouble with this, according to the Congressional Record of March 15, 1957, is that the results of these tests are often ignored. Many self-respecting carriers and clerks would not think of taking supervisory positions, because of the constant pressure from regional offices to put a bigger load on the backs of the carriers, who, in turn, are rebelling because of poor pay and low morale. The supervisor is in the middle, bearing the brunt of wrath from above and below.

Appointments to postmasterships are purely political, and in some instances offices are being conducted under temporary appointments to this position for years at a time, neither Republicans nor Democrats being successful in their fight to make the positions permanent.

Capable men have thrown up their hands in disgust and resigned after a short period of time. Robert H. Schaffer, the very capable postmaster of the New York city post office, resigned after a bitter public blast at inadequate postal worker pay. He said: "What kind of a career service is it that the postal worker has to work twelve or fourteen hours a day, five or six days a week—eight hours in the Post Office and four to six hours on an outside job?"

He said that he wished that "some of those who sit in the seats in all branches of Government could be made aware of the plight of the postal worker who has to augment his government pay by income from outside employment in order to meet his family needs. Until the time that the economic squeeze is lifted off the postal worker, no one will be able to say that morale is way up there. A lot of experts outside of the department have been trying to demonstrate that we have adequate salaries. Just let them sit in the postmaster's chair for six days and they will learn differently."

Congress has forbidden its letter carriers and postal workers to engage in political activity, but at the same time, on the higher levels, the juicy plums of postmasterships and top echelon jobs are purely the result of political patronage. If a career man spends all his life in the postal service and wishes to aspire to the postmastership, he is told: "You don't have enough experience." The job will go to any man with enough political backing even though his IQ may be lower than that of many of the men working under him. This is another factor contributing to poor morale in the post office.

Back to God

An apathetic public became aroused to the plight of the postal system only after Postmaster General Arthur E. Summerfield began to feud with Congress over postal appropriations. Complaints often muttered grew to screams when Summerfield did what neither rain nor sleet nor hail nor gloom of night had failed to do. He stopped mail delivery on April 12, 1957, because Congress did not give him enough money to operate. Congress, in return, rebuked the postmaster for spending money even before he had it. The United States was treated to the spectacle of childish rancor and bitterness on a high level, and as usual it was the people who suffered most.

Today, as the mail carrier shuffles along in his daily task, he wishes that the public knew the whole, real and true story about the Post Office Department. Perhaps they would be less indifferent to his problem.

BOY WHO fought A BLOOD TRANSFUSION

By "Awake!" correspondent in Tennessee

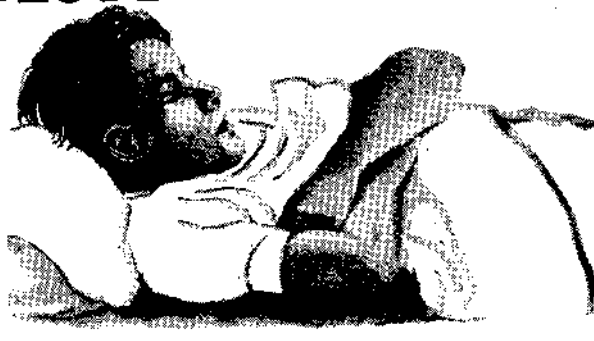
THE wind lifted half the roof off the auditorium and hurled it at the chimney. The huge brick stack that served the school's heating plant crumbled, a mass of brick and mortar. It sprawled and plowed a hole thirty feet long through the top of the school.

As it was plunging through the ceiling of the fifth grade room, the young schoolmarm, Mrs. Charles Eckstein, was lowering a window against the storm. Rubble, timbers, water avalanched upon them, too quickly to see it coming. "It was like a bolt of lightning," she recalled. "I don't know exactly what happened. I was in a state of shock."

Twelve-year-old Ronnie Graves had left his desk to sharpen his pencil. "I heard this awful big noise," he remembered. "There was lightning. Then the roof was coming down. There was roaring and flashes and water. A brick hit me in the head. All of a sudden I was covered under this awful weight."

Teacher Eckstein crawled through splintered timbers, piles of debris and showering plaster. Twenty-four children were in this room. She could see them huddled, crying, in the back. "I told them to follow me out. I led them down to the basement. Down there I called the roll on a piece of paper. I was sure that somehow they were all there, except Ronnie."

Panic, almost as fast as the 80-mile-an-hour wind, swept Nashville on this Monday of November 18, 1957. A wild report flashed that the entire roof of Sylvan Park

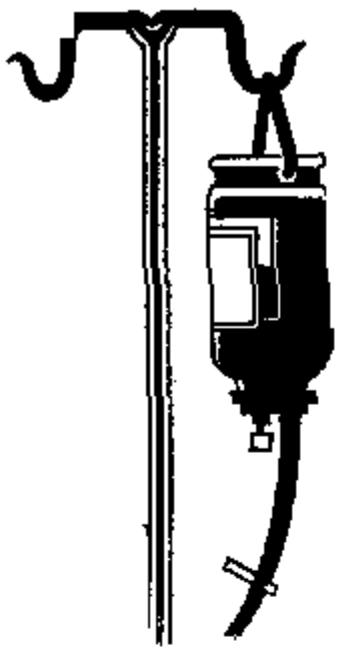


school had collapsed, trapping all children on the top floor. In seconds fire chief John Ragsdale and forty-four firemen were rushing to the rescue—Chief Ragsdale had two children of his own there. At police headquarters a sergeant called out the disaster report to assistant chief F. W. Fuller, who shouted: "My God! I've got a child in that school!"

Back in the pile of rubble the sole casualty, Ronnie Graves, kept struggling to get free. "I saw Mrs. Eckstein taking the other children out of the room. She couldn't see me or hear me. I kept hollering for help."

Teacher Eckstein dug her way back into the classroom, under threatening timbers, through cold, drenched ruins. She spotted Ronnie, half buried, his head a blur of blood and dirt. He was struggling weakly and babbling for help. "We're coming, Ronnie!" she cried. "We'll have you out in a second."

Already a fireman was beside her, clawing gingerly at the rubble. "Just be still,



Ronnie," he coaxed. "We'll have you out in a jiffy."

Ronnie was positive that he never lost consciousness. "When they dug me out I saw my leg. It didn't hurt but it looked like a Z. It was split open in the back and down the calf. My ankle was turned the wrong way. There was blood all over the bricks."

At sight of the blood spouting Ronnie commenced to lose coherence, repeating, "Don't give me a blood transfusion." They found a smeared, dog-eared card in his pocketbook—the kind of identification carried by Jehovah's witnesses in place of a blood-type tag. It said: "Positively No Blood Transfusion Under Any Circumstances."

Is a Bible Principle Worth Dying For?

Jack Graves, Ronnie's father, was one of hundreds of frantic parents rushing toward the school. Driving through the wake of the freak hurricane was a deadly hazard. Trash containers and all sorts of objects danced through space. Neon signs flapped off their hangers. Trees toppled, branches were torn off, hurtled across streets at houses. Cars were swept off course, rammed into walls.

Graves battled his way to the school to find lesser pandemonium reigning within. Standing and sitting in the cafeteria were 535 children, some sobbing, all frightened, and most of them singing "Jesus Loves Me."

Parents, discovering their children unharmed, embraced them, sobbing with relief. Jack Graves saw a body being carried to an ambulance, but it was covered and he did not know it was Ronnie. In a panic he ran into the school and started searching, until someone told him that the only child injured was his own.

He found Ronnie in the hospital emergency ward, conscious and able to talk. "Ronnie couldn't understand just what had happened. But he kept saying, 'Dad, don't let them give me blood.' "

The physician in charge of emergency was Dr. Don Eyler. He told Graves that the child had suffered a compound fracture of the upper right leg and a head concussion. Ronnie's condition, because of loss of blood, was low. An immediate transfusion was needed.

Jack Graves replied that he did not doubt the need for an emergency transfusion, but the Bible simply prohibits taking blood.

"But it's standard, normal procedure to administer blood in this type case," Dr. Eyler argued vainly. "This is done in order to let the wound bleed. That way the surgeon can determine which is good flesh and which needs to be cut away. Without blood transfusions I would have to use a tourniquet. That would almost stop the bleeding. That would leave me solely to my judgment as to what flesh to try to save and what to remove."

Graves assured the doctor that he understood, but that he was ready to take the responsibility. The doctor, at his wit's end, prepared to make the most of it. "I'm trying to save the boy's life. That's the only reason I'd work under these restrictions," he told Jack Graves.

After two and a half hours of surgery Dr. Eyler and his associates came out and reported to Ronnie's father that the child's condition for the moment was not bad. But they warned Graves that blood transfusions were still needed. "The doctors told me that if Ronnie's blood count got down much lower—it was already down to 6—his mind might be affected, maybe render him an idiot. What he needed, they

said, was whole blood to give him red corpuscles. The red cells carry oxygen to the brain and the injured parts. Blood substitutes might build up his blood volume but they could not give him the red cells he needed. If infection set in while he had such a low count, they could not administer anesthetics. He might start hemorrhaging. For a number of reasons like that, Ronnie would be gone."

Jack Graves understood every dreadful detail of the crisis. "You men think I don't love my boy," he told the doctors and the hospital chaplain. "I know that to obey this Bible command may cost any of us our lives. But Jesus himself faced a choice of integrity that cost him his life. For that he was resurrected. Ronnie has that same faith. You doctors might break God's command to give him blood to prolong his life for a little while. But look what you'd do to him if you caused him to lose his chance for life everlasting! That's how serious this thing is."

Parent Charged with Delinquency

In the wake of hysteria that swept the city following the Sylvan Park school disaster, the Ronnie Graves case drew so much publicity that general sentiment whipped itself into a rage against Jack Graves. "If I had my way," one city editor said, fighting to keep the news objective, "that guy Graves would be strung up, drawn and quartered." Radio stations began interrupting programs to pause for a "moment of silent prayer that Ronnie will receive the blood he needs."

Jack Graves was ordered to appear in court, charged in a joint petition, filed by Dr. Eyler and Mid-State Baptist Hospital, with being "delinquent in failing and refusing to permit petitioners to give his child proper and necessary care and treatment."

Thursday morning, November 21, in closed session before juvenile court Dr. Eyler's testimony repeated the medical report embodied in the petition. "Laboratory examinations [in Ronnie Graves' case] reveal that the circulating blood cells are extremely low. If we are to be reasonably certain of saving this youngster's limb and possibly life, whole blood transfusions must be administered."

On the other hand, Dr. Eyler admitted, administering blood is dangerous. Blood transfusions involve a calculated risk. Diseases and other ill effects may be transmitted through blood transfusions. In many cases the cure is worse than the malady. But in Ronnie Graves' emergency, Dr. Eyler insisted, the boy needed transfusions.

Jack Graves presented his case from the Bible. He declared that the command to refrain from blood goes back at least eight hundred years before Moses began compiling the Scriptures. Juvenile judge Sam Davis Tatum followed in his own Bible as Graves cited proofs. "The first time man was forbidden to eat blood was in Noah's day, more than 2,300 years before Christ," Graves said, reading Genesis 9:4, 5: "Only flesh with its soul—its blood—you must *not eat.*"

At Leviticus 17:11 and 14, continued Graves, the prohibition against eating blood was incorporated into Mosaic law, about 1,500 years before Christ. In those days it was no uncommon thing for warriors to drink the blood of their human foes vanquished in battle. The command reads: "For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel, 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood.' "

Graves concluded by pointing out that the early Christian church carried over this blood covenant about A.D. 49 at Jerusalem when they announced to new converts: "For the holy spirit and we ourselves have favored adding no further

burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication."—Acts 15: 28, 29.

A Christian guilty of idolatry and a Christian guilty of fornication are alike condemned to everlasting destruction. Is he any less condemned for taking blood? Graves asked: "Are not fornication and idolatry and taking blood condemned together and in parcel in the same identical command?"

Verle Coleman, young presiding minister of the congregation of Jehovah's witnesses to which the Graves family belongs, urgently warned that should a transfusion be forced upon a child of Ronnie Graves' convictions, the mental effects upon him might prove to be more damaging than a lack of transfusions.

In his defense argument attorney Earl McNabb contended that if tyranny of political, economic and religious nature was harsh enough to drive people to America to establish a constitution to protect human rights, why should their offspring now foster a modern tyranny to be set up in the name of science? To force blood transfusion upon Jehovah's witnesses is like forcing birth control upon Roman Catholics. Or like forcing Adventists to work on Saturday. Or like forcing Baptists to refrain from baptizing their children. Is the enforcement of blood transfusion therapy upon Jehovah's witnesses any less abhorrent to them than would be the legal desecration of the most sacred beliefs and practices of others?

"Jehovah's witnesses are not the least bit ignorant of the therapeutic advantages of blood transfusions. But neither are they ignorant—as most people are—as to its disadvantages, its dangers. But more than anything," attorney McNabb argued, "Jehovah's witnesses know the Scriptural prohibition against taking blood. Few if any faiths go along with them on the blood issue. But then, as this court well knows, most people, when put to the test, will break even God's law to save their lives. But here is a case, Your Honor, in which a man and his son are willing to stand up for their faith and die for it. Integrity has become a rare thing in the world today. I for one feel humble in the presence of this man and his son."

Court Rules for Transfusion; Boy Spurns It

Judge Tatum ruled that if, in their opinion, the doctors felt that blood was necessary, they could administer it—but, he emphasized, the matter of possible harmful mental effects upon the child, which minister Coleman warned against, must be most carefully considered. Doctors must very carefully consider the bad psychosomatic effects that might result from forcing blood into this child against his will.

Before Jack Graves got back to the hospital, radio and TV stations were announcing "Judge rules in favor of transfusion. . . . Ronnie will get blood." When he arrived at Ronnie's room it was crowded with newsmen, photographers, three nurses and an intern. They had rigged up the transfusion equipment, with a pint of blood, hose and injection needle ready to force blood into the boy.

This ordeal, Ronnie Graves said, was the most frightening experience in his life. "When that school roof fell in I didn't have time to get scared. When I saw my leg all busted open and pouring blood I knew I'd probably die without a transfusion. But I never was so afraid of dying as I was of taking blood. The Bible says no man should eat blood in any shape or form—in any way. That's all I was going by. When they came in here with that blood I got mad.

I was scared. I couldn't stand it when they started to stick that needle in me."

The slender, tousle-haired youngster was sitting with his arms tightly folded, his lips clenched, when his father came in. In one hand he clutched the stick that he had grabbed from a nurse (a stick used to put against the patient's arm to steady it away from the attendant while blood is transfused). "I was going to hit them with that stick if they jabbed that needle in me," Ronnie said.

"We've got orders to do this," the intern told Jack Graves. "We're just going by orders."

"You had just better wait," Graves replied.

"I'm not going to take it," Ronnie kept saying. "You're not going to put that blood in me. Dad, don't leave these people in here."

Dr. Eyler, coming in, viewed the boy's reaction. He dismissed the intern with his nurses and blood paraphernalia. The press went away with pictures of Ronnie, his arms folded defiantly. "I'm not going to force blood upon anyone," Dr. Eyler said wearily. Then he advised Jack Graves to find another doctor to replace him on the case.

Ronnie was reported on by his doctor January 9 to be in excellent condition. He is in good spirits, and is looking forward to going home from the hospital in a few days.

His leg has improved and will be ready to be put into a cast when he goes home. The prospect for use of his leg looks very good.

"NOISE ADDICTS"

IN THE Chicago *Daily News* of July 15, 1957, Sydney J. Harris writes in the column "Strictly Personal" about noise being used as the silencer of thought: "We commonly think of narcotics or liquor as being 'opiates' for those troubled personalities who have a constant need to escape from reality. A much more prevalent, and just as deadly, modern opiate is *noise*. The noise addicts number in the tens of millions, and while their habit is socially acceptable, it is *no less spiritually devitalizing than dope* or drink.

"These people are more obvious in the summer, when every beach and park and picnic ground is dotted with portable radios, all of them blaring out the latest musical inanity. And the addicts are not really listening—they are merely using this sound to kill off any inner stirrings of thought. The new tiny transistor radios have a zombie-like quality about them: I have seen dozens of men walking along the street holding this device in their hands, close to their ears, their jaws slack and their eyes glazed—moving in an almost catatonic trance.

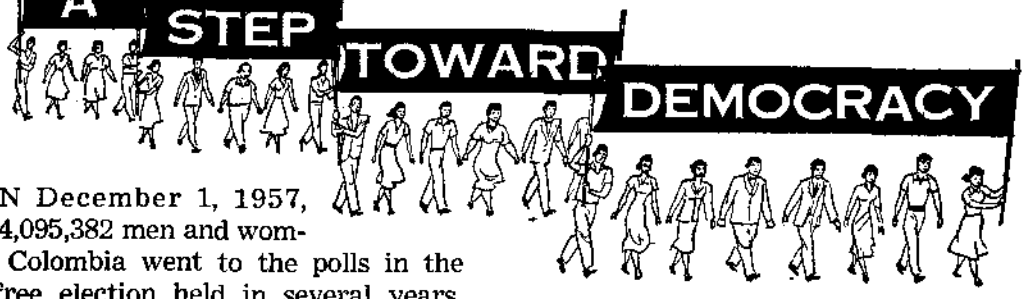
"*There might be some excuse if they were* listening to a ball game, or to some special program that captured their interest—but most of them are just listening in a void.

"The capacity to be alone with oneself, and with one's thoughts, at least part of the time, is a mark of maturity. But, for millions, silence is a curse that must not be endured. The music—or what passes for music—*induces in them an hypnotic state that shuts* out the need for reflection or self-scrutiny. . . . The man who deadens his spirit with soundwaves can go through a lifetime without ever developing a thought or reaction that raises him above the level of the beasts.

"Music is for listening to; it is a creative, positive thing, designed to make us more fully alive, to evoke a wider response to the world, to expand our sense of beauty and increase our delight. When it is used for precisely the reverse of this—as a drug to stultify the spirit and inflame the passions—it ceases to be music and becomes a hideous enslavement."

A STEP TOWARD DEMOCRACY

By "Awake!" correspondent in Colombia



ON December 1, 1957, some 4,095,382 men and women of Colombia went to the polls in the first free election held in several years. The election was not on a political party basis. Ever since the downfall of strongman Pinilla on May 10, political leaders had been working for this initial step toward the election of a civil president and the re-establishment of the democratic process in government.

Certain basic points were drawn up and offered to the people for their approval. This election was actually nothing more than an accepting or a rejecting of these points. Some of the outstanding principles under consideration were:

The offering to the Colombian woman the opportunity to take part in political activity, including voting and the holding of public office. This included, of course, women in religious orders;

The approving of the Constitution of 1886, along with the amendments of 1936, which provide, among other things (Titulo IV, Artículo 53), the guarantee of liberty of conscience and liberty of all cults that are not contrary to Christian morals or subversive to public order. Incidentally, Artículo 54 provides that the clergy may not hold public office;

The provision that 10 percent of the national income be used for education;

The arranging of a twelve-year period of political education, as follows: The congress, one half of which will be of the Liberal party and the other half of the Conservative party, will next be elected. They, in turn, will choose one of the popular political leaders as a presidential candidate. He is to be chosen from the Conservative party. The people may then vote "yes" or "no." If the first candidate is rejected, another must be provided until one is accepted by the people. At the end of his four-year term in office, a Liberal president must be elected in the same way. The party must change again for the third four-year period and a Conservative must be elected;

During the twelve-year period the president's cabinet, like the congress, must be equally divided between the Conservatives and the Liberals. The same two-party rule is to apply to the city governments, which are appointed, not elected;

At the end of the twelve years, general elections will again be held on a party basis. It is hoped that in this manner the people will learn to work together and thus avoid the sanguinary party feuds and violence of the past.

The Peaceful Voting

In the December 1 election, to vote in favor of the above one had only to vote "Yes." Those not in favor, "No." The results were: 3,575,856, "Yes"; 201,157, "No"; 14,404, Blank; 303,805, No choice; and 160, invalidated, making a grand total of 4,095,382 votes cast.

Happily for the Colombian people, and to the surprise of the rest of the world,

not one violent or sanguinary act was reported due to the elections. This is a good step in the right direction, and many hope that Colombia will now lose its old reputation of violence and be counted among the more dignified nations, such as Switzerland. The government had done all possible to ward off violence. The sale of intoxicating liquors was forbidden and, in many places, public transportation was suspended so as to avoid the congregating of large crowds, where violence could start. The December election is considered as the rebirth of the Republic of Colombia, and, with such good results, the political leaders are now preparing for the next step, that of electing the congress, in this trek back to democracy.

The official church of Colombia, Roman Catholic, took a very active part in the campaign, even though the 1936 amendment was not necessarily to her liking. From Cardinal Luque on down through lesser church dignitaries, church spokesmen urged their members to vote "Yes." While each presumedly could vote as he pleased, the official Catholic position was only "Yes" for the faithful.

Nevertheless, many people still remember that the church was definitely in favor of the ousted dictator when he first came into power and changed only when it became apparent that it was a popular uprising. She was also in favor of other "strongmen" of the past, and her conduct in favor of such despots as Hitler, Mussolini and Franco is well known. For these reasons, sincere people, both Catholic and non-Catholic, are watching closely her actions now. Will she act in harmony with the constitution, and will she really be satisfied to give equal rights to other religions? Or, what will she say if they begin to stage public religious processions or to speak from loud-speakers atop their churches? Will she abide by the World Bill of Rights of the United Nations, of which Colombia is a member, and which provides for freedom of religion and to express one's religion without frontiers, or will she continue to want certain parts of the country declared "Mission Territory," where only she can work and all other religions are proscribed and thus outlawed, in defiance of the constitution and of the World Bill of Rights? These are deep questions that only time can answer.

Good results of the election are already felt. To the common person there is a greater sense of freedom and, at the same time, responsibility. He has had a part in governing his country. He has seen what united action can do, such as on May 10. He sees that people can work together unitedly and without killing one another, even though they are of different political parties. Despite the unhappy reputation that Colombia has had in the past, the average person wants peace. There is an optimistic feeling that at last a way toward that goal and real democracy in peace has been found.

Having successfully made two difficult steps on the road to freedom and democracy, such as May 10 and December 1, the people are looking ahead to the next elections. They being able to avoid the violence and fights of the past, there is real reason to hope for a freer, brighter future for the new Colombian Republic.

The Beauty of Snow

THERE is something entrancing about a snowfall. If indoors we look out the windows, fascinated by the beautiful marvel of nature. And if we examine an individual snowflake we are even more delighted, for snowflakes are composed of the most graceful crystal forms that occur in nature.

Under a microscope snowflakes assume many shapes and forms. Almost all of them are so beautiful and exquisite and symmetrical that they put the finest creators of lace to shame. And of all the billions and billions of snowflakes, it is believed that no two snowflakes have ever been exactly alike. At least in the many thousands examined by scientists no two snowflakes have ever been identical.

Despite the uniqueness of each snowflake there are certain family resemblances among snow crystals. Some of the fragile jewels are intricate and lacy in outline, others have a simple pattern and still others are intermediate in elaborateness of structure. Very rarely are two classes of crystals seen during the same snowstorm.

The smallest crystals fall from the highest clouds; these have a simplicity of outline. The largest and laciest of crystals are the product of lower altitudes. Intermediate patterns, neither severely simple nor overelaborate, come from middle heights.

Is snow a product of just certain parts of the earth? It is commonly thought so; but, oddly enough, snow is produced in great quantity in all parts of the earth. Why, then, have so many persons never seen snow? Because in the tropics snow rarely reaches the earth (except on high mountaintops); the heat of the lower air melts it and converts it into rain.

In itself not only is snow beautiful, but it plays an important role as a beautifer. It beautifies earth and sky, forest and mountains. Besides all this, snow plays a most useful purpose in the economy of nature. It protects vegetation and the earth's surface from the intense cold of winter.

Farmers have long believed that snow has a beneficial effect on soil. Scientists have now found some evidence to support this belief. They find that both snow and rain bring down with them certain fertile elements such as nitrogen and sulphur. And snow has advantages over rain: it is absorbed more easily by the soil and has been known to protect many crops from frost.

Bible readers, however, do not need modern scientists to inform them of snow's beneficial effect on the soil. The Creator himself has spoken on the subject: "For, as the rain comes down, and the snow from heaven, and returns not thither, without having watered the earth, and made it bring forth and sprout, giving seed to the sower, and bread to the eater, so shall my word be that goes out of my mouth—it shall not return to me fruitless."—Isa. 55:10, 11, *AT*.

The Self-recuperating Pump

What organ is like the human heart in possessing functional and self-recuperative powers? During a brief seventy-year life span, the human heart will beat more than 2,575,440,000 times and pump 102,200,000 gallons of blood at the rate of 166 gallons an hour. It has also the miraculous ability to adjust itself physiologically to the needs of the body. And it is this remarkable ability that enables hearts to function effectively when they are given responsibilities that they must meet. Declared the wise man: "A sound heart is the life of the flesh." And just as the health, strength and life of the human body depend upon the organ of the heart, so the spiritual health, strength and life of the Christian depend upon the condition of the symbolic or figurative heart. "Above all that must be guarded keep thou thy heart, for out of it are the issues of life."—Prov. 14:30; 4:23, *Ro*.

THE GREAT TRAVEL CENTERS OF NEW YORK

THE international air traveler coming into New York glides down toward an immense airport that covers as much ground as all of Manhattan Island below 49th Street. His plane gently settles to a runway that is over nine thousand feet long and 200 feet wide. It taxis to a new thirty-million-dollar International Arrival Building, where he disembarks. His baggage comes into this beautiful building on traveling belts. There he claims it and takes it on special carts to one of many counters for customs inspection.

¶ The traveler has landed at New York International Airport, one of the aerial gateways to the United States. Through its portals pass approximately four and a half million passengers a year.

¶ This more than five-thousand-acre airport is the largest in the world. On its grounds is 655-acre Terminal City, which is now under construction at an estimated cost of from 120 to 150 million dollars. When finished it will include the now-completed Arrival Building, with its present wing structures for foreign airlines, seven terminals for American-flag lines, a 220-acre park and parking space for 6,000 cars.

¶ But New York International Airport is only one of a trio of great airports that serve the needs of New York city. Just a few miles away is LaGuardia Airport with planes coming and going like bees in a hive. One lands or takes off approximately every two and a half minutes. It handled nearly five and a half million passengers and 229,714 aircraft movements in 1956.

¶ The Port of New York Authority has announced plans to improve the facilities at LaGuardia—much to the joy of regular air travelers—at an investment of more than thirty-two million dollars. This will mean a new passenger terminal, improved runways, a larger parking area for automobiles, a new roadway system and a half-million-dollar control tower. New York visitors will be interested in knowing that LaGuardia is only a fifteen-minute drive by car to mid-town Manhattan.

¶ The third great air terminal, Newark, is twenty minutes from Manhattan by car. It is the oldest of the three airports. In 1953 a new terminal building was constructed at a cost of eight and a half million dollars, more than four times what the whole airport cost in 1928. Like the two other airports, it too is a busy spot with more than two million passengers being handled in a year's time.

¶ These three fine air terminals will be busier than usual this summer, when thousands of Jehovah's witnesses begin arriving to attend their international assembly at Yankee Stadium and the Polo Grounds.

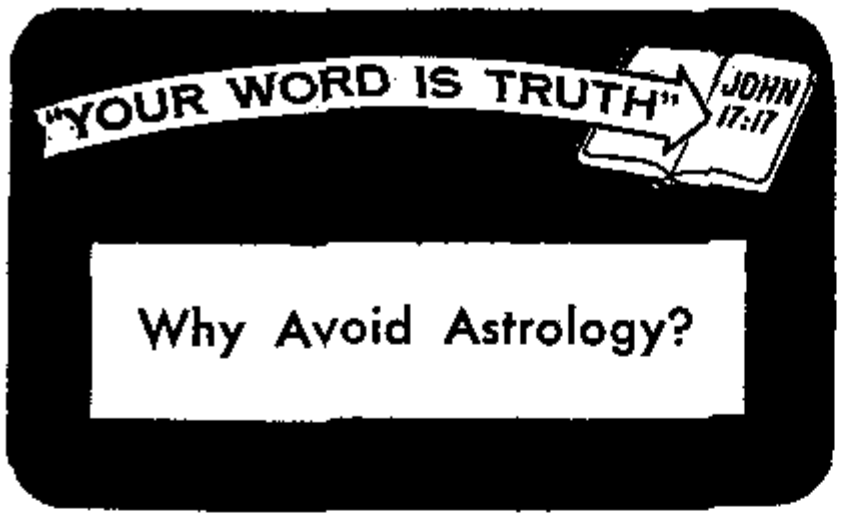
¶ Other thousands will arrive at the two great railroad stations in Manhattan—Grand Central and Pennsylvania Station. Grand Central was built on forty-eight acres of ground in the early 1900's. It is one of the world's largest and busiest railway terminals, handling some 550 daily trains. More than fifty-five million passengers passed through it in 1956.

¶ Ten blocks down from Grand Central Terminal, on Seventh Avenue, is an even busier train depot—Pennsylvania Station. This immense station has a waiting room 300 feet long, 110 feet wide and 150 feet high. It handles about 711 trains daily and over sixty-six million passengers yearly.

¶ Since trains enter both stations underground, passengers are able to detrain, walk a short distance through some corridors and step onto one of the city's subway trains. Yankee Stadium can be reached by subway from both stations.

¶ The many convention delegates coming to New York by bus will find a number of bus depots in the city that serve several bus lines. The largest of these is the Port Authority Bus Terminal at 41st Street. It is the largest bus depot in the world and cost twenty-four million dollars to build. It handled over one and a half million bus movements and forty-four and a half million passengers during 1956. It is conveniently connected by passageway with one of the city's subway lines.

¶ These great travel centers of New York are vital to the city's economic life and a great convenience to its residents and visitors. They will become familiar places to the conventioners who come to the international assembly of Jehovah's witnesses this summer, and will be among the outstanding things remembered by them.



WISE King Solomon said that it was sheer folly for anyone to "boast about the next day, for you do not know what a day will give birth to." One greater than Solomon, namely, Jesus Christ, spoke similarly. He said: "So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil." But our generation appears to prefer not to believe this wise counsel. It seems to be more anxious about its "tomorrows" than about life itself. Its anxiety has led it away from the truth of God's Word into the demonic practices of spiritism, astrology and other false sciences. As a consequence, we find an anxious, jumpy, jittery world miserable with itself and dreadfully fearful of the future.—Prov. 27:1; Matt. 6:34.

Years ago when people felt emotionally or spiritually disturbed they would read the Bible, or consult their doctor or minister for advice. But today's counselors have turned out to be astrologers, soothsayers and other twentieth-century sorcerers. These are offering counsel on such matters as war, peace, marriage problems, money worries, business planning, stocks, bonds, oil properties, sex, etc.

One authority says that less than twenty years ago there were about a thousand practicing astrologers in the United States and approximately a million people who believed them. Today there are more than twenty times that number. *Science Illustrated,* August, 1948, stated that the number of professional astrologers in the United States had risen to at least 25,000, that some 700 of these met "the austere membership standards of the American Federation of Scientific Astrologers, with headquarters in Washington, D.C." This authority continues: "There are a dozen astrology magazines with a combined circulation exceeding a million copies a month. Two hundred newspapers throughout the land offer the guidance of a daily horoscope service to 25,000,000 readers, not all of whom, of course, avail themselves of this counsel. The number of devout adherents to astrology in the U.S. has been placed at 3,000,000. In a single recent year they bought more than 1,000,000 copies of one astrological annual, the *Moon Sign Book,* at $1 a copy. They pay from $1 to $5 for mimeographed horoscopes from mail-order operators, and up to $50 each for personal consultations with the more exclusive seers. A specialist in financial prognostication takes in a reported $50,000 annually from Wall Street believers alone. Hollywood stars also pay handsome tribute to the supposed influence of celestial bodies of higher magnitudes than themselves. Our total expenditures for assorted astrological abracadabra is an estimated $20,000,000 a year."

That was ten years ago. Today the number of believers in astrology has increased to over 6,000,000, which figure does not include those who get their advice through horoscopes that appear in newspapers and pamphlets. One astrologer says that he offers counsel to more than 10,000,000 readers through his syndicated horoscope. Nowadays "first-class" readings run anywhere from $10 to an occasional $1,500 a person. According to Adolph E. Meyer, every year astrologers rake in "something over $200,000,000 smothering the worries

and woes of the U.S. populace in reassuring mumbo-jumbo."

Why is astrology thriving so today? Some claim it is a sign of the times, that people are anxious and insecure. They are out in search for stability, direction and guidance. This great need of security is sensed by all kinds of men. Astrologers admit that those who seek their counsel are "great statesmen, doctors, lawyers, scientists, actors . . ." Horoscopes are read not only for people but for dogs, buildings, battleships and nations.

The Bible nowhere supports astrology. Both Jesus and Solomon give the lie to the practice when they declare that man knows not what the next day will bring forth. *Life* magazine stated: "All reputable scientists regard astrology as utter nonsense." At no time in history has Jehovah God favored dealings with astrologers. The art, together with those who practiced it, was condemned, along with the use of enchantments or augury. Jehovah's law stated that there should not be found in his nation Israel "anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah." They were to be exterminated without fail.—Deut. 18:10-12.

As for the "star" that led the astrologers from the eastern parts to the babe Jesus, please note that it led them first to wicked King Herod. Because this star had let murderous Herod in on the matter, God stepped in and warned the astrologers not to return to Herod. It is obvious that those astrologers were dupes of the Devil and not wise men of God, as generally believed. —Matt. 2:1-15.

Astrology had its beginning in ancient Babylon, as a component part of the Devil religion of the Chaldeans. Years before Moses' day faithful Job denounced sun and moon worship. The Assyrians and Babylonians leaned heavily on the advice of their astrologers, but it did not save them. After Jehovah announced the judgments that were to come upon wicked Babylon, he added: "Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee. Behold, they shall . . . not deliver themselves . . .; there shall be none to save thee."—Isa. 47:12-15, *AS;* Job 31:26-28.

The prophet Daniel time and again proved astrology false. He revealed the meaning of dreams and interpreted the handwriting on the wall when astrology had failed. God denounced soothsaying and sorceries as idolatry. In Malachi he says: "I will be a swift witness against the sorcerers." In Revelation Jehovah shows the certain condemnation of such idolatrous practices. Paul therefore urged Christians to "flee from idolatry," which would also mean flee from astrology, that pagan form of star idolatry. The best advice to those meddling with such demonic practices comes from God, who says: "Quit touching the unclean thing." Therefore, to boast in astrology or in tomorrow is the height of stupidity, because no man knows what the next day will bring. And the astrologers' boastful claim that they are "next to being God" demonstrates the extent of their foolishness and blasphemy. —Mal. 3:5, *AS;* 1 Cor. 10:14; 2 Cor. 6:17; Daniel, chapters 2 and 4; Isa. 2:6, *AV;* Rev. 22:15.

Not the stars, but the Bible is mankind's only sure guide. Its principles will lead you to a secure, peaceful world without end.

Hong Kong

HONG KONG is a beautiful place. About the only mystery here is where and how all the two and a half million people can live in such a small area. The size of Hong Kong island itself is only thirty-two square miles.

However, Hong Kong is unusual and different in many ways, particularly to the Westerner. The Watch Tower missionaries found it so when they first went there in 1949. But since then they have become permanent residents in the community and have made many friends among the local people. At the present time there are over 107 active ministers of the Watch Tower Society carrying on the preaching work of God's kingdom in this British colony. A branch office of the Watch Tower Society is located in the Kowloon section of Hong Kong, and several meeting places are located throughout the territory.

During the first few years the language presented a great obstacle to reaching the common people of Hong Kong. Chinese has no alphabet as we know it. Each word or character must be memorized. There are some six thousand of such characters. Many words have the same sound but must be spoken in a different tone, which gives it an entirely different meaning. Little wonder that the Westerner trying to speak Chinese at times elicits smiles of amazement or sympathy from the faces of listeners.

However, after doggedly studying the language and endeavoring to use it daily the missionaries are slowly building their Chinese vocabulary and are able to effect a greater witness among the common people. Of course, about 40 percent of the educated people can speak English. So meeting an English-speaking person now and then tends to relieve the pressure of trying to think and speak Chinese.

In preaching to the people, Jehovah's witnesses in Hong Kong must deal with many centuries-old traditions and with Buddhism, the religion of the majority of the Chinese population in the colony. The normal family just follows the sequence of festivals and performs a perfunctory routine of joss burning and pouring out an occasional drink offering, but it is more of an ingrained habit than any knowledge of principles or doctrines. Only occasionally do Jehovah's witnesses come across a person who professes any ability to expound the tenets of Buddhism.

Most householders brand Jehovah's witnesses as "Jesus" or "preachers" and associate them with some church or other. More and more, however, Jehovah's witnesses are being associated with the announcement of the New World.

There are many types of people encountered by Jehovah's witnesses in their Hong Kong activity. In the poorer districts there is a section the missionaries call the "black stair" territory. Here the stairs to the apartments are steep and dark and many of the people are illiterate. Sometimes when the householders look through the peepholes and see a European standing at their door they are too frightened to open the door and talk. At other times the door will be wide open, and when we first knock someone comes and on seeing us they quickly shut and bolt the door and look

through the inevitable peephole to ask us what we want. The children too are often afraid and call us "foreign ghosts."

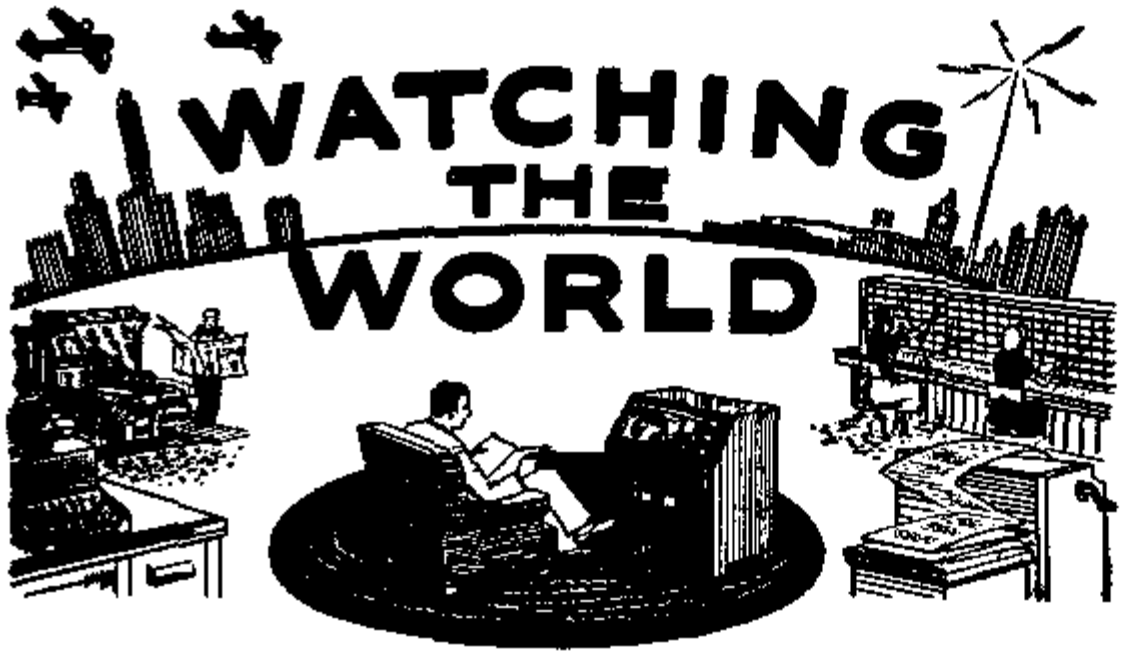
For the most part, however, the people are very polite and the house-to-house minister is frequently invited in to sit and talk and drink tea. Although friendly, the Buddhists have a great deal of prejudice against the Bible, mainly because of the conduct of the many so-called Christians in the colony. So, first of all, the witness must prove the existence of a Creator and then prove from scientific facts that the Bible is truly an inspired book. Then he must show them how different the Bible's principles are from those practiced by Christendom.

Others, who have been baptized into the religion of some local mission, frankly admit their ignorance of the Bible itself. It is not that they do not want to know, for when Jehovah's witnesses offer freely to study the Bible with them, they virtually leap at the opportunity. As a nation the Chinese are studious and love to get knowledge, but in a rather academic way and not for practical purposes. So it is necessary to discern whether those professing interest are genuinely interested in the Bible and its truth.

Here the struggle to earn a living overshadows almost everything else. The European works on a weekly cycle, the Chinese straight from festival to festival with no weekend break, no short working day. They work along until late at night, eat and sleep on the job with only one holiday or so in a whole year. Births, marriages and deaths are the superimportant occasions in life to be well marked by sumptuous feasts, when even very frugal people care not for expense. How hard it is to penetrate such a tightly bound life cycle! But Jehovah's witnesses are doing it and are bringing many to a knowledge of Jehovah and his kingdom by his Son Jesus Christ.

? DO YOU KNOW ?

- Who put up a sputnik that is two million times as large as the Russian sputnik? P. 3, ¶3.
- Why a government for the people cannot be governed by the people? P. 5, ¶6.
- Whom Israel looked to for rules of government? P. 6, ¶1.
- What can see a light six million times as dim as the faintest light a human eye can see? P. 9, ¶3.
- Why there is little danger of stars colliding with one another? P. 10, ¶6.
- What is the nearest thing to nothing that anything can be and still be something? P. 11, ¶4.
- Why morale in the postal service has reached an all-time low? P. 14, ¶2.
- How a twelve-year-old boy resisted attempts to break his integrity to God? P. 19, ¶7.
- Why noise can be an opiate? P. 20, ¶10.
- Why many people have never seen snow even though it falls in all parts of the earth? P. 23, ¶5.
- What airport is the largest in the world? P. 24, ¶2.
- How popular are astrologers as counselors in this twentieth century? P. 25, ¶3.
- Where two and a half million people live within an area of thirty-two square miles? P. 27, ¶1.



More Talk About Talks

◈ For months East and West have discussed cold-war tensions and top-level conferences. Recently (12/31), West German President Theodor Heuss called for a return to "intelligent secret diplomacy," saying that "the main thing is to get sober and to disentangle ourself from the web of slogans and ideologies." From the Kremlin President Eisenhower received a New Year's message expressing the wish that Russia and the U.S. might get together so as to implement the "ardent dream of humanity—to create a firm peace on earth." He replied that he hoped for "a firmer and better understanding" between Soviet citizens, the U.S. and other nations, adding: "You may be assured that the government of the United States will extend every effort to that end." Britain's Prime Minister Harold Macmillan held (1/4) that the West must take steps "to clear away the rubble of old controversies and disagreements, perhaps to get the path ready for a meeting of heads of government" through the U.N. or at "some smaller meeting," adding: "We could start by a solemn pact of nonaggression." Early in December (12/10) nations of the West received from Soviet Premier Nikolai A. Bulganin letters proposing a heads-of-government meeting and a nonaggression pact. One month later (1/9) another note was sent by the Soviet leader to heads of 19 governments, including NATO members. It proposed a broader meeting of government heads of NATO, the Warsaw Alliance and some other nations, including Communist China. To be discussed: an immediate halt of nuclear weapons tests, the setting up of an atom-free zone in central Europe, the problem of Germany and other points. NATO nations felt the new note to be simply a propaganda move, and in replies to this and the Russian notes of December 10, they indicated they would consent only to preliminary meetings of foreign ministers at present. So while the world talks about them no conferences are held and East-West tensions continue.

Afro-Asian Conference in Cairo

◈ Uniformed children marched and carried banners denouncing imperialism and colonialism. They formed a welcoming committee of sorts for over 400 nongovernmental delegates from 39 lands arriving in Cairo (12/26) for an Afro-Asian solidarity conference. Some delegates represented minority groups out of favor with the governments of their homelands, and thus their expressed views were not official. A number of African and Asian nations were not represented. During the six-day conference, talks or resolutions were presented against nuclear weapons tests, the Eisenhower Doctrine of Middle East aid, racial discrimination and colonialism and for independence and nationalization of trade and industry. A. A. Agofonivich, speaking for Russia, declared: "We are prepared to help you as brother helps brother, without motives. Tell us what you need and we will help you and send, according to our economic possibilities, money needed in the form of loans or aid. . . . our only condition is that there will be no strings attached." Some were dismayed at this and other things giving a pro-Communist, anti-Western slant to the parley. The meeting's most important decision was one making Cairo the headquarters of a new Afro-Asian Peoples Solidarity Council. An Egyptian is to head its ten-man secretariat, with two seats going to Russia and Communist China. Its next meeting is scheduled in March. The Western press concluded generally that the Soviets had made important contacts in Cairo and feared this might have far-reaching and ominous effects.

To Prevent an "Age of Terror"

◈ "There are two tasks confronting us," President Eisenhower told the 85th Congress in his State of the Union Message (1/9). "The first is to insure our safety through strength," he continued. "But we could make no more tragic mistake than merely to concentrate on military strength. For if we did only this, the future would hold nothing for the world but an Age of Terror." He then outlined an eight-point program calling for defense reorganization, accelerated defense efforts, mutual aid, mutual trade,

scientific co-operation with allies of the U.S., an increase in funds for basic research and a billion-dollar four-year plan for education, increased defense spending and "works of peace." The first and last proposals are especially noteworthy. Regarding defense reorganization Eisenhower stated that he would soon produce his own program to cope with service rivalries, to provide "unified direction" in the Pentagon by "civilian control." On "works of peace" the president called for "a real first step toward disarmament." He also referred to current combined efforts of the U.S. and some other nations to combat malaria, invited Russia to join them, and stated: "Indeed, we would be willing to pool our efforts with the Soviets in other campaigns against the diseases that are the common enemy of all mortals—such as cancer and heart disease." He then added: "If people can get together on such projects, is it not possible that we could go on to a full-scale co-operative program of science for peace?" That, of course, is a big "if."

Venezuela's Short-lived Revolt

◈ The new year brought revolution to Venezuela. At dawn on January 1 rebel planes from the air force base at Maracay buzzed Caracas. Los Teques was also overrun by insurgents. By radio President Pérez Jiménez announced that "four powerful columns" were marching on Maracay. This brought rebel surrender there and later at Los Teques. The revolt had lasted less than twenty hours. Seventeen rebel officers escaped in the president's plane and received political asylum in Colombia. In mopping-up operations many military men and others were jailed as "enemies of peace." It was generally believed that rigged December elections had sparked the revolt. After the uprising Jiménez revamped his cabinet (1/10), appointing military officers to seven of the thirteen posts. When some elements pressed for his resignation, Jiménez retorted that he would give up his position "only when I am dead."

Israeli Government Crisis

◈ When a proposed secret mission to West Germany, presumably to purchase armaments, was leaked to the press by Israel's Ahdut Avoda party, cabinet discipline and secrecy became issues. Attempts to place restrictions on the two left-wing labor parties, Ahdut Avoda and Mapam, failed, the five-party coalition government collapsed and Premier David Ben-Gurion resigned (12/31). Within a week the same five-party coalition was reorganized under provisions for greater secrecy and collective responsibility, whereby all parties agreed to uphold cabinet motions in the Knesset (Parliament). It was indicated that a law would be passed making it a crime to disclose or print "state secrets." The arms mission to West Germany proved fruitless.

***Birth of a Nation* in Caribbean**

◈ It all began at a meeting in Jamaica in 1947. It was helped along by subsequent meetings and an act signed in August, 1956, by Queen Elizabeth II. After ten years it has emerged as the West Indies Federation. At ceremonies held (1/3) in Trinidad, the chosen capital, Lord Hailes was installed as the Federation's first governor general. The new nation covers an area of approximately 7,700 square miles, with a population of about 3,000,000. It is made up of ten federated units: Antigua, Barbados, Dominica, Grenada, Jamaica, Montserrat, St. Kitts–Nevis–Anguilla, St. Lucia, St. Vincent and Trinidad, and Tobago. Elections are scheduled in March, and the first session of parliament is to convene in April.

Exploring the White Continent

◈ Forty-six years ago an expedition led by Roald Amundsen of Norway made the first overland trek to the South Pole. One month later British Captain Robert Falcon Scott led his expedition successfully to the Pole, but all perished on the return journey. On January 3, 1958, Sir Edmund Hillary, of Mount Everest fame, with four others reached the South Pole after an 11½-week 1200-mile overland trip by tractor from Scott Base, Antarctica. Hillary's mission was to establish supply stations and to assist Dr. Vivian Fuchs and his 11-man British team to traverse the entire continent in a project of scientific observation for the International Geophysical Year. Fuchs and party, making their way from the opposite side of the "White Continent," encountered much trouble with weather and terrain. They fell weeks behind schedule. Hillary tried to persuade Fuchs to forsake the trek after arriving at the Pole. A sharp dispute resulted, but finally Sir Edmund agreed to continue aiding Fuchs to complete the crossing.

A Night at the Opera

◈ Before an audience of 2,400 at Rome's Teatro Dell' Opera stood prima donna Maria Callas (1/2). As she sang the aria "Casta Diva" from the first act of Bellini's "Norma" there came a few boos from the galleries. At the end of the act, however, the singer received a fine ovation. She then walked out, permanently. Fans and foes of Miss Callas clashed. Later, in front of her hotel, irate crowds shouted "Down with Callas!" Police managed finally to restore order. But why the walkout? Miss Callas said she had quit due to a "lowering of the voice," which one doctor attributed to an "affection of the vocal cords." To "make peace with the Romans" the soprano offered to appear again in "Norma" and

to give her fees to charity, but she was refused down.

Malta: Ties That Bind

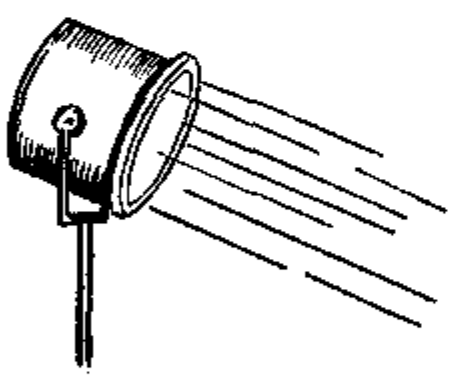
◈ It was with justifiable surprise that Britain received from Malta (12/30) a parliamentary declaration that its island colony was "no longer bound by agreements and obligations toward the British government." For years Malta had sought integration with Britain on a level similar to that of Northern Ireland. Why now this decision to sever ties? It was due largely to the discharge of forty workers from the Royal Navy's dockyards on the island and the fear that this might be but the beginning of large-scale layoffs resulting from Britain's recent defense cuts. That could mean unemployment for 14,000 Maltese. Dom Mintoff, Malta's prime minister, wanted assurances of alternative jobs if that should happen. When the forty men were hired by a private contractor and no sizable dockyard layoffs were expected for at least three years, Mintoff said no action would be taken to sever ties.

Unwelcome Wings over Albania

◈ Piloting a British freight transport from Düsseldorf, Germany, en route to Singapore, Captain Marian Kozubski unintentionally violated Albanian air space. He was forced by two MIG fighter planes to land at Valona (12/31). Authorities there, convinced that it had been a "genuine mistake," treated the crew of six "like royalty," according to Kozubski. A few days later plane and crew were released. One week earlier (12/23) a U.S. Air Force T-33 jet fighter plane had disappeared. It had been on a flight from a base at Chateauroux, France, to Naples and was piloted by Major Howard J. Curran. It was later learned that Major Curran had landed in Albania. Upon his release (1/11) he explained that faulty radio-navigational equipment, high winds and lack of fuel had forced him down. Major Curran felt Albanian authorities had treated him "very fairly." Albania lodged a formal protest with the U.S. ambassador in Paris. Since neither the U.S. nor Britain has diplomatic relations with Albania, France interceded in both cases.

Flight of the Soviet Spaceman

◈ Had Russia fired a manned rocket 186 miles into space? Did the man then parachute safely to earth? The world wondered when reports of such a thing circulated (1/7). It turned out that nothing more than a science-fiction tale over Moscow Radio was responsible for the excitement. No manned rocket flew into space. Nothing flew but rumors.



Do you rejoice when you hear a war is over? Are you glad when crime-investigating committees expose and bring racketeers to justice?

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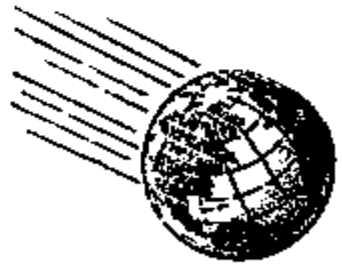

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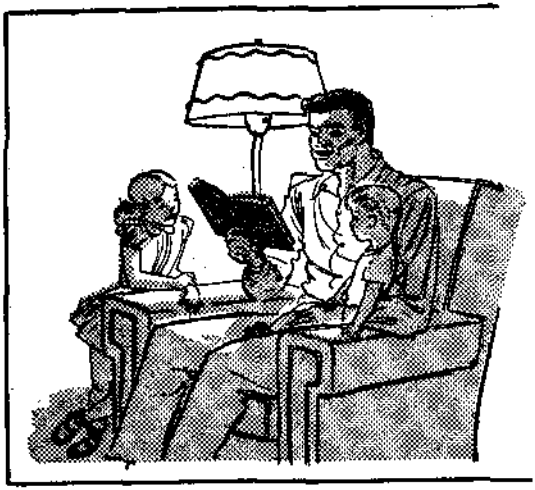

Train up **YOUR** *child*

in the way he should go

—and when he is old he will not depart from it.

Proverbs 22:6

It has been said:

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t Right and Feel Better PAGE 21

MARCH 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by *political ambitions or obligations;* it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,625,000 — Five cents a copy

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, *Indonesian, Ukrainian.*

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – *Authorized Version (1611)*
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – *Jewish Publication Soc.*
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – *Revised Standard Version*
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., March 8, 1958 | Number 5

The Challenge of the Churchless

TODAY by far the majority of people in Christendom do not come together at least once a week for worship. For example, in England only 14 percent do. Who is to blame? What is the cause? Thus a Glasgow newspaper, *The Bulletin,* asked its readers: "Why are the churches half empty?" Many readers responded and their answers were analyzed by Dr. John Highet, Glasgow University sociologist and churchman. In the October 23, 1957, issue he gave the results of his analysis. According to him the replies are "the challenge of the churchless" that "must be faced."

These readers of *The Bulletin* "laid the blame fairly and squarely on the shoulders of ministers and members," said Dr. Highet. He continued: "Believe me I say this with extreme reluctance, for even simply to record it as a fact almost seems like stabbing in the back the many upright, kindly and industrious clergymen and church members I am privileged to know. But there is no use of dodging the issue. It is all too clear to me, now that I have gone through, at the Editor's request, this stack of assorted stationery. In all these scores and scores of pages no theme has been so frequently expounded as the double one of the shortcomings of ministers and the poor witness church members make to their faith."

He then quotes letter after letter accusing the clergy of being unimpressive and uninspiring, of being lost and stuck in a lethargic rut, of showing favoritism, of delivering mournful sermons in unnatural voices that are marked by "a complete lack of inspiration and sincerity." The clergy were also charged with failing to understand their flocks, with being too far removed from them and with neglecting to visit them regularly.

And regarding the churchgoers themselves, the churchless ones complained that these "were often the worst kind of people" and "it is usually impossible to say who is a churchgoer and who is not except on Sundays." Churchgoers were also censured for their materialism and hypocrisy and for their coolness, aloofness and apparent resentment toward strangers and newcomers in church. Organized religion's "poor performance in direct, personal evangelism and its failure to tackle—even to speak with unanimity on—the major social is-

sues of our time also came in for repeated criticism." In regard to a statement he had previously made Dr. Highet went on to explain that "there is nothing amiss about dressing presentably for church. But there is a world of mental, psychological and spiritual difference between that and using services of worship as an occasion for the public demonstration of the expansiveness of your wardrobe."

In conclusion he observed that while such complaints may not be representative of public opinion, sample surveys do not furnish much consolation that they are not, and that he sees "no way open to churchfolk of avoiding the challenge *The Bulletin* inquiry has posed. The ultimate question is, Will it be met?"

Before answering this question let us note that critics of Christianity were unable to challenge it in this way at the time of its founding. The crowds that heard Jesus "were astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes." "Never has another man spoken like this," said the officers to the chief priests and the Pharisees in explanation of their failure to arrest Jesus. And could we imagine that three thousand would have been converted on the day of Pentecost if Peter and the others who spoke on that day had been as lacking in earnestness and enthusiasm as the readers of *The Bulletin* charged modern clergymen with being? Far from it! Rather, they must have been like Apollos, "well versed in the Scriptures" and "aglow with the spirit."—Matt. 7:28, 29; John 7:46; Acts 18:24, 25.

As for the early Christians giving a witness by their conduct, they were so different from those around them that Peter could write: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." Back there the Christians by their very course of conduct stood out as a people apart—seven days a week, not just one day.—1 Pet. 4:4.

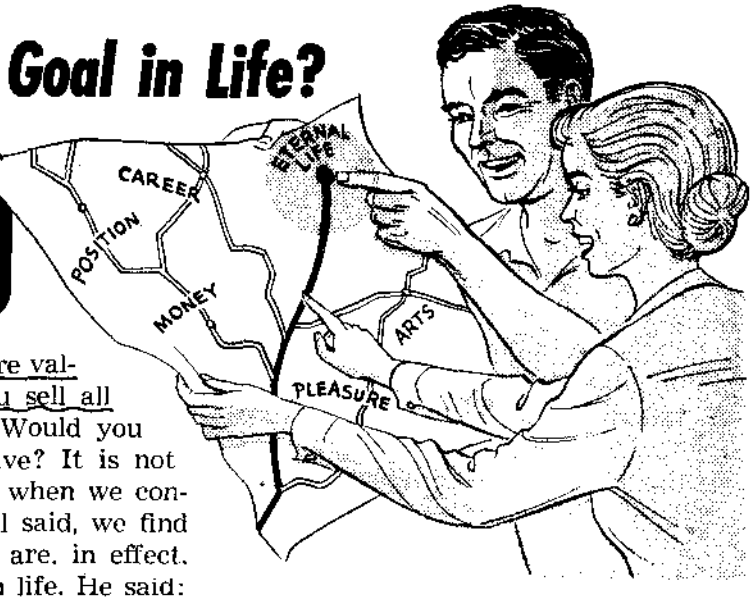
They could not be charged with poor performance in direct personal evangelism, for all of them were prepared to give an answer for the hope they had, and they shared in preaching the good news from house to house, if not also publicly, as did the apostles and others who took the lead. They appreciated that while "with the heart one exercises faith for righteousness," it is "with the mouth one makes public declaration for salvation."—Rom. 10:10; Acts 5:42; 20:20.

And not only the Bible but also secular history tells that the early Christians were not ensnared by materialism, were not contaminated by the popular vices of their day. They refused to have anything to do with pagan celebrations and with the worship of the emperors. Those taking the lead were keenly concerned about keeping the Christian congregation clean. Surely none of the objections that the churchless validly raise against Christendom today could have been raised against primitive Christianity.

But are the churchless objectors sincere? If so, let them keep on looking until they find a body of Christian worshipers that measures up to the standards set by apostolical Christianity. Is there such a group today? There is, the Christian witnesses of Jehovah who have united to form the New World society. In fact, it may be that one of these was instrumental in your having this very magazine you are now reading. This body of Christians is meeting the challenge of the churchless today.

What Is Your Goal in Life?

Is the obtaining of money your life's objective? Is eternal life and peace a vain goal?



IS A pile of rubbish of more value than life? Would you sell all you possess to obtain it? Would you make it your life's objective? It is not likely that you would. But when we consider what the apostle Paul said, we find that a multitude of people are, in effect, making refuse their goal in life. He said: "Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse."—Phil. 3:8.

What was it that Paul considered as refuse? It was all the things in this world to which he could have devoted his life in obtaining. That would include its riches, its material things, its pleasures, its exalted positions of authority and its popularity. All these things Paul classed as refuse in comparison with the knowledge that Christ brought, because that knowledge brings freedom and life.

Jesus testified to this when he said "You will know the truth, and the truth will set you free." (John 8:32) The truth of which he spoke is found in the Scriptures. It is what he preached. It makes a person free from blinding superstitions, apostate religions, the fear of men and the world's anxieties. Such freedoms are more to be desired than material riches.

On another occasion Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Since such knowledge means eternal life the apostle Paul had good reason to cherish it.

Everlasting life is of far greater value than anything the world can offer you. In comparison, the things of the world are as refuse. To make them your goal for living instead of eternal life would be like making a pile of rubbish your life's objective.

Different Set of Values

Christ and the apostle Paul followed a set of values that were entirely different from those followed by the world and as a result many people find them difficult to accept. Persons who cannot accept them are like the man who asked Jesus what he must do to get everlasting life. To test the man and see if he valued everlasting life more than his possessions, Jesus told him: "'If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower.' When the young man

heard this saying, he went away grieved, for he was holding many possessions." —Matt. 19:21, 22.

This young man had a wrong set of values. He considered his material possessions of greater value than life. He could not part with them in order to get eternal life. Because he followed the world's set of values he failed in the test Jesus placed upon him.

It seems that the majority of mankind are like this rich man. They follow wrong values in their mad scramble for the necessities and pleasures of life. They place too much importance upon material things. They make them their goal in life. Even if they take time to read the Scriptures, which few do, they are unwilling to change their set of values. They prefer to spend their life seeking things that are refuse in comparison with the gift of eternal life.

A good example of this might be the businessman who wraps his life around his business. He is so completely absorbed in it that it is just about the only thing he thinks or talks about. As the years pass and he grows old, what does he have to show for his life's efforts? He may have built up a successful business that brings in big profits, but now can it help him now? Can it extend his life? Can it bring back his youth and his health? Can it benefit him after he dies by bringing him back from death?

When he comes to the end of his life span he must leave his business behind as well as all his possessions. They can be of no help or benefit to him. "Just as he emerged from his mother's womb, naked does he return, going even as he came; and he carries away nothing of his toil which he can carry in his hand. This, indeed, is a sore evil: just as he came, so will he go; and what profit has he in that he toiled for the wind?"—Eccl. 5:15, 16.

If he had changed his set of values and had sought what the apostle Paul had sought he would not have toiled for the wind but would have laid up treasure in heaven that would bring him eternal benefits. That heavenly treasure is God's approval, and that approval brings a resurrection from the dead. But because he rejected the knowledge of God and gave his business the first place in his life he has no hope of being brought back to life. He wasted his life on refuse.

Analyze yourself. Are you like this businessman? Just what are you living for? What is your goal in life? If you do have a goal, is it worthy of your life's energies?

Desire for Security

A person may argue that money means security in this world and that is what he wants for himself and for his family. That is why he has made riches his goal in life. But does money bring genuine security? Are not the deposit figures in a bankbook merely bank promises to pay? What happens to your security when a bank fails to keep its promises? Many people in the early thirties had this experience, and no small number committed suicide because they had lost what they lived for.

If a person buries his money to protect it from a bank failure, he will still find his money insecure. Not only is the danger of its being stolen always present but also the danger of devaluation. Money is very unstable. Its value can change at any time as a result of governmental policies, deliberate devaluation or inflationary pressure.

This can be well illustrated by an endowment-insurance policy taken out in Austria in 1898 for the equivalent of three thousand dollars. Twenty-two years later that policy could buy only two good meals. In 1948, when China instituted a new monetary system, it was necessary to have three million old dollars to get one new

gold yuan. One year later the gold yuan had devaluated to such an extent that 500 million of them were required for one new silver yuan.

It is foolish for a person to think money brings security and should be the thing a person lives for. It is merely an instrument by means of which a person gets the things he needs, but since it is a changing instrument he cannot depend upon it for bringing lasting security.

The Bible expresses the proper mental attitude to have toward money and material possessions when it says: "So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:8) Be content with getting the necessities of life. Do not foolishly aspire for great wealth, making it your goal in life. If you do, you have an unhealthy mental attitude and a wrong set of values.

Love for Power

There are some people who have made power their goal in life. They want to have authority over other people. But this too is vain and a cause of great trouble and heartache. But even if a person should succeed in gaining his goal of power, what good does it do him? The privileges, honor and self-satisfaction it brings are only temporary. They can be easily lost by a sudden change in events or of public attitude. A whole lifetime of political scheming and climbing can be lost overnight by a disastrous fall from a place of favor or by sudden death.

In spite of all the might a power-hungry ruler may have he cannot keep the gates of death and the grave closed. They will still open for him just as surely as they do for the peasant. The grave claims the mighty as well as the weak. In view of this, would it not be much wiser for a person to seek the approval of God and make eternal life his goal? For such ones the gates of death and the grave will not remain closed but will be opened by God in his due time.

Do You Live for a Career?

There are some people who think a career is the most important thing in their life. But they too have the wrong set of values. Of what good is a career if a person loses his life? If the career is in the entertainment field, it may be that public acclaim is what the person craves and is what moves him to make a career his goal in life. If this is so, he should consider this scripture: "The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day."—Isa. 2:11, *AS*.

Another person may make one of the arts his career because of his love for it. This is well and good if he does not permit it to take first place in his life. If he allows himself to become so wrapped up in it that he has no time or desire to gain knowledge of God and to do His will, he has become a fool. He is wasting his energies on refuse, because none of the arts are more important than eternal life. Of what good are they if he does not have life to enjoy them? Would it not be wiser to put God's interests first and seek eternal life? With an indefinite life span a person could enjoy the arts that he loves for ages instead of just a few years. What he needs is a change in his thinking and in his set of values.

Eternal Life Is a Goal Worth Seeking

Eternal life is not a wishful dream, but a sure promise by God. He "commanded the blessing, even life for evermore." (Ps. 133:3, *AS*) That promise was repeated by Christ when he said that "everyone believing in him may have everlasting life." —John 3:15.

This divine promise will be fulfilled for multitudes of people under the rule of God's kingdom. They will be people who have done God's will and who have made life their goal. They can trust God's promise. He has sworn that his word shall not return to him void, but that "it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." —Isa. 55:11, *AS*.

Life is the most precious thing a person can possess. In comparison with it all that the world contains loses its value and becomes like refuse. Can there be any question about eternal life's being a goal worth seeking? Can anyone but a fool say it is undesirable?

The world's different set of values makes it difficult for people to place the importance upon it that they should. Those wrong values exercise an unwholesome influence. Regarding this Jesus said: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15.

In order to reach the goal of eternal life a person must gain accurate knowledge of the great Life-giver, Jehovah God, and he must serve him in the manner the Scriptures direct. This means that accurate knowledge of God and his purposes brings responsibility, the responsibility to share that knowledge with other people. Jesus made that evident when he told his followers: "Let your light shine before mankind."

When a person has set eternal life as his goal and seeks to do God's will, the world will express hatred for him and will persecute him. Jesus foretold this when he said that his followers would be "hated by all the nations on account of my name." This will subject the person's integrity to a severe test. It is only by enduring that test that he will be able to reach his goal. This is not easy to do. It requires courage, determination and a great love for Jehovah God.

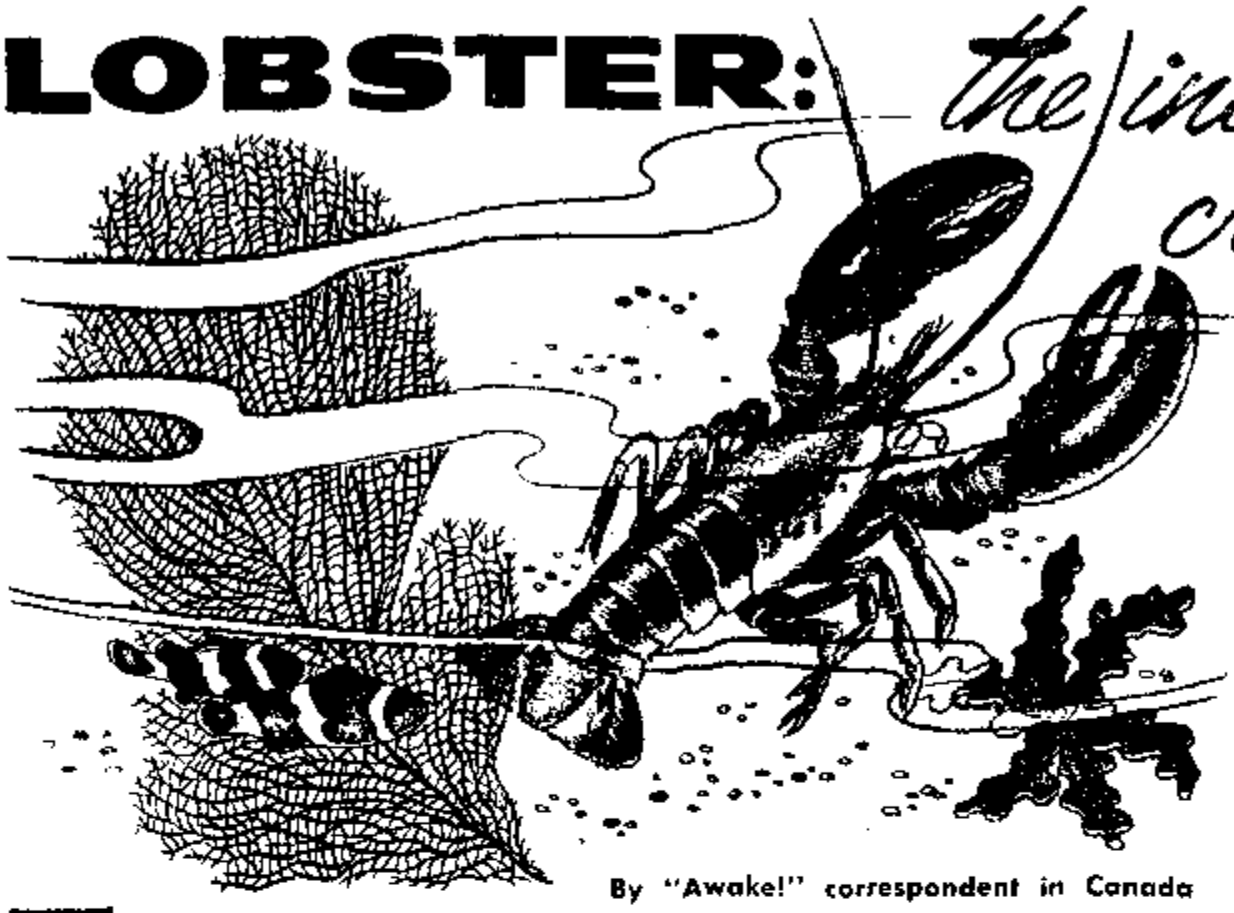
Eternal life will be a joy to those who receive it, as they will not have to live under the present wicked system of things. That system will no longer exist, but the earth will be under the righteous rule of God's kingdom. It will be a life of freedom, tranquillity and peace.

Since Bible prophecies mark our present time as the last days of the old system of things, it is the time to set your heart on the right goal. This is no time to be dreaming of financial security. It is no time to be living for a business. It is no time to be seeking positions of power. It is no time to let a career dominate your life. It is no time to become completely engrossed in the arts. It is no time to be wrapped up in pleasure seeking, and it is no time to neglect knowledge and service of God for the things that Paul called refuse.

This is the time to transform your thinking, your values and your life. It is the time to heed Paul's advice: "Quit being fashioned after this system of things, but be transformed by making your mind over." (Rom. 12:2) Change your values, and view the things of the world as refuse in comparison with the knowledge and service of God. If you have not already done so, set up a new goal for yourself and begin living now for God's righteous new world and his gift of eternal life.

Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things.
—1 Tim. 6:9, 10.

LOBSTER: the interesting crustacean



By "Awake!" correspondent in Canada

WOULD you like an appetizing salad made from Mr. Lobster? Or would you prefer a tempting dish of lobster Newburg, lobster stew or a delicious lobster sandwich? Or perhaps you will have yours the most popular way of all, that is, right from the shell and just freshly boiled—especially good if boiled in sea water with a little salt added. Whichever way you prefer them, you may be among the many persons who find lobster to be the most delicately flavored sea food.

Fortunately for lobster lovers, this crustacean is found in various parts of the world. He gets his family name "crustacean" from the fact that he has a hard shell or crust. Though there are some 25,000 known species of crustaceans, Mr. Lobster is one of the most interesting. Mr. Lobster's equipment for winning a living makes him especially interesting.

The table is obviously not the ideal place to study what food was like when it was alive. So take a good look at Mr. Lobster when he is alive. Some restaurants have live lobsters on display, affording one an opportunity to examine these interesting crustaceans. The chief objects of your interest will probably not be the four pairs of legs, the pointed head with its two small protruding black eyes or the long jointed tail but rather those claws. And what claws! Mr. Lobster has two of the most powerful, sharp-ridged claws in the marine kingdom. One is his crusher, the other is his ripper.

Living Tank of the Sea

The main armament of this living tank, of course, is the crusher. This claw comes well equipped with molarlike ridges that serve as teeth. The crusher can deliver a mighty wallop. With it Mr. Lobster kills his prey, if killing is necessary; for, as the scavenger he is, Mr. Lobster will eat almost anything in the ocean. The food item is then transferred to the ripper. This slender claw takes care of the slicing work.

It makes little difference whether the food is stale or fresh; Mr. Lobster's palate is not fastidious. This living tank of the sea spends no small amount of time lurking under a rock with his claws sticking out to ward off enemies and to grab any passing fish. When emerging from dark crevices in rocks, he lumbers about with his long feelers sweeping back and forth to sense the presence of food or enemies. If a retreat is necessary Mr. Lobster swims rapidly backward by flapping his muscular tail. This gives him great speed—twenty-

five feet in about a second, according to one observer.

If you intend to inspect one of these tanks of the sea whose armament is unimpaired, it is well to remember Mr. Lobster's disposition. Being extremely pugnacious, he is not at all hesitant about using his crusher claw on some careless person who picks him up by the wrong handle.

So watch that crusher claw! Some persons have had a painful experience with a lobster, thinking that the crusher claw is always on the right side. But not so! Lobster "portsiders" abound. There are, in fact, almost as many left-handed lobsters as there are right-handed ones—something to keep in mind, since a crusher has amazing strength: a large one can easily crush a man's finger.

Encased in his shell, the lobster, like a tank, is armor-plated. What is this hard body covering? It is made of a hornlike material called chitin, which resembles human fingernails. It protects the lobster from predatory fish. However, the armor does present a growing lobster with a problem. How is he going to grow? The lobster solves this problem neatly: he sheds his armor periodically, growing larger between molts. When shedding his armor, the lobster shell splits down the back and the lobster emerges slowly, like some knight of the Middle Ages coming out of his armor. Now Mr. Lobster increases immediately some fifteen percent in size. But, though larger, he is extremely vulnerable to his enemies. So he crawls off into some retreat to await the growth of a new suit of armor.

From Babies to Giants

When the female lobster sheds her armorlike shell, the male deposits his sperm. The female lobster has a receptacle where she carries this sperm anywhere from a month to a year after mating. Then when she lays her eggs, usually once in two years, they pass over the receptacle where the sperm is and are fertilized. She then draws them into the curve of her tail and covers them with a cement-like substance to hold them in place. These eggs blend in perfectly with her coloring.

Egg-carrying lobsters are called berried lobsters, the thousands of eggs under their tails truly looking like berries. Mother lobster carries these under her tail from eleven to twelve months. At hatching time these thousands of tiny lobsters, identical to mommy and daddy lobster except for size, are set out on their own. Then they begin to grow in their very interesting way of shedding their shells. In about two years' time they are market-size lobsters.

How long does a lobster live if he can avoid hungry mouths, including human ones? And how big can he grow? No man knows for a certainty how long a lobster can live; but Francis Herric, author of *The American Lobster,* estimated the age of big lobsters at about fifty years. Lobsters weighing up to twenty-five pounds or more are sometimes put up for sale. Having gone through many a battle, these monstrous tanks of the deep often have a battered appearance. But the largest lobster of record was found to be in excellent condition. Caught off the Virginia capes and displayed by the Museum of Science in Boston, this immense armored tank, a male, weighed forty-two pounds! One can imagine how huge that lobster's crusher claw was. When these tanks of the sea reach more than thirty pounds, their crushers may well run to a length of twenty inches, armament of the highest caliber.

From Traps to Table

Market demand for lobsters is all year round, so fishermen are fishing them somewhere in all seasons. To conserve these valuable crustaceans the coast lines are divid-

ed into fishing districts, with each district having its time for fishing, which is generally for about two months. Fishermen are allowed a license for only one district. These fishing seasons are of benefit to the fisherman as well, as they provide a good market for lobsters.

If you were down along the shore where the lobster fishermen are during the open season, you would likely find dozens of little huts, boats and piles of traps, or lobster pots, as they are called, and all the other gear that goes with lobster fishing. Before daybreak they are up, preparing to go out in their small boats called dories and pull up their traps to see what their catch will be. The traps are made of wooden slats and twine nets. These are made in such a way that the lobster enters the trap through the net opening in order to get the bait inside, usually dried herring or mackerel.

Once inside, the lobster tries to back out, but his large claws prevent this. Much to the fisherman's benefit it seems never to occur to the lobster to turn around and swim out the way he came in. Each fisherman will have a string of traps, each holding several lobsters.

When the catch for the day has been emptied in the boat, those that are of marketing size are brought to shore. Undersize ones and those carrying eggs must be thrown back, otherwise the fisherman will be fined. There are also government regulations as to size. The lobsters are measured from the rear of either eye socket to the rear of the body shell.

The lobsters are then weighed, crated and sold. Larger ones are shipped and sold alive, being classed as market lobsters. Middle-sized lobsters run from around a half pound to a pound.

The packers put wooden plugs in their two large claws during shipping to prevent them from destroying one another. Many a lobster has lost a claw during battle; but this is not a mortal wound, since the injured lobster just grows a new claw. The pointed end of the plug is thrust into the joint of the lobster's claw. Once inserted, plugs are seldom removed; to draw them away may cause fatal bleeding.

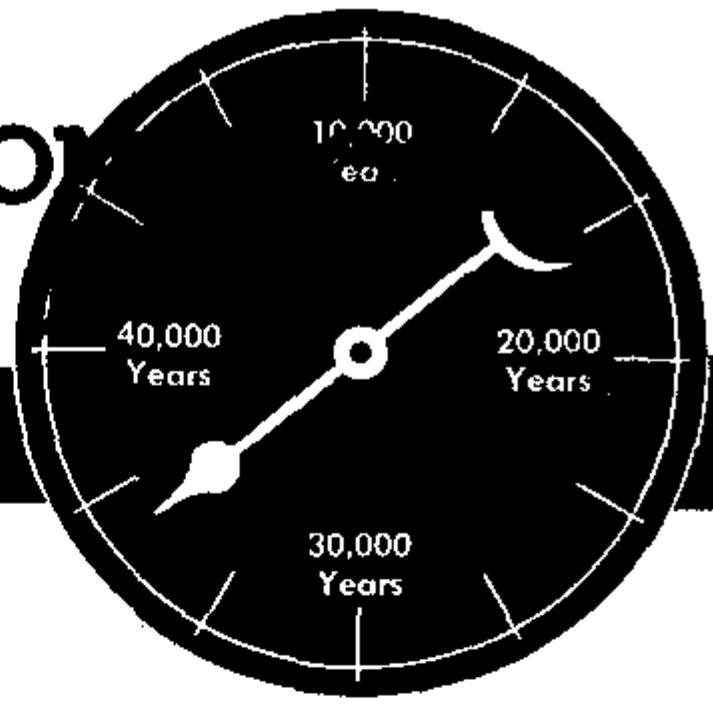
Being very perishable, lobsters have to be shipped quickly. Out of water, lobsters can live for only about ten to fourteen days, provided the gills are kept moist and the air is kept cool. They are usually shipped in strong wooden crates packed with dry ice and seaweed.

After being shipped the lobster meets with a very unpleasant end. He is cooked alive, otherwise his meat will be soft and flavorless. Though a live lobster is usually a dark green, the boiling-alive process turns the shell to a deep brick red. Now the lobster is ready to be cracked open to make the colorful and delicious dish of your choice.

Those who tackle the delicacy of boiled lobster for the first time may look upon it as a real task—this getting inside the lobster's coat of armor. A novice at lobster eating is also confronted with the question of what to eat when he does get inside the shell. To get at the meat in the body and tail, first of all split the lobster from its head to the tip of the tail on the underside. This leaves the meat in these parts easily accessible and permits it to be eaten the acceptable way; that is, with knife and fork. As for the meat in the claws, this can be forked out easily by breaking them at the joints. If no one is looking, some lobster lovers pick up those smaller claws and suck out the meat and juice. Fishermen who enjoy lobsters to the fullest know that in these little claws is the sweetest-flavored meat and nectar of all.

Oh yes, the criterion of a good lobster? It is not so much where it is caught but how long it has been out of the water.

THE RADIOCARBON CLOCK Does it run too SLOW/FAST?



Written by a scientist employed to adapt radioactivity to industrial uses

SCIENTISTS are continually coming up with the most fascinating things. One of the cleverest gadgets that has come out of the sixty-year-old science of radioactivity is the radiocarbon clock. With it we can date the remains of anything that was once alive, and tell when it lived.

Carbon is an element. It is found widespread in nature, in various chemical forms. It exists in the rocks as carbonate, in coal and petroleum as complex hydrocarbons, in the oceans as bicarbonate, in the atmosphere as carbon dioxide. And, next to oxygen, it is the most important element in all living things. It exists in every compound that makes up any kind of living tissue, in the carbohydrates, the fats, the amino acids, in everything.

But all carbon does not contain radiocarbon. The atmosphere and the ocean maintain a reservoir of radiocarbon, and from this reservoir all living things draw their substance. But things in the ground, limestone, coal and oil, do not contain radiocarbon. They are said to contain only "dead" carbon.

Eventually all living things die, and some of them are buried in the ground. But the radiocarbon does not die at the same time. It only begins to die when it is cut off from the air or the ocean. It dies very slowly. In fact, it is only half-dead after 5,600 years. By analyzing the carbon from dead things that were once alive, the radiochemist can tell how long ago they died, even though that was many thousands of years ago.

With this new tool in hand, chemists went to work and quickly came up with some very exciting results. Heartwood from a sequoia tree with 2,900 rings showed the radiocarbon had been dying for 2,700 years. Wood from the tomb of an Egyptian pharaoh had grown 3,600 years ago. The linen wrappings from the Dead Sea Scroll of Isaiah checked the archaeologist's estimate of 100-200 B.C. based on the style of handwriting. Historians had not been able to put accurate dates on any other civilization as far back as the Egyptian, so the radiocarbon content of specimens from such cultures has been very valuable in setting their ages, sometimes with surprising results.

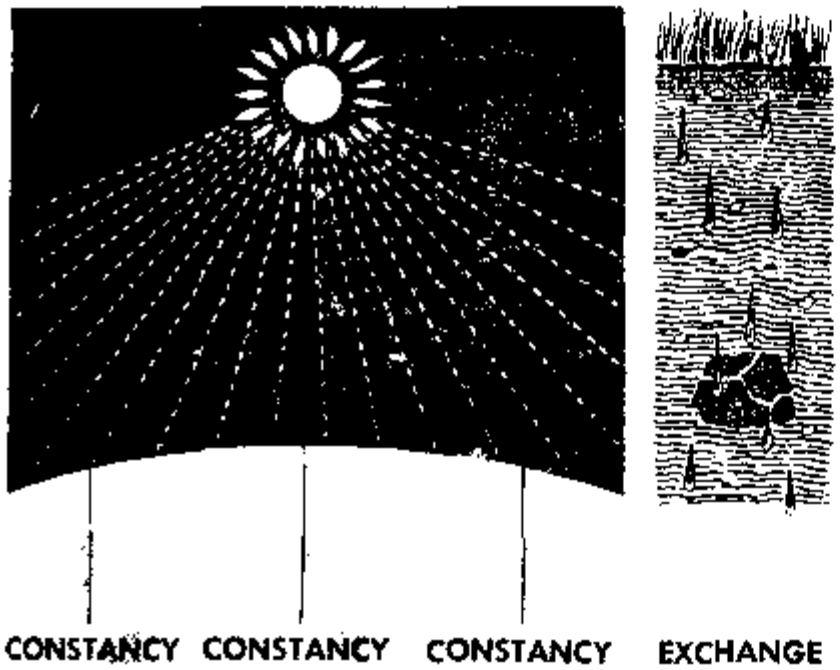
Cutting Down Time Scales

The period before the ages studied in archaeology is the province of paleontology. No one has been more surprised than the paleontologist at the readings from the radiocarbon clock. Previously there had been no way to check on their estimates of deposits and strata in the earth. For instance, the advance of the Wisconsin glacial ice over the continent of North Ameri-

ca had been estimated as 125,000 years ago. Guessed would be a better word, for radiocarbon measurements of trees felled by that ice sheet showed it had happened only 11,000 years ago. More than 90 percent wrong!

Students of the Bible have been interested to learn what the radiocarbon measurements would show as to the earliest presence of man on the earth. According to God's history of man in the Bible, far more reliable than secular histories before the Christian era, the creation of the first man was just about 6,000 years ago. Agnostic scientists have long scoffed at this. They claim that men were living in the "Stone Age" at least 50,000 years ago, and that man's arrival from his apelike ancestors is to be reckoned as hundreds of thousands if not millions of years ago.

Now if men really lived that long ago, relics from their camp sites would be outside the range of the radiocarbon clock. Carbon-14 loses half its activity every 5,600 years, and after 30,000 to 40,000 years it is so weak that the most sensitive counter can no longer pick up its signals.


CONSTANCY OF COSMIC RAYS
CONSTANCY OF EARTH'S MAGNETIC FIELD
CONSTANCY OF ATMOSPHERE'S CARBON BALANCE
EXCHANGE OF CARBON ATOMS BY SEEPAGE OF GROUND WATER

The paleontologist told the nuclear chemist: "If you can measure back only 30,000 years, there's no point in testing early man; all his things will be dead."

Nevertheless, these specimens have been tested, hundreds of them, and the results have been most disconcerting to the paleontologist. For, almost without exception their radiocarbon is found to be still alive. In the great majority of the samples, the activity is still above the halfway point. In other words, they lie within the 6,000-year span allowed by the Bible. These answers, now pouring out of dozens of laboratories, are forcing a sharp revision downward in the time scale formerly current among scientists.

On the other hand, the radiocarbon clock has also been a disappointment to Bible believers. It does not support the Scriptural time limit on mankind's history. Several specimens have turned up that are calculated to be older than 6,000 years. Near Beersheba, Palestine, charcoal found mingled with potsherds has a radiocarbon content considerably less than half of present-day carbon. It appears to have been decaying for 7,400 years. Woven-rope sandals buried in an Oregon cave by a volcanic outburst of Mt. Newberry in prehistoric times are dated at 9,000 years. Birchwood from a house in Denmark is 9,400 years old, according to its carbon-14.

Some half-dozen samples of buried charcoal associated with human implements or skeletons are of exceptional interest because of their radiocarbon age. In the Shanidar cave in the Zangros Mountains in Iraq, two skulls described as Neanderthal were found under a charcoal layer dated at 34,000 years. Another skull was dug up near Cyrenaica, Libya, under charcoal of similiar age. In Denton County, Texas, bits of charcoal were found scattered among bones of bison, deer and wolves. Nearby were found also bones of

extinct elephants, camels and glyptodons, as well as an arrowhead. The charcoal was dead, indicating an age of over 37,000 years. At Florisbad, South Africa, a skull was found buried in peat nineteen feet deep. The peat also contained stone implements and the bones of horses, hippopotamuses, pigs and antelopes. The peat, measured on the most sensitive counters, showed no response. It is figured to be over 44,000 years old.

What does all this mean? Are we to conclude that the radiocarbon clock has proved the Bible wrong? Only the immature is swayed by every wind of doctrine. The mature student will not be swept off his feet by this breeze of new scientific doctrine, even though it bears today's magic word "radioactive." He will pause and recall how time and time again critics have risen up to quarrel with the Bible over some supposedly unscientific statement. But always, in the face of advancing knowledge and new discoveries, the Bible has proved true and its critics wrong. So let's have a little closer look at this new gadget that has so captured the popular imagination. Let's look behind the face of the radiocarbon clock, with all its impressive numbers, and see what goes on inside the works. Let's see whether it runs true, or whether its balance wheel is being thrown off by some unsuspected influence.

The Role of Cosmic Rays

First, we must understand what keeps the radiocarbon clock running. The mainspring supplying the power is the cosmic rays that rain down continually upon the earth. They are stopped high in the atmosphere. The atoms that stop them are smashed to bits. Among the bits are neutrons, which filter down through the air. They finally attach themselves to nitrogen atoms, converting them to carbon-14. This is believed to be the source of nearly all the world's radiocarbon.

But neutrons in the atmosphere, from whatever source, will produce carbon-14. Every hydrogen bomb explosion spreads its unused neutrons in the air and increases the amount of carbon-14. This has already enhanced the reservoir of radiocarbon in the air by 5 to 10 percent. Man has wound the spring of the radiocarbon clock a little tighter. Today it is running faster than it did ten years ago.

In times past, however, so far as we know, radiocarbon has been supplied only by cosmic rays. So for the radiocarbon clock to keep correct time, the cosmic rays must keep showering the earth with the same intensity. They must keep on century after century, for thousands of years. If they increase, the mainspring is wound tighter and the clock runs faster. But if they decrease, the clock runs slower. So we need to ask how cosmic rays behave, to see whether the radiocarbon clock is wound regularly to keep accurate time.

Cosmic rays were discovered only fifty years ago. They have been measured carefully for only twenty or thirty years. What they were doing for thousands of years before that we cannot say. We can only infer from their present behavior how constant they may have been in past ages. The records show that most of the time, at a given point on the earth's surface, cosmic rays are remarkably steady. Not absolutely so, but usually they vary only a few percent from day to day and from year to year. Sharp changes in the cosmic rays do occur during magnetic storms. This is because the rays have a positive charge, and their orbits are bent by the earth's magnetic field. This magnet bends the weaker cosmic rays so sharply that they are thrown back out into space, and they can enter only near the earth's poles.

Now these weaker rays cannot reach the ground, but can be observed only from balloons in the polar regions. Such observations have been made only in the past few years, and they have disclosed an entirely different picture. The weak rays suffer large changes over a period of years. From 1947 to 1954 the number of particles caught in polar balloon flights increased by 140 percent. This change seems to coincide with the eleven-year cycle of sunspots, so it is supposed that the cosmic rays may be affected by a weak magnetic field from the sun.

The point of all this is that cosmic rays are affected by magnetic fields in space and around the earth, and these fields are not always steady. So the production of radiocarbon varies up and down. Magnetic storms can be severe enough to black out long-distance radio and telephone. Cosmic rays behave erratically at the same time. What causes magnetic storms is not well understood. Sometimes they follow flares on the sun, when seething clouds of white-hot gases erupt from the sun's surface and are rocketed into space.

Such a flare was seen on February 23, 1956. It was spectacular, both as seen through telescopes trained on the sun and in its effects on the earth three to five minutes later. Cosmic ray observatories all over the earth buzzed with excitement as intensities reached new record highs—three times the normal reading at Yakutsk, Siberia, meters offscale in Australia. Cosmic ray balloons were quickly launched from many sites to read the levels in the upper atmosphere. High over Minnesota, the cosmic rays were still four times normal seventeen hours after the flare. A sharp peak was followed by a sustained high level, which only gradually subsided and relapsed to normal after many hours. In California, neutrons were seven times normal; in New Hampshire, thirty-five times. Of course, these neutrons were used up to make carbon-14.

Radiocarbon Clock No Infallible Timepiece

Now none of these effects would of themselves greatly influence the reservoir of radiocarbon in the atmosphere. But they do show that the winding of the radiocarbon clock is far from a smooth, regular operation. If in only a few years' watching we have seen changes as large as these, who is to say that much larger changes have not occurred in the thousands of years before we started watching? Who knows that the sun does not shower the earth with cosmic rays much more plentifully in some centuries than in others?

And who knows whether the earth's magnetic field has not been much different in the past? Without knowing what causes the magnetic forces around the earth, scientists are unable to answer this. But one study of the magnetic properties of ancient bricks in France suggested that when the Romans burned them 1,700 years ago the earth's magnetic field was 50 percent stronger than it is today. If the earth's field is decreasing, more cosmic rays are getting through, and the radiocarbon clock now runs too fast. Wood grown 4,000 years ago might look 5,000 years old, based on the rate the clock runs today. The older the wood, the greater would be the error in the clock. Just as the balance wheel in an ordinary watch can be greatly unbalanced by a magnet, so the radiocarbon clock is sensitive to the earth's magnetism.

Another assumption made in calculating radiocarbon ages is that the carbon-14 is diluted in an unvarying reservoir of ordinary carbon. This may also be in error. Man himself has upset this condition since the Industrial Revolution. By burning vast quantities of coal and oil, he has diluted

the carbon dioxide in the atmosphere with dead carbon. This can be seen by comparing wood grown before 1850 with wood growing today. In spite of the decay of its carbon-14, the century-old wood actually is more active than recent wood, because of this dilution. Man has set the radiocarbon clock back about 250 years in the past century.

Although man has done this in one century, uniformitarian thinking will not admit that anything else could have upset the carbon balance in a hundred centuries. They shut their eyes even to the scientific proof backing the Bible record that about 4,000 years ago the earth was buried under a global flood. Such a deluge **must** have induced drastic changes in mountains and oceans. It is possible that large movements of carbonate from the rocks into the oceans took place. Such shifts would invalidate all radiocarbon ages before the Flood, as well as for many centuries afterward. Also, since the water was suspended above the earth for an indefinite time before the Flood, cosmic rays would have been cut off from the atmosphere and the radiocarbon supply greatly curtailed.

Recognizing that carbon-14 does not provide an absolute method of dating, many scientists using the clock now prefer to speak of its results as "radiocarbon ages." Because the radiocarbon is mixed relatively fast throughout the world, it still gives relative ages in the correct order.

The Specimens Are Questionable

Besides the foregoing questions about the basic nature of the clock itself, there are many flaws possible in specimens that are dated by it. Most frequent is the objection that a buried specimen may have exchanged carbon atoms with ground water seeping through it. Bones are especially vulnerable to this kind of change. The inorganic carbon in bone can be replaced with carbon that is more active or less active, or even completely dead. The age of a deer antler, measured separately by its organic and its inorganic carbon, appeared 7,000 years older by one than by the other. It is suspected that even the organic carbon is not immune from such exchange.

For this reason, scientists prefer to work with charcoal, because it is thought to be less subject to contamination of this kind. But when a human skull is dated by tiny flecks of charcoal extracted from the dirt around it, after having been sodden with ground water for thousands of years, it strains credulity to accept the answer as the final word.

Let the reader consider in how many ways the radiocarbon clock could err in such circumstances. To start with, the dead man may have been buried in earth containing charcoal already very much older. In the second place, the radiocarbon in the charcoal could be contaminated with ground waters. Finally, the radiocarbon content of things living in that distant age may have been much different from what it is today.

So the well-balanced student will take the radiocarbon clock for what it is worth. It is a very interesting and useful supplement to historical dating methods for 3,000 years or so in the past. It has made some of the former guesses of paleontologists look quite ridiculous. But it is not an infallible timepiece, because it may not always have been wound regularly. It has not replaced the Author of the Bible as the accurate timekeeper in mankind's history.

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Education in Sound

THE current increase in popularity of listening to good music—of our individual choice—through the medium of high fidelity, and even more recently by stereophonic sound, highlights an interesting human faculty. Human hearing is at once one of the most critical faculties we possess and at the same time extremely tolerant.

Have you ever visited one of those small-town movie theaters of early vintage that were never built for sound, and never have been? When you first walk in the sound just beats around the walls. You cannot understand a word of the dialogue. If you had not paid to come in you would walk right out again. So you sit down and in half an hour your interest in the picture finds you actually hearing what is said. You even discern some of the finer subtleties of the sound track: sound over the telephone, or an echo from echo rock—on top of the terrific reverberation about you. What enables your hearing faculty to do this?

Again, you must have carried on a conversation with someone in a crowded room. If you relax your attention for a moment, all the voices talking at once make the sound you hear utter confusion. But your hearing faculty "tunes in" again to your friend's voice, and you no longer have a problem in hearing what he says to the exclusion of everyone else. No electronic device can separate wanted sounds from unwanted ones as effectively as the human hearing faculty.

From hi-fi to stereophonic sound—then what?

All this happens because your hearing is a highly educated faculty. You were not born with hearing that could do this. Notice the development in a small child, or an animal. When it is very young it does not identify sounds with the things it sees. To attract its attention you must wave, or move, or do something it sees. Sound apparently has no effect. Only by the fact that sudden sounds can startle it do you know it can hear. Later it begins to associate sounds with the things that make them. But even then you may find it has to look around to find the source of the sound, for example, when you call its name.

Finally our hearing develops that very acute sense that enables us to locate things with precision from their sound—the aircraft passing overhead, or someone calling our name. It enables us to listen selectively, to hear the sound of our friend's voice exclusively in that crowded room, to ignore the excessive reverberation in the old mov-

ie theater, or, in the case of an auto mechanic, to locate a noise that indicates trouble, a noise most of us could not even hear amid the thousand and one other sounds.

Physiology of Hearing

Specialists in the physiology of hearing tell us this can be done by a highly trained or developed section of our brain that interprets the many sound impulses brought to it by our ears. Each ear is connected to the brain by a multiple nerve containing between 20,000 and 30,000 individual nerve fibers.

If you listen, for example, to the playing of a single organ pipe, one of these fibers will identify the musical pitch of the tone, while a number of others convey an impression of its tone color, whether its sound resembles a flute, violin or other instrument. When a number of tones are played to make a melody or tune, the sequence in which the nerves are excited enables us to recognize the tune if we have heard it before. Similarly, the combinations of tones played at once are recognized as familiar harmonies, to which musicians give names such as "major" or "minor."

Our familiarity with the nerve patterns corresponding to the tremendous variety of sounds we hear enables us to separate them mentally; to listen to the voice of just one person in a crowd; or to ignore an incessant sound we do not want to hear, even if it happens to be an echo of the sound we wish to hear, as in the movie theater.

The fact that we have two ears is a big help in doing this. They both receive the whole conglomeration of sound going on around us and transmit corresponding impulses of them, perhaps running to millions a minute, to the brain. Then the recognition center at the brain can compare what the two ears receive and use this to pick out sound coming from a definite direction, because of the different way the same sound strikes each ear. Or it can select in a variety of other ways—by a southern accent, a particular tone of voice, or maybe a familiar language, for example.

The Ears Become Educated

The at once extremely critical and very tolerant propensity of human hearing has become even more evident in the progress of recorded sound for listening enjoyment, modernly called "high fidelity." When Edison invented his phonograph, the reproduction was unexpectedly real—even a dog could recognize his master's voice! Later came electrical recording, which filled in the bass tones that were lacking from the acoustic phonograph. Now one could hear the bass drums, tuba and other bass instruments we suddenly realized were practically inaudible before.

Still later came full frequency range recording, also called orthophonic sound and other proprietory names, which extended reproduction into the range of frequencies above the highest treble tones. This did not, as extension of the low frequencies had, enable us to hear instruments that were inaudible before. But it rendered the whole sound with a greater accuracy. Now we can hear each musical instrument stand out as an individual with its complete musical character.

While this was going on, research workers were investigating the perceptive powers of human hearing. In the early days careful measurements had "proved" that any distortion that was less than 5 percent of the original sound made no audible difference. But as the quality of the reproduction improved, further tests showed that, of a wide variety of people who participated, over two thirds of them could hear less than 5 percent distortion, while one third could hear less than 1 percent. This proves

that education in sound can be collective as well as individual. Years previously nobody could hear less than 5 percent.

The same hearing faculty that had listened to Edison's phonograph years earlier and been tolerant of its shortcomings to the point of acclaiming it as lifelike, has been educated to high standards of sound reproduction. Can we go better than modern high fidelity?

That reproduced sound does not take full advantage of our two-eared listening faculty was first demonstrated as long ago as 1881 at the Paris exposition, when binaural headphones were used to listen to two separate channels of sound. But further work in this direction waited until the last year or two, when stereophonic sound has come to the fore.

As clear as high fidelity is, it does not create the perspective of the original. By utilizing two recordings of the same sound, taken from slightly different positions, it is now possible to project an illusion of the sound right into the room in a way that simple high fidelity, with only one channel, never did.

Oddly enough, as with previous improvements, the advance is only really appreciated in retrospect. When you first listen to stereophonic sound there is no sudden consciousness of spectacular improvement. But after listening to it for a while, when you switch back to high fidelity unstereophonic it seems incredibly flat. Then it is difficult to believe that we previously regarded this as high fidelity. Our hearing has graduated one more course. Each step has been the same. The deficiency of the old acoustic phonograph was not realized until the advent of electrical recording.

Have we now reached the ultimate in recorded sound? We have not reached perfection, that is sure. This was potently demonstrated at a recent New York high fidelity show, where one exhibitor had on hand a well-preserved nickelodeon. After listening to both high fidelity and stereophonic recordings, it was amazing how refreshing it was to hear the clear tones of this relic of bygone days. We suddenly realized that even stereophonic sound is still synthetic, or, as one observer called it, "canned!"

With all the wonderful developments in high fidelity and stereophonic sound bringing a realism never before achieved, a brief study of what makes it possible shows that the greatest credit goes to the Designer of that wonderful mechanism, the human hearing faculty. Man's ingenuity devises some wonderful equipment for his own pleasure, but the educated hearing faculty shows itself superior to man's best efforts at creation of sound every time. —Contributed.

Heavenly Express

Under the above title a letter appeared in the "Voice of the People" section of the New York *Daily News:* "Why get panicky about a possible shifting of the earth's axis? Science knows that gases exert pressure, especially when heated. So, when Russia explodes an atom bomb when that continent faces the sun, the amplified pressure of the gases between the earth and the sun pushes those two heavenly bodies apart. The same happens when the United States explodes its bombs in the daytime. Thus, a shift in the earth's axis must be expected. But why get panicky about it? Don't we pray to get to Heaven? We all should thank the scientists and politicians for being so obliging in expediting the wishes of the people." How apparent that the masses of professed Christians have given little study to Jesus' sermon on the mount, in which he referred to Psalm 37:11: "But the meek ones themselves will possess the earth."

Witloof—A Delicacy from Belgium

By "Awake!" correspondent in Belgium

WITLOOF is a Belgian term meaning "white leaf." It is the name of a leafy delicacy that also goes under the names of Belgian chicory, chicon and French endive. It might be said to resemble a large celery heart, or a small stalk of Chinese celery. This leafy delicacy is fresh in the wintertime and is in such demand that New Yorkers gladly pay several times as much for it as for its poor cousin escarole, which the Germans call endive.

Different from other leafy vegetables, witloof is grown from the root of another vegetable, chicory. For many years Europeans have been growing chicory roots. Dried and ground, they serve as a substitute for coffee or to stretch it. Although lacking in caffeine, chicory gives a darker color and stronger taste to coffee. Then one day, purely by accident, a Belgian truck gardener or vegetable farmer discovered witloof. Dates vary as to just when that was, as early as 1776 and as late as 1845.

According to one account it was back in 1830 that a chicory farmer, fearing that his crop might be destroyed by those taking part in the revolution against Holland, put it in his cellar and covered it with soil, as he did his beets and carrots. But was this farmer surprised when he looked in his cellar a few weeks later! All his chicory had sprouted beautiful white leaves, some six inches long and closely bunched together. Were they edible?

His courage equaling his curiosity, he took a quantity home with him and found them both wholesome and very tasty. Before long other gardeners in his neighborhood learned of his discovery and they too began to grow and enjoy this delicacy. It took sixteen years, however, before the first baskets of witloof began to make their appearance on the famous fruit and vegetable market of Brussels. The demand for this leafy delicacy kept on growing, so that by World War II there were 17,500 acres devoted to its culture. During 1956, 1,616,214 pounds of it were shipped from Belgium to the United States alone.

The growing of witloof or French endive, as already noted, is in two steps and therefore it has been well described as "the vegetable from a vegetable." First of all there is the growing of the chicory, a vegetable whose leaves resemble the dandelion and whose roots, except for color, resemble the carrot. At harvesttime, late in fall, the chicory roots are loosened by spades, pulled and placed in piles about a meter or a yard high. Then in a few days the leaves are chopped off, which serve as feed for the cattle or as fertilizer, and the roots are sent to the "chiconniers."

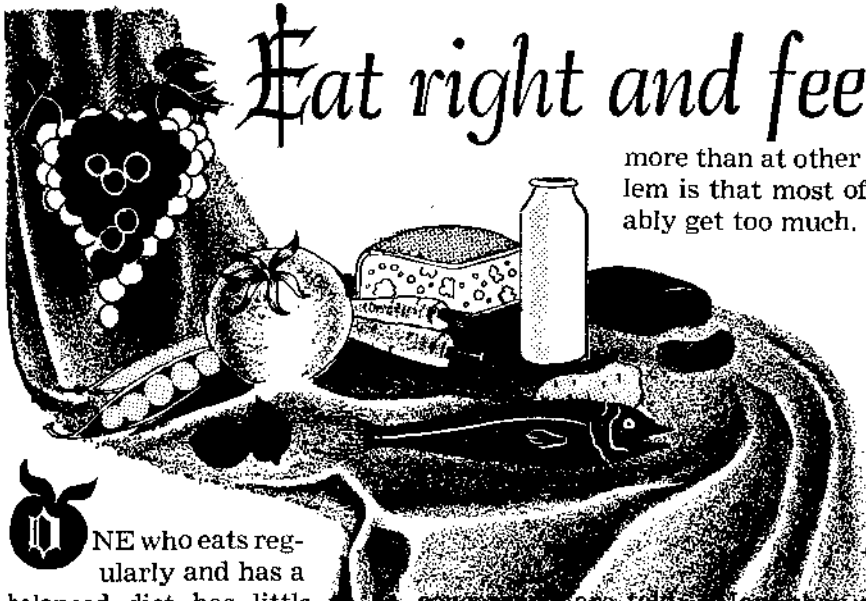
The witloof or chicon factories usually resemble an African village with long straw-covered huts or an army camp of quonset huts. Here and there stovepipes stick out of the ground to give the roots the necessary ventilation. The chicory roots are placed in trenches inside these huts and then covered over with earth and then a layer of straw and finally covered with a straw mat or even sheets of corrugated tin. There is a central heating system that keeps the temperature of each hut just right. Hot-water pipes in the trenches keep the roots nice and cozy with temperatures ranging from 68 to 78 degrees.

After the chicory roots have been in this ideal climate for about twenty days they have done their duty. Each one has produced its nice long bunch of white leaves, witloof, chicon or French endive. The witloof is then carefully prepared for the local markets or for foreign consumption. After being sorted, dusted and packed it is off to the waiting kitchens of those who have learned to like it—after first getting to know about it!

There are many tantalizing ways to serve this leafy treat. Some prefer to cook it, in very little water, adding a few cubes of sugar to take away the bitterness. These may be served like asparagus. Others like to cut it up in small pieces and add a Russian or French dressing, much as one would prepare escarole or a tossed salad. Or it can be served omelette-style or baked with cheese.

Today France is still the largest consumer of witloof; no wonder it is called French endive! And, in addition to the United States, the Belgians also export it to the Netherlands, England, Sweden and Switzerland. So if you ever have the opportunity, try out this leafy delicacy, another fine food from Jehovah's bounteous storehouse of good things to eat!

Eat right and feel better



ONE who eats regularly and has a balanced diet has little to be concerned about. Food supplements and vitamin pills are not usually needed. If the food you eat is not adequate, then make whatever adjustment in your diet may be necessary, but do not dwell on it. Don't go overboard on the subject. Don't be a food faddist.

Mineral Needs

Perhaps one of the most common operations in many parts of the world has been for the removal of goiter, a large swelling on the forepart of the neck. It is caused by a lack of iodine in the system. Seeing the effect caused by this deficiency, one might conclude that a great deal of iodine is needed; but no. In fact, the body's requirements for a year are unbelievably small. Those who eat sea foods get what they need. Fresh-water fish does not have it, but salt-water life does. Even salt companies have tried to help in this regard by "iodizing" their product.

Another mineral needed in your diet is salt. In very hot weather salt losses through excessive perspiration may have to be compensated for by using a little more than at other times. But the problem is that most of the time you probably get too much. About two pounds a year is enough; yet many consume up to three and a half times that much. Constant overdoses may be paid for in later life by high blood pressure.

In the Bible at Proverbs 4:23 we are told: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." That is true both physically and symbolically. From the physical standpoint the heart pumps the blood, which is the life, to all parts of the body. Blood deficiencies weaken the entire body, and one of those deficiencies is called anemia. Since oxygen is not properly supplied through the blood stream of an anemic person, a gradual deterioration results. Women and children are the ones who usually suffer from this malady. It may be caused by a lack of iron. If you eat liver, beef, greens or some molasses, you will get what you need.

Calcium is the bone- and tooth-builder. It keeps strong the ones you have; it is a repair material without which broken bones will not mend. Children need plenty of it. Pregnant women may lose their teeth if they do not get enough, because the needs of the unborn child within them will be supplied even though it has to be taken from the bones of the mother. In this way the jawbone may be weakened so the teeth come out. An inadequate calcium supply is

also believed to affect the nervous system and your ability to relax. There are plenty of people who get calcium by eating fishbones. You probably eat salmon bones yourself; they are quite soft. However, you may prefer what you get in milk, cheese and other dairy products.

Other minerals you will ordinarily get without much concern.

Proteins Keep You "Alive"

In her book *Let's Eat Right to Keep Fit,* Adelle Davis remarks: "Well-being and the level of efficiency experienced during the hours after meals depend upon the amount of protein eaten; the meals which produced a real zest for living also contained some fat and a certain amount of carbohydrate." Our word "protein" finds its origin in the Greek language and means "of primary importance." No one could live long without it.

It is a generally known fact that you feel particularly good right after eating a meal, provided you eat in moderation. But how long does that stimulation last? Instead of wearing off within the hour, it should last until your next meal. Energy is produced by the combining of sugar, or sugar and fat, with oxygen in the blood. But that supply burns out too fast unless it is combined with protein to slow down the digestive processes, causing a slower absorption of the sugar into the blood and so maintaining its good effects over a longer period of time.

Sources of protein are varied and usually quite accessible. Meats and fish are rich in protein. Vegetables do not have very much, but if they are supplemented by a good supply of cheese and other dairy products, the amount needed will be there. Eggs, beans and nuts are all good protein sources.

Why Take Vitamins?

Vitamins have little fuel value but they are vital for health. Although the daily needs of humans are very small as far as vitamins are concerned, their importance far outweighs their quantity. They apparently serve as the catalyst that facilitates many of the chemical reactions of the body.

In discussing what vitamins may need special attention in the human diet, Professor C. M. McCay, nutrition expert of Cornell University, listed in order vitamins A and C, riboflavin and niacin.

Sore eyes betray a possible lack of vitamin A. Liver is an exceptionally good source of it. Good quantities of it are found in green and yellow vegetables and eggs. Now, don't feel that you can correct a years-long problem in a day. If you try to take in enough vitamin A to make up for what you should have had in the past few years you may poison yourself. Adjust your diet to the proper amount and then be patient.

Vitamin C is vital, and you will get it quite readily in your food unless it has been cooked out. It is easily destroyed by heat. Sailors and others who have had to go for long periods of time without fresh foods have been particularly afflicted with scurvy, characterized by bleeding gums and loose teeth, because they were not getting vitamin C. Without it certain cells cannot perform properly, the blood vessels get too weak and bleeding results. You will find it in fresh fruits, potatoes, cabbage, tomatoes and citrus fruits.

A sore mouth may result from too little riboflavin. More milk, liver and eggs should correct the problem. Niacin, too, is important. Failure to have it has sent people to the insane asylum. Pellagra, in which exposed parts of the skin become rough, results from lack of niacin. It can become so tormenting that mental unbalance results. Diets made up almost entirely of corn meal present this danger. But if those corn meal products are combined with beans, meat

products or plant products, the problem is easily overcome.

In view of the importance of vitamins, great quantities of them are regularly sold to the public in capsule form. There are cases involving the aged or particularly debilitated persons when they do much good. But those who have normal health and endeavor to eat a relatively good variety of foods get the vitamins they need.

What to Eat

Foods are many and varied, and in different parts of the world diets differ greatly. If you are allergic to certain foods, the sensible thing to do is stay away from them. But do not be an extremist.

It is often said that an excess of sugar is bad. It is, but an adequate supply is necessary. Sugar is used to produce energy. However, excessive amounts may contribute to a "spare tire" around your midriff.

Much refined white flour is not good either, because in the refining process the outer portion of the kernel has been removed and with it most of the vitamins and minerals were taken to be used for cattle feed.

Nutrition experts list seven basic groups of foods, from each of which it is suggested that you eat something each day. (1) Green and yellow vegetables. (2) Citrus fruits or tomatoes. (3) Potatoes, other vegetables, fruits. (4) Dairy products. (5) Meats, poultry, fish, dry beans, peas, nuts, eggs. (6) Bread, cereals, flour. (7) Butter, fortified margarine. The answer to good health is not found in any particular food. In fact, you will have to give it little thought as long as you eat a *variety of foods*.

So keep balanced. Be practical. Eat good foods, but do not make them the chief concern in life. "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. For he who is in this regard a slave to Christ is acceptable to God and has approval with men."—Rom. 14:17, 18.

LICKING UP VITAMIN D

¶ Animals need their vitamins, too. For their full allowance of vitamin D it appears that some animals do more than eat; they lick themselves. This licking accomplishes more than sanitary and preening purposes, according to C. C. and S. M. Furnas, writing in *Man, Bread and Destiny:* "Man's natural vitamin D factory is in the practically hairless skin. The fur-bearing animals and the birds have a little different arrangement. With the exception of some of the carnivorous animals they do not get vitamin D in their diet so they must manufacture it. When birds preen themselves they distribute the oil of the preen gland over the feathers: irradiation forms vitamin D which is absorbed into the body through the feathers. If the preen gland is removed the birds will get rickets. Rats normally exposed to irradiation and adequate diet do not get rickets. If the same rats are prevented from licking themselves they become rachitic even though they are amply irradiated. The rats apparently cannot absorb vitamin D through the skin and have to take it through the mouth. Perhaps that is the way it is with cats that are always licking themselves. If the hair of a rabbit is kept washed with ether to remove fats and oils the animal develops rickets even if irradiated. . . . Since it has become customary, because of the sensitivity of the modern human nose, to keep the household dog well washed, manufacturers of canine food have found it necessary to put vitamin D into the can and biscuits."

THE WORLD'S GREATEST HARBOR

WHEN an ocean liner enters the port of New York its passengers eagerly crowd the rails to see the place about which they have heard so much. They are not disappointed, for what they see is an impressive sight. About them is an immense and busy harbor whose shore is lined with docks and warehouses. Seven miles ahead can be seen a cluster of tall, fingerlike buildings projecting high into the air. These are the famous skyscrapers of New York. To the left is the world-renowned Statue of Liberty, with its right arm holding aloft a symbolic torch of liberty.

As the liner moves slowly toward these imposing structures it passes to the left of Governor's Island, where the U.S. First Army headquarters and prison are located. Just beyond this island can be seen Brooklyn Heights, the place that was considered as a site for the national capital in 1789. Here is where the international headquarters of Jehovah's witnesses is located. Their ten-story building commands an unobstructed view of the harbor and can be seen from the deck of the liner.

The visitors are in the greatest harbor in the world. It embraces some 1500 square miles and has approximately 650 miles of navigable water front. Its 200 deep-water piers can berth over 400 ships at a time. In 1955 it handled nearly 149 million short tons of waterborne commerce. Its dollar value per ton of exports exceeds the average of all other United States ports. It is in this gigantic port that about 70 percent of all persons who come to the United States by water arrive.

Every few days one of the world's most noted liners comes into the harbor and docks on the Hudson River between 44th Street and 57th Street. There are certain times of the year when several of these giant ships, some from about 700 to more than a thousand feet long, can be seen docked side by side.

Approximately ten thousand vessels come through the narrow, one-mile-wide entrance to New York's fine port every year. They do not have to worry about ice during the winter, as it is seldom seen in the harbor. Fog is another rarity.

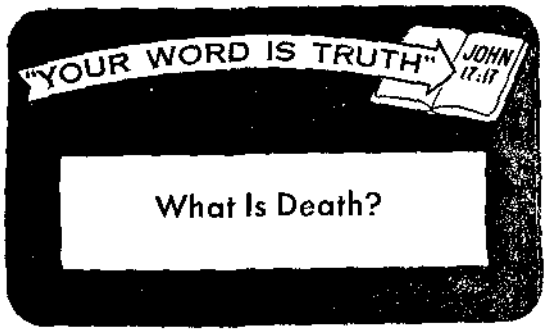
Work is now under way to improve the cargo-handling facilities of the port by the construction of two miles of new piers along the Brooklyn water front. This is being done at a cost of 85 million dollars. The new piers, when finished, will handle about 25 percent of the harbor's foreign trade cargo.

The discovery of this excellent harbor apparently goes back to the year 1524, when a Florentine navigator, Giovanni da Verrazano, may have stumbled upon it when he was sailing up the Atlantic coast from Florida. After that a number of traders began using it. Then in 1609 Henry Hudson saw the commercial possibilities of the Hudson River. His report to Holland prompted the Dutch to open a fur trade with the Indians. From then on more and more commercial vessels began using the harbor. Today it is the nation's foremost port.

Visitors to New York who would like to have a good look at the harbor should take the ferry to Staten Island. This twenty-minute ride, costing only five cents, gives its passengers a splendid panoramic view of the harbor and of lower Manhattan with its towering skyscrapers. It is a sight well worth seeing.

Others may want to take the three-hour boat trip around Manhattan. It will permit them to see a good portion of the harbor as well as the principal buildings of New York. In the course of the trip the boat passes between Yankee Stadium and the Polo Grounds, where Jehovah's witnesses will hold a big international assembly this summer. It then completes its tour by going out into the Hudson River and back to its dock.

The delegates to the international assembly will be impressed by New York's harbor, whether they see it for the first time from the deck of an incoming liner or from the roof of their headquarters on Brooklyn Heights. But what they see now cannot compare with what they will see in the future.



ARE you afraid to die? If so, why? Is it because you do not know what death is? Or is it because you believe that death is the end of all conscious existence and your desire is to keep on living? You simply do not want to die. You enjoy being alive. Would it help you to face death if you knew that there is hope beyond the grave? Just what is death? Why do people not want to die, and what makes them afraid of death?

The processes of life and death are constantly at work around us. All nature seems to come to life in the spring and die in the fall. Once living leaves and weeds are now heaped up and burned. Some trees have died, others have come to life. New families of insects and fish, birds and animals have made their appearance. The older ones are no more. Death has claimed them. Microscopic life lives only a few seconds, the May fly one day, the bee six weeks, the wren three years, a dog nine years, a horse twenty-seven years and man three times the life span of the horse. The Mauritius turtle may live one hundred and fifty years and a tree a thousand and more years. But in them all today, the processes of life and death are at work.

We do not think of germs, insects, animals and plant life as not dying, do we? Neither do we think of them as being immortal, nor do we speak of them as having an "afterlife" of some kind. We say they are dead, that they have returned to the elements from which they were made. But what about man? Do we say the same about him? What happens to man when he dies? Is man's death different from that of the lower animal creation? Is it a bridge between earthly and heavenly life, as some claim?

Webster's unabridged *Dictionary* says death is "cause or occasion of loss of life; extinction; cessation of function or existence." However, the great majority of mankind do not accept this definition regarding death. While holding conflicting opinions as to just what happens at death, the Buddhist, the Hindu, the Moslem, the Jew, the Catholic and most Protestants do not believe that death means an end of existence. As an article on "Star Lore" asserted: "If death really meant nothing but a sleep, extinction, the end, it would be sought instead of feared. But life refuses to believe in the finality of death just because birth makes it inevitable." Peale, D.D., once said: "The longer I live and observe human and eternal events, the more certain I am that death is not the end of life. It is my belief, based on substantial experience, that the state of existence we call death is merely an enlarged continuation of life." Concluding his statement about the dead, Dr. Peale stated: "They have not died."

But what does an authority greater than Dr. Peale, greater than the dictionary or any man or combination of men, namely, God's Word, the Bible, have to say about death? Examining this inspired Record we find that men of faith did not fear death. Some have actually not shunned it. After seeing his son Joseph alive, Jacob said: "This time I am willing to die." When afflicted, righteous Job prayed to die, "O that in Sheol you would hide me." These men demonstrated no fear of death.—Gen. 46:30; Job 14:13; John 11:16.

Servants of God believe that men and animals die alike. As King Solomon wrote: "For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. All are going to one place. They have all come to be from the dust, and they are all returning to the dust." The psalmist said: "Like sheep they have been appointed to Sheol itself; death itself will shepherd them." Did not God tell Adam the same thing? "For dust you are and to dust you will return." We ask, At death do beasts experience "an enlarged continuation of life"? Do the dog, mouse, cow, fly, ant, etc., pass on to immortality? Hardly, you say. If the beasts do not, then neither does man. Because, according to God, they all die alike, all go to the one place at death. —Eccl. 3:19, 20; Ps. 49:14; Gen. 3:19.

Further, the Bible says: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten. Also their love and their hate and their jealousy have already perished, and they have no portion any more to time indefinite in anything that has to be done under the sun. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going." No trace of consciousness or of an "afterlife" in those words, is there? —Eccl. 9:5, 6, 10.

King David knew that life ceased with death. He said: "The dead themselves do not praise Jah, nor do any going down into silence." That is why he counseled not to put trust in man, because "he goes back to his ground, in that day his thoughts do perish." Because the dead are unconscious, the Bible speaks of them as being asleep. That is why the psalmist prayed: "Do make my eyes shine, that I may not fall asleep in death." Jesus spoke of Lazarus as being asleep when he was dead. After Jesus raised him from death's sleep, Lazarus did not say he was in heaven or in any other place. Lazarus was dead, and the dead "are conscious of nothing at all."—Ps. 115:17; 146:4; 13:3; John 11:11-44; Eccl. 9:5.

After Jesus' death and resurrection, his followers continued to refer to death as a sleep. Of Stephen the Bible says: "He fell asleep in death." Paul spoke about the faithful "who have fallen asleep in death." And Peter did likewise.—Acts 7:60; 1 Thess. 4:14; 2 Pet. 3:4; Matt. 9:24; Acts 13:36; 1 Cor. 7:39; 15:6, 18, 51.

Religionists say "our fear of death is the fear of the Unknown." But we find that not to be the case. The condition of the dead is well known, but men refuse to accept the truth of God's Word. They prefer their own confusing, misguiding traditions. Such men teach that "the chief function of religion is to prepare the spirit of man for that 'crossing over' which is called death." Ask yourself, If there is no death but merely a "crossing over," why, then, did Jesus teach a resurrection of the dead? Why did Christians speak of death as a sleep out of which they were to be resurrected "on the last day"?

The Bible truth is plain and easy to understand. It says the dead are dead, they know nothing at all. The body returns to the elements out of which it was made. For man this would be the end if it were not for God's promise to raise the dead. (John 5:28, 29; Acts 24:15) Nothing mysterious about this. It is in keeping with God's great power and love.—Matt. 22:32.

Pakistan

IN THE fifth century B.C. the borders of the Persian world power extended from "India to Ethiopia, . . . as King Ahasuerus was sitting upon his royal throne." Many authorities think that this Biblical reference to India relates to what now constitutes West Pakistan, particularly the Indus basin and the area known as the Punjab. So, though a young Islamic state, Pakistan's interesting history reaches far back into the pages of antiquity.—Esther 1:1, 2.

When the ancient Aryans first came down to the Indian peninsula they settled here. The armies of Alexander, of the Arabs, of the Persians, of the Moguls and finally of the British occupied this land. Understandably, today one meets a mixed variety of people, from the darker aborigine to the fairer-skinned Aryan; people with distinctly Mongoloid features, the wild tribesmen of the northern frontiers, and that strange and interesting group of people, the Kaffirs, who are thought to be the descendants of a group of soldiers that had been cut off from Alexander's army.

Though the predominant religion is Islam, many nominal Christians are to be found, as well as a small percentage of Parsis, who follow Zoroaster. This latter group live in a tightly knit community, are fire worshipers and follow what is to the Westerner a very strange practice of not burying their dead but leaving the cadaver in specially constructed towers, where the birds clean the bones.

You can appreciate, then, that preaching the good news of Jehovah's kingdom in such a land presents an interesting challenge. Jehovah's witnesses have responded to this challenge and find it a most joyous experience making known the New World hope among the Pakistani people. But how can the 75,000,000 people of this land be reached? Here there are camels, horses, donkeys and huge wooden carts drawn by native cattle or by the lumbering black water buffaloes that are used for transportation. There are also automobiles, the less pretentious motorcycles, the cycle-rickshas and the all-purpose cycles, by means of which the population can be reached.

In Pakistan the summer temperatures often exceed 120 degrees Fahrenheit. Even during these very hot days Jehovah's witnesses are found ministering the Kingdom good news to the people. Their zeal is noted and commented on by many. Quite frequently nominal Pakistani Christians will contrast their own inertia with the zealous activity of the witnesses. Recently one was heard to say: "Often we see you out preaching in the heat of the summer's day. At this time we are normally home enjoying a generous siesta. You make us feel ashamed that we do not do more for our religion."

Bible illiteracy and spiritual stagnation abound among those who assume the title "Christian," because the false shepherds have woefully neglected their flocks. Still we find these neglected ones possessing a sincere reverence and love for God's Word. The clergy tell their flocks not to listen to Jehovah's witnesses, but many ignore their clergy and thoroughly drink in the Kingdom message Jehovah's witnesses bring to them. A thriving congregation of twenty

workers exists because one of such listened and responded to the truth.

A number of isolated groups of nominal Christians have had little or no contact with their religious "padres" for ten or more years! Because of their humble circumstance and their location's being inaccessible by car, the clergy have failed to show up in these areas. Jehovah's witnesses, however, cycle their way to these groups and regularly minister to them.

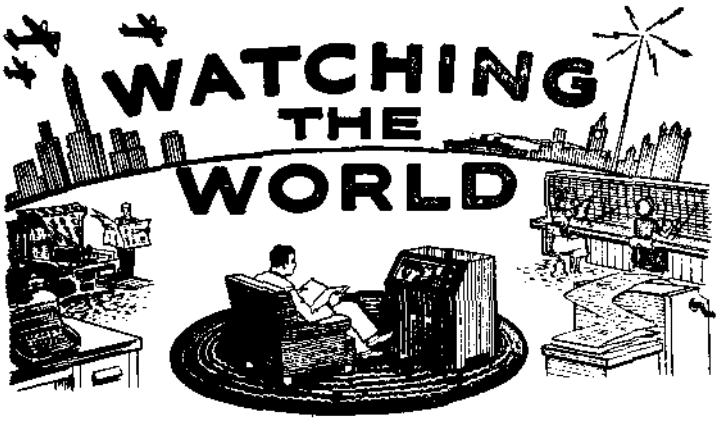
The Pakistanis are a hospitable people. Regardless of the religion of the person called on, one almost invariably finds a warm welcome awaiting him. After one is invited to be seated, tea or *sharbat* (a sweet, syruplike drink) is sent for. Under such hospitable circumstances it is not difficult to lead into a discussion on the glorious hope of the new world.

In speaking to the Moslem we have a ready listener when he learns that we reject the pagan doctrine of the trinity. He is amazed to find Christians that believe in "the oneness of God," which is a cardinal doctrine of their belief. When the discussion moves to Jesus, which it inevitably does, the Moslem will ask: "Do you believe Jesus to be the Son of God or just one of the prophets?" A lively discussion follows. Jesus is proved to be the first direct creation of God. Because of this he has primacy as the only-begotten Son of God, through whom all other things were made.

To the less-educated folk Jehovah's witnesses appear to be a strange people indeed, mainly because a sahib, or a gentleman, is never seen performing such an undignified work as "selling" anything. The witnesses have splendid opportunities to explain to the people that their work is not commercial, but educational. The people are beginning to appreciate this now and want to learn more about the witnesses and their work. For a Moslem to become one of Jehovah's witnesses means that he will have to endure all kinds of pressure from his family and neighbors. He may even be thrashed and ejected from the entire community. Yet in Pakistan, as in other parts of the world, Jehovah's witnesses are enjoying a steady growth in active ministers. The year 1957 has witnessed a substantial increase of 18 percent over 1956, despite hardships.

? DO YOU KNOW? ?

- Who is to be blamed for the large number of churchless people in Christendom? P. 3, ¶2.
- Why riches can be classed as refuse? P. 5, ¶2.
- Why money is insecure? P. 6, ¶8.
- Whether there are left-handed lobsters? P. 10, ¶2.
- How the age of an object can be measured by radiocarbon? P. 12, ¶4.
- Why the radiocarbon clock is inclined to run fast? P. 14, ¶3.
- Why hearing is an educated faculty? P. 17, ¶4.
- What the difference is between simple high fidelity and stereophonic sound? P. 19, ¶3.
- What tasty vegetable is grown from the root of another vegetable? P. 20, ¶2.
- Why it is a good practice to eat fishbones? P. 21, ¶5.
- How fur-bearing animals get vitamin D from their fur? P. 23, ¶7.
- What city has the greatest harbor in the world? P. 24, ¶1.
- Where the Bible states that the dead are not conscious of anything? P. 26, ¶2.
- What people expose their dead for the birds to eat? P. 27, ¶3.



U.S. Launches Earth Satellite

◈ Months of preparation, minutes of anticipation and about 15 seconds of anxiety paid off as the Army's 68.6-foot-long Jupiter-C rocket, equipped with an instrumented earth satellite, cleared its launching platform and, with a thrust of flame and a blast of sound, rose skyward (1/31). The first stage of the rocket was powered by the Redstone ballistic missile engine, which is a liquid-propellant power plant, reportedly fired by a "special fuel." Upper stages comprise solid-propellant rockets. The final stage is 80 inches long, with a diameter of six inches. The satellite weighs 18.13 pounds and the final-stage rocket designed to remain with it is 12.67 pounds after burnout, totaling 30.80 pounds for the entire device. Named the "Explorer," the satellite is circling the globe at about 19,400 miles an hour in an elliptical orbit at a peak altitude of approximately 1,800 miles, and at its closest point it comes within 187 miles of the earth. It is furnished with instruments designed to gather and transmit data on surface and internal temperatures of the projectile and effects of cosmic dust and cosmic rays in space. Success had finally been attained after two failures (12/6, 1/26) to launch satellite-bearing Naval Vanguard rockets.

Harnessing H-Bomb Power

◈ A nearly inexhaustible source of energy now seems closer to control. Scientific papers issued jointly by Britain and the U.S. (1/24) disclosed that many advances had been made in recent years toward harnessing H-bomb power. The U.S. Atomic Energy Commission, researchers of the United Kingdom Atomic Energy Authority and a British industrial group reported the attainment of neutrons by pinching a hot plasma at temperatures ranging from 2,000,000 to 6,000,000 degrees centigrade for periods varying from two millionths of a second to as much as five thousandths of a second. Ultimately man may be able to control thermonuclear reaction to produce electricity, but there are still many problems to be solved.

East-West: The Twain to Meet?

◈ Two notes from Soviet Premier Nikolai A. Bulganin (12/10, 1/8) have caused much discussion in the West. They called for a nonaggression pact and a heads-of-government conference at which might be discussed the halting of nuclear weapons tests, the setting up of an atom-free zone in Central Europe, the unification of Germany and minor points. Answering the December note (1/12), U.S. President Eisenhower agreed only to meetings on lower levels, asked the Soviet not to frustrate U.N. discussions by veto, challenged Russia to take steps to implement German unification and urged an agreement that outer space be used only for peaceful purposes. West German Chancellor Konrad Adenauer also favored talks at a foreign ministers level, indicated that he felt the atom-free European zone to be useless and dangerous, attacked "unbearable" East German conditions and criticized Russia for her failure to do anything constructive about German unification. Replies from Italy and France favored talks on a lower level, as did that of Britain's Prime Minister Macmillan, who called for a show of Soviet good faith by her taking part immediately with the West in steps to halt nuclear tests. With only 44 words Eisenhower answered Bulganin's January note (1/20), implying that his earlier reply had covered points raised in both Russian letters. Adenauer urged the Soviet (1/21) to abandon letter writing in favor of diplomatic talks. Thus governmental exchanges continued but the question of top-level meetings remained unsettled.

Venezuela: Jiménez' Last Stand

◈ A thwarted New Year's Day revolt indicated to Venezuelan President Pérez Jiménez that the nation's army and air force were not behind him. In an effort to retain power Jiménez established a new cabinet (1/10), with seven out of thirteen posts going to military men. But trouble continued. After the foiled January 1 revolt, among the populace there was talk of a "second round" with the dictator. It came. A general strike and a series of riots broke out in Caracas and unrest spread to other towns. Buildings burned, shots rang

out from rebel weapons, many died, but this time the revolt directed by a patriotic junta was a success. Jiménez, his family and some members of the fallen regime fled by plane to the Dominican Republic. A seven-man junta took up the reins of power (1/23), and Venezuelans hoped for better things as thoughts of liberty set the theme of victory celebrations. Riots again broke out, however, as crowds hunted for men of Jiménez' security police. The ouster of two military men from the newly formed junta (1/24) also made it apparent that some time would pass before a stable government would assume full control.

Cuban Rebels Grow Bolder

◈ For over a year insurgent bands led by 31-year-old Fidel Castro have threatened the administration of Cuban President Fulgencio Batista. Recently rebel units emerging from hideouts in Cuba's Sierra Maestra have halted buses and trains, burned rice and sugar plantations and even carried their fight into the cities. They attacked Manzanillo, a large sugar port (1/14), and later Veguitas (1/16), where they seized supplies, food and money. All this portends greater difficulties for the Batista regime, for Castro reportedly intends no longer to restrict his attacks to the countryside. Civil rights, suspended during most of 1957, were restored by Batista (1/25), but not in Oriente province, the center of rebel activities.

Trouble in the Bahamas

◈ What seemed to be only a minor dispute between a taxi union and tour companies over fare divisions flared into a general strike recently (1/12) at Nassau, Bahamas. Stores, night clubs, hotels and business places closed as workers, finally numbering about 7,000, walked off various jobs. A mass exodus of tourists occurred and soon all was quiet but for meetings of the strikers and pickets who marched the streets. British infantrymen flown in from Jamaica found no violence to cope with. Negroes, who comprise about 85 percent of the islands' population of 98,000, have long desired some political reforms and new welfare and labor legislation. Strikers now demanded voting privileges for all adults, the right of hotel workers to form a union, a 48-hour work week and other labor advantages. Labor leaders finally met with tour company owners (1/22), but to no avail. Other meetings were scheduled and undoubtedly the workers will win some concessions before the islands return to normalcy. Meanwhile, a $30,000,000 annual tourist business suffers.

Adventure in the Antarctic

◈ After eight weeks of harrowing experiences with storms, huge ice mounds, crevasses, a 500-mile stretch of uncharted land and difficulties unnumbered, Dr. Vivian Fuchs and his 11-man British team finally reached their goal—the South Pole (1/20). Overland treks to the Pole had been accomplished before, most recently by Sir Edmund Hillary and a team of New Zealanders (1/3), but never over this particular 940-mile portion of Antarctica from the Weddell Sea on the South American side of the continent. And this was not to be all. Fuchs and party pushed on (1/24), planning to cross the rest of the continent to Scott Base on the Australian–New Zealand side, a distance of 1,200 miles from the Pole. They would be aided by supply stations already established and would later be joined by Hillary, who would guide them to their goal. When and if completed, this will be the first coast-to-coast overland trek across Antarctica. Elsewhere on the "White Continent" are Soviet explorers, approaching what is called the Antarctic Pole of Inaccessibility, the farthest inland point from all Antarctic coasts. All expeditions are being carried out in connection with the International Geophysical Year.

Intrigue on the High Seas

◈ The Slovenija, a Yugoslav freighter carrying a 150-ton cargo of Czechoslovak armaments, made its way toward Casablanca (1/18). While still in "open seas," according to its captain, the ship was intercepted by the French navy and forced to dock at Oran, Algeria, where the arms and munitions were confiscated. France held that the shipment was seized in Algerian territorial waters and that, though it was consigned to Yemen, it was actually intended eventually to reach forces of the Algerian National Liberation Front battling the French in a bid for the independence of Algeria. In a formal complaint (1/20) Yugoslavia contested the right of France to maintain a blockade of this nature, whereupon the French protested Yugoslavia's participation in contraband traffic.

Jerusalem: Accord and Discord

◈ For years Mount Scopus, an Israeli enclave in Jordanian Jerusalem, has been an area of friction. In keeping with an agreement made in 1948, this zone was to remain unfortified, but Jordan feared that Israel was building up military installations there contrary to the agreement. Recently (1/18) Dr. Francisco Urrutia, representing U.N. Secretary-general Dag Hammarskjold, succeeded in bringing about an accord on the Mount Scopus problem. It provided for U.N. inspection of the area if complaints should arise. Restrictions were placed on supplies to be sent to the enclave and these were to consist of no military equipment or mail containing military information. Both Jordan and Israel seemed pleased, the Israeli government calling the ac-

...d a means for the "strengthening of the current period of tranquillity." A few days later, however (1/22), a Security Council resolution calling for firmer U.N. control of No Man's Land in Jerusalem met with Israeli disapproval. Jordanians had complained that a tree-planting project carried on by Israel in Jerusalem's Government House zone shielded sites that could be used for machine-gun emplacements. Tranquillity again became shaky.

Tremors Take Their Tolls

◈ Only seconds were required to bring death to 28 persons, injury to over 140 more, and demolition to large portions of the city of Arequipa, Peru (1/15). Miraflores, a neighboring town, and the village of Tiabaya also suffered heavy destruction in the same devastating earthquake. Only four days later (1/19) northern Ecuador was rocked by an earth tremor. At least 14 persons lost their lives in the port city of Esmeraldas and over 40 were injured in the quake. Tidal waves that followed swept over Esmeraldas, Guayaquil and Las Palmas, causing considerable damage.

Scientists Seek Nuclear Ban

◈ "Each nuclear bomb test spreads an added burden of radioactive elements over every part of the world. Each added amount of radiation causes damage to the health of human beings all over the world." This, in part, was the statement of 9,235 scientists from 44 nations, among whom were 36 winners of the Nobel Prize, who signed a petition submitted to U.N. Secretary-general Dag Hammarskjold (1/13). The petition, calling for the complete halt of nuclear bomb tests, originated with and was circulated by Dr. Linus Pauling, winner of the 1954 Nobel Prize for chemistry, who feels that it "represents the opinion of a majority of the scientists of the world."

Klansmen and Indians

◈ Two cross burnings in Robeson county, North Carolina, recently sparked an Indian uprising. Members of the Ku Klux Klan, who had burned the crosses on properties of the Lumbee Indians (1/13), attempted to hold a rally a few days later to warn the Indians against "race mixing." Hardly had things begun when irate Indians converged upon the 100 Klansmen present, not with bows and arrows, but with shotguns and rifles. Even a few weak war whoops were to be heard as the Indians destroyed sound equipment and broke up the meeting. Two tear gas grenades brought an end to the fracas and no one was seriously injured. The trouble arose in a county peopled by about 30,000 Indians, 25,000 Negroes and 40,000 whites. Two Klansmen were indicted on charges of inciting to riot. One of them was a part-time clergyman.

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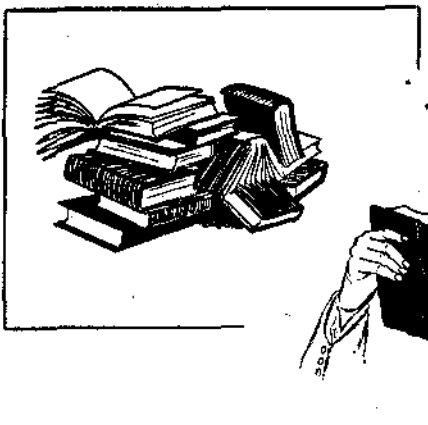

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—*Eccl. 12:12.*

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Awake!

Easter and Christ's Resurrection

Why American Schools Cannot Boast

Rockets in the News

The History and Nature of Freemasonry

MARCH 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,625,000 — Five cents a copy

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXIX | Brooklyn, N. Y., March 22, 1958 | Number 6

NATO Symbol of FEAR

By "Awake!" correspondent in France

WHAT caused fourteen heads of government, plus Portugal's presidential representative, to assemble in Paris from December 16 to 19?

It was fear.

These men represented the fifteen member states of the North Atlantic Treaty Organization. This international organization, born out of fright, feeds upon apprehension and depends upon fear for its survival. If fear did not exist among its member nations it would not exist.

Nine years have passed since the birth of NATO. Its forces number 1,300,000 men, who are organized into forty-six divisions. In addition to this the fifteen member nations have over three million other men under arms. Supporting these forces are massive sea and air fleets, some equipped with atomic weapons.

But why should the members of NATO be fearful with such a mighty military force at their command? Why should the strongest member of NATO suffer from the greatest fear? The fear comes from Russia's success in developing an intercontinental ballistic missile and in putting heavy satellites into orbit. Her success has proved that she is ahead of the world in the field of rockets. This lead has frightened the United States, NATO's leading member.

As far as the U.S. was concerned, the primary purpose of the Paris meeting was to obtain bases in Europe for intermediate-range ballistic missiles. This was deemed by the U.S. as a strategic necessity until she would possess an ICBM herself.

As the conference got under way, it became evident that most of the continental NATO members were not overly anxious to install rocket-launching platforms on their soil and to stockpile nuclear weapons. The Norwegian reaction was an emphatic No. Norway's prime minister, Einar Gerhardsen, reminded the conference that it has been Norway's policy not to station foreign military forces on Norwegian soil as long as Norway is not threatened by aggression. "We see no reason," he said, "to change this policy. Nor do we in Norway have any plans to establish stockpiles of nuclear weapons on Norwegian territory or install launching ramps for intermediate-range ballistic missiles."

The Oslo newspaper *Dagbladet* pointed out that such bases would mean that Norway would be at the top of the list of countries for attack should war break out. Russia's first goal would be those countries

with rocket bases. In answer to the question why the U.S. wanted missile bases in Norway and Denmark most of all, it went on to say: "Because then the attack bases could be placed far closer to the border of the Soviet Union. And because—these are our words—it would to some extent relieve the U.S., because it naturally always becomes the first military goal to destroy the enemy's bases of attack. These are the hard cold facts in the face of which there is no use to voice rash generalities about sharing the burdens. What it really means is the loading of tremendous new burdens on Norway and Denmark to relieve the great powers, especially the U.S."

This was the feeling of many of the NATO members. They were therefore cold toward the United States' offer of missiles and atomic weapons. They wanted to set the proposition aside and talk about renewing disarmament talks with the Russians. Their reaction was disappointing to the Americans.

In the end a compromise was worked out. The members agreed that U.S. missiles could be installed in those countries that were willing to receive them. At the same time the United States expressed its willingness to resume talks with the Russians, preferably within the framework of the United Nations.

It cannot be said that international fear has lessened as a result of the NATO conference. The United States continues to fear that war will be carried to the American continent if there should be an armed conflict with Russia.

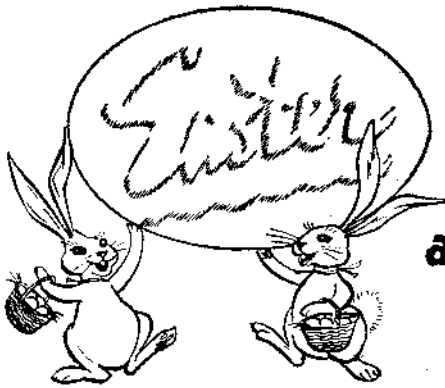
Neither has the conference eased the fears of Europeans. Those on the political right fear that NATO will not be able to halt a Communist advance. Those on the left are not convinced that the Soviet Union constitutes a military danger. They believe America's policy is just as dangerous, if not more so. They argue that the Russians need peace and disarmament in order to consolidate their socialist regime and to meet the peoples' demand for higher living standards. They claim that NATO is ruining the deficient economies of European members. They consider NATO as a pretext for rearmament, for extending American influence and for completing America's defense system.

This view may sound strange to American ears, but it is surprising how many people in Europe entertain it. But whether on the left or the right, Europeans cannot put out of mind Khrushchev's recent warning that if European bases were used to attack Russia, Europe would be transformed into a vast cemetery.

The Russians are caught in the same grip of fear as the Western powers. One of America's most authoritative experts on Russian affairs expressed the view that the gigantic armies maintained by Russia are the result of a defense complex that has existed ever since the Russian revolution. This complex, he believes, prevents the Soviet government from seeing NATO as a purely defensive organization. They see in it a potential instrument of aggression.

The Moscow correspondent of the New York *Times* expressed a similar view. He said: "Foreign troops came into the Soviet Union in the early days of the revolution and this 'intervention' has never been forgotten or forgiven. . . . Small wonder, then, that NATO generates bitterness in the Soviet Union. . . . To Moscow's leaders, it is all part of an 'imperialist' scheme to destroy the Soviet Union. And it is as hard to convince them otherwise as it would be to convince the members of the Atlantic alliance that they have nothing to fear from Soviet power."

So there we have it. Fear of Russia begot NATO, and the existence of NATO engenders fear in the Russians. NATO is indeed a symbol of fear.



and CHRIST'S RESURRECTION

This year Easter falls on April 6. What is the basis for Easter customs, and can we be certain that Jesus Christ was actually raised from the dead?

EASTER is the leading religious event of Christendom. On that Sunday more people go to church than on any other. In many places of worship several services are held to take care of the crowds. Large crowds also gather at sunrise or Easter daybreak services held at parks, on mountainsides or in leading theaters. Thousands of pilgrims crowd the streets of Jerusalem to visit the places that are supposed to have figured in Christ's last days on earth.

In New York city Easter Sunday sees the Fifth Avenue fashion parade, which annually attracts more than a million spectators. In fact, most Easter Sunday services are miniature fashion parades as men and women show off their new clothes and especially their new hats. In Latin-American lands the many religious processions feature little angels, young girls in pretty frocks to which are fastened wings made of chicken feathers.

The Easter egg is also very prominent. Children are given prettily colored eggs or are asked to find these hidden in various places around the home. There are egg-rolling contests and also the egg trees, a variation of the Christmas tree, on which hang eggs gaily painted but from which the contents have been blown out. And on every hand is the Easter "Bunny," from the small candy rabbit to the man-sized one, impersonated by an adult, the counterpart of Santa Claus. The Easter season also sees the mails flooded with greeting cards.

Easter is supposed to celebrate the resurrection of Christ Jesus. If so, it may well be asked, What have fine clothes, eggs and rabbits got to do with it? And more important still, since many deny that Jesus was raised from the dead, can we be certain that he actually was? If so, with what body, and why?

The Easter fashion parade appears to hark back to the springtime parade of the Chinese mandarins or aristocrats, for which they decked themselves out in their finest for all to behold. Regarding other Easter customs *The New Standard Dictionary of Folklore, Mythology and Legend* states: "Everywhere they hunt the many-colored Easter eggs, brought by the Easter rabbit. This is not mere child's play, but the vestige of a fertility rite, the eggs and the rabbit both symbolizing fertility. Further-

more, the rabbit was the escort of the Germanic goddess Ostara who gave the name to the festival by way of the German *Ostern.*"

Yes, as *The Catholic Encyclopedia* also shows in discussing the Easter egg custom: "The custom may have its origin in paganism, for a great many pagan customs, celebrating the return of spring, gravitated to Easter." Many other authorities, such as *The Golden Bough, The Two Babylons* and the *Encyclopedia of Superstitions,* likewise testify to the pagan origins of Easter customs.

Since God's Word shows that his people are not to have anything to do with pagan customs, as such are actually inspired by devils or demons, Christians will have nothing to do with these Easter customs. The early Christians appreciated that fact. That is why *The Encyclopædia Britannica* is able to say: "There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers. The sanctity of special times was an idea absent from the minds of the first Christians."—See also Psalm 106:34-36; 2 Corinthians 6:14-17.

Was Christ Resurrected?

If we believe the Bible to be the Word of God we have no alternative but to believe in the resurrection of Christ, for it makes more than a hundred references to that fact. The fact that it required a great miracle is but in keeping with the Logos or Word of God being made flesh in the first place. Jesus not only foretold that he would rise from the dead and afterward testified to his resurrection but also insisted that it was necessary to fulfill Scripture.—John 2:19; Luke 24:25-49; Rev. 1:18.

Peter testified that the outpouring of the holy spirit at Pentecost was proof of Jesus' resurrection and further stated: "God resurrected him by loosing the pangs of death." "This Jesus God resurrected." "Let all the house of Israel know for a certainty that God made him both Lord and Christ."—Acts 2:24-36.

And note how forcibly Paul argues that Christ was "raised up the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve. After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death. After that he appeared to James, then to all the apostles; but last of all he appeared also to me as if one born prematurely." In fact, Paul considers the resurrection of Christ so vital that he states: "If Christ has not been raised up, our preaching is certainly in vain, and your faith is in vain."—1 Cor. 15:3-8, 14.

And all the circumstantial evidence is in line with these plain statements. If Jesus was not resurrected, then either he or his followers or both were either dupes or perpetrators of a hoax; neither of which alternatives is tenable in light of the facts. Had there been anything dubious about Jesus' resurrection, could we imagine the apostles making so prominent this, the most difficult part of their message to accept? The Athenians heard Paul with respect until he mentioned the resurrection. (Acts 17:32) The resurrection of Christ was preached with boldness to the people who were familiar with the facts of Jesus' life; it was preached by intelligent men who appealed to reason and it was preached by honest men willing to die for their faith and who received no material gain from their preaching. In view of both the Scriptural and circumstantial evidence, the arguments of skeptics that others also claimed a resurrection for their religious leaders carries no weight at all.

How and Why?

"The Christian faith is founded on the physical resurrection of Jesus Christ." So says *Life* magazine, April 22, 1957, in featuring a number of Easter sermons. While this is the common view held by Christendom, neither Scripture nor reason supports it. After Jesus ascended to heaven he had no more need or use for a physical body than he had before he came to earth. How could he have a physical body and still be "the reflection of his [God's] glory and the exact representation of his very being"? Just a glimpse of that glory was enough to blind Saul of Tarsus on his way to Damascus.—Heb. 1:3; Acts 9:1-9.

Besides, Jesus as the Logos or Word of God was made flesh to learn "obedience from the things he suffered"; he was "made a little lower than angels, . . . that he by God's undeserved kindness might taste death for every man." Having accomplished these purposes, what need would he have for a human body?—Heb. 5:8; 2:9.

The apostle Paul further shows that "flesh and blood cannot inherit God's kingdom," for which reason Jesus, at his resurrection, "became a life-giving spirit." That Jesus was put to death in a fleshly body but made alive in a spiritual body Peter also plainly states: "He being put to death in the flesh, but being made alive in the spirit." It will not do to give Peter's words "in the spirit" a figurative meaning, for they are plainly set in opposition to "in the flesh."—1 Cor. 15:50, 45; 1 Pet. 3:18.

If that is so, someone may well ask, Then how can we explain Jesus' appearing time and again as a man, to Thomas he even pointing to his wounds? In the same way that we can account for the appearances of angels—who certainly are spirit creatures—as humans time and again. Many of God's angelic messengers appeared as humans when sent by God to humans, as in the case of Abraham, Lot, the parents of Samson, and Mary the mother of Jesus.

But what about the empty tomb? you ask. God doubtless removed the body of Jesus, as it would have presented an insurmountable obstacle to the faith of the apostles and disciples, as they were unable to appreciate spiritual things until Pentecost. Proof of this is seen in their asking Jesus, just before his ascension into heaven, regarding his setting up an earthly kingdom.—Acts 1:6.

And finally, it may be asked, Why did God raise Jesus from the dead? Primarily for three reasons. First, as a reward for his faithfulness. (Phil. 2:9) Secondly, so that as High Priest and King he can bless all the obedient families of the earth with everlasting life in paradise. (Gal. 3:16; Rev. 21:4) Thirdly, so that he can destroy all God's enemies.—1 Cor. 15:25-28; Heb. 2:14.

As important as Jesus' resurrection and belief in it is, there is no Scriptural command to celebrate it. Jesus did, however, command his followers to commemorate his death. Since he died on Nisan 14, according to the calendar God gave the nation of Israel, on that night alone should the memorial of his death be observed. This year the witnesses of Jehovah throughout the world will do this on April 3 after 6 p.m. Meet with them at their local Kingdom Hall and learn more about God's purposes and your hope of everlasting life in His new world.

Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? " 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' " " 'and I will take you in.' "—2 Cor. 6:14, 17.

HOW TO GET ABOUT IN NEW YORK

MANY of the delegates coming to New York this summer for the international assembly of Jehovah's witnesses will be persons who live in small communities, people who seldom go to large cities. To them New York will appear colossal and confusing. When they step out on its busy streets they will immediately want to know, "How am I going to get about this place? Which direction should I go?"

¶ The subway is their answer. There are three lines serving the transportation needs of this great metropolis. These are the IRT, IND and BMT subways. All three are operated by the New York Transit Authority. In each subway station and in each subway car a map is posted that indicates the routes these lines follow. If a person wants a subway map for his personal use he may obtain one free from the New York Convention and Visitors Bureau that is located opposite Grand Central Terminal. Many hotels also give them out. A combination street and subway guide can be purchased at newsstands throughout the city. These maps are extremely helpful to the visitor.

¶ New York's transportation system is excellent and not nearly as complicated as it may appear. If the visitor will look upon Times Square as the heart of New York, he can use it as the key spot by which he can locate himself no matter where he is in the city. All three subway lines run through or within a block of this central point. If the visitor is uncertain where to go when he reaches Times Square he can inquire at an information booth located next to the Times Building.

¶ If the convention delegate wants to go to the Polo Grounds or to Yankee Stadium he can walk one block from Times Square and catch the Sixth Avenue "D" train. The train going uptown will pass by both stadiums. If the person wants to go to Brooklyn he takes the downtown train and gets off at York Street. He will then be two blocks from the printing plant of the Watch Tower Society.

¶ Should the delegate decide to take the Eighth Avenue subway he will have to change to the Sixth Avenue "D" train at 145th Street in order to reach the stadiums. If he desires to go downtown to Brooklyn he can get off at High Street and be within walking distance of the Watch Tower factory and Bethel home.

¶ The Lexington Avenue IRT subway passes through Grand Central Terminal and will take a person to Yankee Stadium if he takes the train marked "Jerome Av." By taking any downtown express train, except one marked "South Ferry," a convention delegate can go to Brooklyn. If he wants to visit the Society's factory he should get off at Fulton Street and walk through a tunnel at the rear of the train. It will take him to the IND line. One stop on the Brooklyn train will bring him near the factory.

¶ The delegate who wants to go to the stadiums and finds himself on the IRT Seventh Avenue subway can get there by transferring to the IND Sixth Avenue "D" train at 59th Street. Or he can take a shuttle train at Times Square to Grand Central Terminal, where he can get the Lexington Avenue train. Such transfers, incidentally, are free. If the delegate on the Seventh Avenue subway should want to go to Bethel, he should take a downtown train marked "New Lots" or "Flatbush." When he gets off at Clark Street he will find himself only four blocks from the Bethel home.

¶ The best way to reach the stadiums on the BMT subway line is to change at 34th Street to the IND Sixth Avenue "D" train. The first stop the BMT train makes in Brooklyn is Court Street, and that is about a ten-minute walk from the Bethel home.

¶ By means of these three subway lines a person can get to almost any place in New York city for only fifteen cents. In fact he can ride the full length of the subway system, some thirty-two miles, or he can ride as long as he wants and in any direction the lines go without paying an additional fare. In addition to the subways there are numerous buses in the many different sections of the city.

¶ But whether the convention delegate takes a subway or a bus or one of more than 12,000 taxicabs he will find that New York city is easy to get about in and that it should be no cause for fear to the person unaccustomed to cities.

WHY AMERICAN SCHOOLS CANNOT BOAST

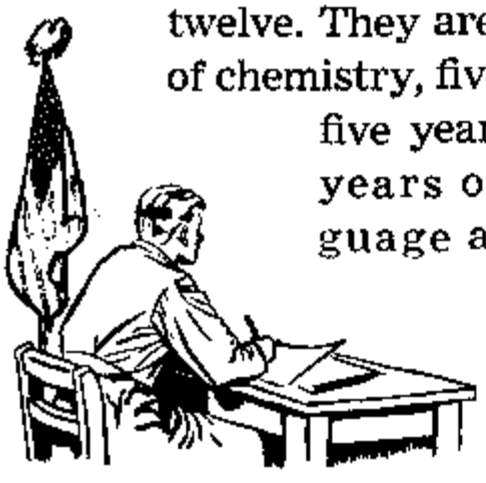
By an "Awake!" Staff Writer

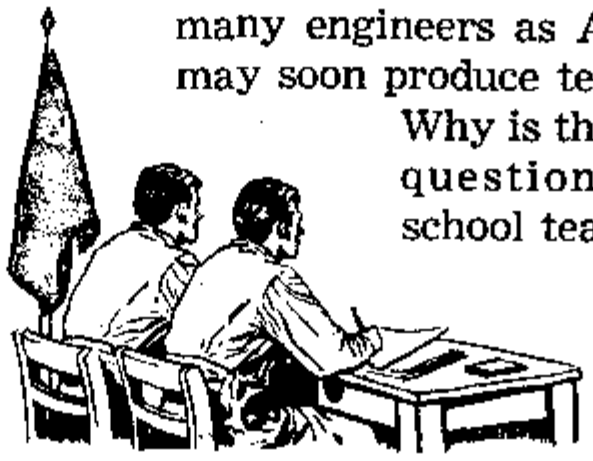
FOR years the United States and Russia have been vying with each other in every field of endeavor. Their attitudes have been like the popular song, "Anything you can do I can do better."

But Americans are not singing this song with quite the same zest as before. Russian accomplishments with missiles and satellites have shaken them badly. They felt even less inclined toward boastful singing when a comparison was made of American and Soviet schools. What they saw frightened them. Soviet schools are turning out good-quality scientists in greater numbers than expected. They are turning them out faster than American schools.

What is surprising is that the present Russian school system is quite young. It began with an immense burden after the revolution in 1917. Seventy-five percent of the people were illiterate, but today 85 to 90 percent of the people from the age of eight to fifty can read and write. By the mid 1930's its ten-year school was turning out tens of thousands of well-educated people without a compulsory education law. Such a law was not passed until 1940. It requires universal seven-year education.

What has startled Americans is that the Soviet schools, which they have long considered inferior to their own, now outshine American schools in many respects. Russian students are learning more in ten years than American students are in twelve. They are given four years of chemistry, five years of physics, five years of biology, five years of a foreign language and ten years of mathematics. In American schools less than a third of the students take as much as one year of chemistry, one fourth take a year of physics, and one seventh take a year of advanced mathematics.





Soviet schools are producing twice as many engineers as American schools and may soon produce ten times that number. Why is this? When I asked this question of New York high school teacher George Ralston, his reply was, "Russia and the United States are two kinds of states with different educational systems. Russia is able to gear its system for its respective needs."

"But why are Soviet students ahead of American students?" I asked. "They are ahead because they work harder," was his pointed reply.

This is very true. The Russian primary student attends classes six days a week and thirty-five weeks a year. A secondary student spends from ten to twelve hours a day on schoolwork. That includes the

great amount of homework he receives. It has been estimated that he spends 50 percent more time on his studies than do American students. While the American youngster is engaging in a large number of extracurricular activities, besides spending about thirty hours a week watching television, the Russian student is working on his studies.

Soviet students are actually working too hard for their own good, but American students are playing too much for their own good.

I was told by language teacher Paul Robinson that one of the principal differences between American and Russian students is that many American students "fail to get basic skills." "I don't think it is possible," he said, "for a student to graduate from a Russian school without these basic skills. But I have a boy in one of my classes who cannot read, and yet he is going to graduate."

This practice of graduating students who fail to learn the basic skills of reading, writing and arithmetic is a common thing in many American schools. It seems that educators fear a student will be discouraged and frustrated if he is held back, and so they move him on with his age group, even thougn he fails to learn the subject matter being taught. What can a practice like this do but encourage laziness instead of hard work? The same can be said of a curriculum that permits too many electives. Mr. Ralston's comment to me about this was, "The curriculum is too easy. The kids can slide through by seeking the easiest subjects and the easiest teachers."

Learning to Work

Soviet schools do not follow the American theory that education must be made easy, attractive and entertaining. As a result Russian students are studying subjects in the lower grades that are given only in the upper grades in America. I asked mathematics teacher Richard Hoag for specific examples of this. "In Russia," he said, "sixth-grade pupils get a knowledge of the slide rule, of algebra and of physics that is comparable to what we get in secondary schools. What they get in their secondary schools is equivalent to what is given here to college freshmen."

The Russians have found that difficult subjects can be taught at an earlier age than is generally recognized by American schools. They even have some special language schools where selected children begin learning a foreign language in the second grade. Eight-year-old children are learning English, French, German, Chinese, Hindi and Arabic. Their language study continues through the tenth and last year of secondary school. During these years the language they are learning is used as the medium of instruction.

Discipline plays an important part in the Soviet school. In some respects, however, it is carried too far. In teacher colleges, for example, the student that is tardy three times is expelled. An instructor who is twenty-two minutes late is investigated by a civil court, regardless of the circumstances causing his tardiness.

American schools have gone to the opposite extreme. Discipline is weak. This has resulted in a growing number of indifferent, insolent and obstreperous students. Parents must share the blame for this.

There is also the matter of self-discipline. It is noticeably lacking among American students. Yet it is essential for proper intellectual growth. The lack of such discipline was pointed to by the New York *World-Telegram* as one of the basic weaknesses of American schools. "They

are sending too many boys and girls on to college who never have learned—and never needed to learn—the basic disciplines of study; who have not taken the necessary tough courses; who expect their college schooling to be the same soft 'snap' they had in high school."

Incentive

What worries American leaders is that so few students take up science as a career. Yet in Russia there seems to be no difficulty in this regard. I asked Mr. Ralston what he thought was the reason for this. He replied, "A few years ago we told kids heading for the scientific field that there was no future in science. We discouraged them. Now we find we were on the wrong track."

For some strange reason Americans have not thought highly of scientists. They have looked upon them as eccentrics and referred to them as "eggheads." In spite of the many years scientists have spent getting a higher education they are, as a whole, poorly paid. Entertainers are better paid and have more status than they do. This is no incentive for students to become scientists. It explains why many parents and teachers have discouraged youngsters in taking up science as a vocation.

This also applies to the field of teaching. Even though good teachers are essential for the production of well-trained students, they are very poorly paid and have a low status in the community. There is no incentive for gifted students to enter the teaching profession. They prefer to choose positions in industry or business that will give them better pay.

Science teacher Chester Miller pointed to this as a serious weakness in American schools. "The problem faced in most U.S. schools," he told me, "is low teacher salaries. The community should back up the teachers by giving them a salary that would encourage others to become teachers. The teachers should be given social status and not be downgraded. As it is, the standards of science teachers have had to be watered down in order to get teachers."

Russian teachers are treated very differently. I was told by Mr. Hoag, "Russia pays teachers more than they do the doctors. If we would do the same here gifted students would want to become teachers."

I thought it would be interesting to see just how the salaries of Russian and American teachers compared. I found that in Russia the basic pay for college teachers is around $18,000, while the top pay ranges from $35,000 to $50,000. "The top salaries of American teachers," I was told by Mr. Ralston, "run from $3,500 to about $9,000 a year. But some college professors don't get as much as the teachers."

If American communities would pay teachers a wage that is commensurate to the great responsibility they have of educating the nation's children, there would be no shortage of qualified teachers. There would be no repetition of what happened in 1956, when 2,000 out of 5,000 college graduates who were trained to teach science and mathematics went into industrial jobs instead of teaching. Neither would there be the problem of a constant turnover of teachers, with experienced teachers becoming discouraged and quitting. Approximately 18,000 teachers quit every year, and the colleges are producing only half that number to replace them.

College Training

In American colleges an engineering student can round out his science education with courses in English composition, literature, history and other humanities, or branches of learning conducive to culture. But not so for the Russian student. His general education ends with his gradua-

tion from the ten-year school. On the college level his education becomes highly specialized.

He is free to choose what profession he wants to pursue, but the number going into the professions can be controlled by the government through various means. Higher salaries and greater privileges will attract more students to whatever field the government wants. A larger stipend to such students also acts as an incentive. But not everyone who wants a higher education can get it. According to Alexander G. Korol, in his book *Soviet Education for Science and Technology,* the "Soviet government trains only as many as it thinks it needs to train—not as many as desire training and are capable of advancement."

Although there is an absence of racial discrimination in Russian schools, there exists class distinction. Students who are members of the Communist party are given preferred treatment. Whether they deserve it or not, instructors give them excellent grades.

General education in Russia is free up to the last three grades, when a small tuition is charged for the remaining three grades of the secondary school. Tuition is also charged in the colleges. Since the students getting good grades are not required to pay tuition fees, all students are inclined to work harder. Another incentive offered them for getting excellent grades is an increase in their living allowance.

In America the person who comes from a poor family will not likely go on to college unless he gets one of a limited number of scholarships. But some of these have strings attached. I was told by Mr. Miller that scholarships are "too few," and that many are "offered on religious and political grounds." This means many capable students who should go on to college cannot.

Change Must Come

It is evident that a change is needed in American schools. They should be turning out students with better training than they are, and there should be more students going on to college. Government and educational leaders are well aware of this and they are making an effort to do something about it. Federal and state authorities are taking steps to make more money available to the schools.

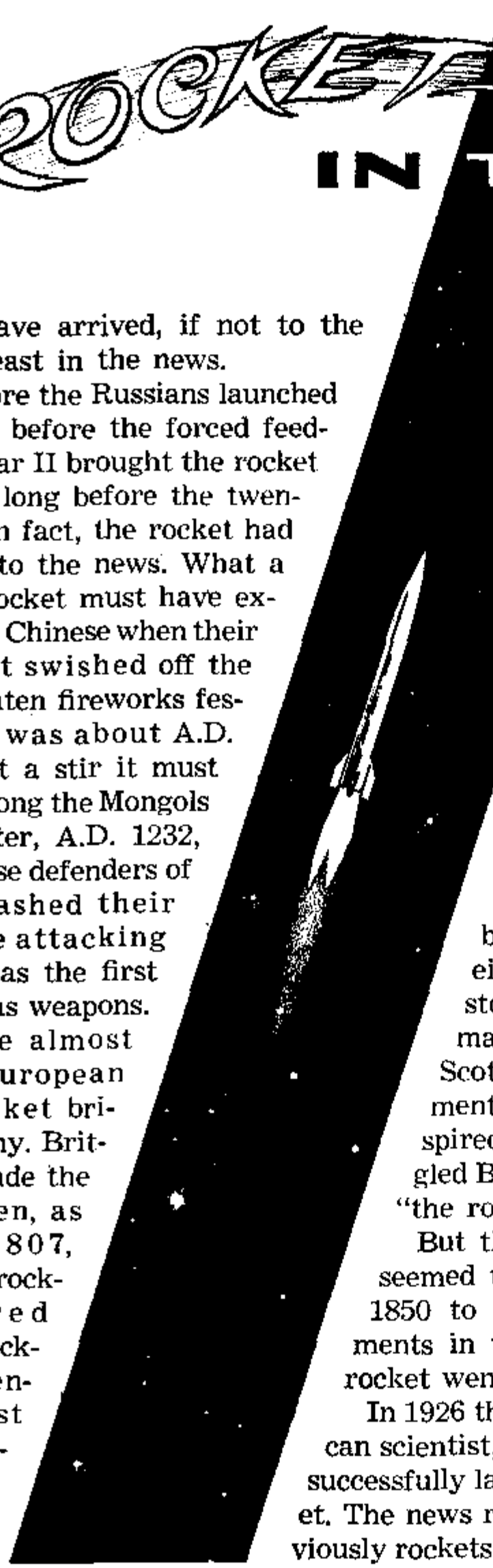
But larger grants and more scholarships will not bring about all the changes needed. There must be a change in the thinking of many educational leaders whose life-adjustment theories have caused a movement toward anti-intellectualism in American schools. There must be changes toward stricter discipline and toward higher standards for students and teachers. More work and less play must be required of the students, and it should be insisted upon that children learn the basic skills, including that of study, before they leave primary school.

Americans must make no attempt, however, to copy the Soviet educational system. Russian values and purposes are not in harmony with those of a free culture. The way Russia operates her schools cannot be the way free nations should operate theirs.

But the fact that Russian schools, like European schools, have better disciplined and better trained students should cause Americans to take steps toward improving their own schools. They can do this without converting America's schools into a giant machine that grinds out specialists in whatever field the government might specify. Freedom does not have to be sacrificed to produce high-quality students.

But as matters stand now, a great deal will have to be done before Americans can boast about their schools.

ROCKETS IN THE NEWS



ROCKETS have arrived, if not to the moon, at least in the news.

But long before the Russians launched Sputnik I, long before the forced feeding of World War II brought the rocket to adolescence, long before the twentieth century, in fact, the rocket had made flights into the news. What a sensation the rocket must have excited among the Chinese when their first skyrocket swished off the ground to heighten fireworks festivities! That was about A.D. 1200. And what a stir it must have caused among the Mongols a few years later, A.D. 1232, when the Chinese defenders of Kaifeng unleashed their rockets on the attacking hordes! That was the first use of rockets as weapons.

At one time almost every major European power had rocket brigades in its army. British rockets made the headlines often, as they did in 1807, when British rocket ships fired some 25,000 rockets into Copenhagen, almost totally destroying the city as well as a large French fleet in its harbor.

In the war of 1812 British rocket brigades went into action against the United States. Imagine the headline news made by the rocket attack on the American troops defending Washington, D.C.; for the rockets, either by their novelty or by their effect, routed the Americans and the British took Washington. However, British rockets did not prove as successful against Fort McHenry. A concealed battery sunk one British rocket ship. The other, the rocket ship Erebus, bombarded Fort McHenry with eight-pound rockets. The fort withstood the assault, but the rocket still made news, indeed, even more. Francis Scott Key, who witnessed the bombardment aboard a British warship, was inspired to write a poem, "The Star Spangled Banner," which contained the phrase "the rockets' red glare."

But the phrase "the rockets' red glare" seemed to lose much of its meaning from 1850 to about 1930. With great improvements in the accuracy of artillery fire, the rocket went out of use as a military weapon.

In 1926 the rocket made big news. An American scientist, Robert H. Goddard, developed and successfully launched the first liquid-fueled rocket. The news rocketed around the world, for previously rockets had been powered by powder. With

the exception of Goddard's work, most rocket research was carried on in Germany. Hermann Oberth's monumental works *The Rocket in Planetary Space* and *The Way to Space Travel* inspired great interest in rockets. By the 1930's interplanetary societies were organized in Europe and America, the rocket receiving attention now as a means to travel to outer space. In those days members of interplanetary societies were often called lunatics; but they rather enjoyed the title, since the word "lunatic" means, by derivation, an inhabitant of the moon.

It soon became evident to German military leaders that if a rocket could soar hundreds of miles vertically, then it could carry explosives even a greater distance horizontally. The military service absorbed the German rocket societies; and Hitler had a foundation for building the V-2 rocket that was eventually to emerge from the rocket center of Peenemünde, on the Baltic. The dreadful news resulting from the V-2 bombardment of London and Antwerp is well known. A liquid-fueled rocket, the V-2 carried a one-ton warhead of high explosive. It reached a height of sixty miles, had a range of less than 300 miles and a speed of 3,000 miles an hour.

Now in the atomic age, with the development of the hydrogen bomb, with a cold war between East and West and with improvements in rocket motors and fuel, the rocket has sprung up into the threatening stature of a colossus whose shadow falls upon all nations.

How the Rocket Works

The rocket is a reaction device. Newton's third law on motion states: "For every action there is an equal and opposite reaction." That is, if there is a force exerted in one direction, there is a force of equal magnitude exerted in the opposite direction. To illustrate this principle, imagine two ice skaters pushing against each other; they will glide off in opposite directions. Children who blow up a toy balloon and release it, letting the air shoot out its neck, are illustrating the principle. The ballon rockets through the air in a direction opposite to that in which the air is shooting. So it is with the rocket; it moves forward as the result of the reaction to the motion of its gases backward.

The rocket differs from ordinary jet-propelled vehicles in that it is self-contained. It contains within itself all the requirements for propulsion. It needs no outside medium, no air, as does the jet motor. A rocket motor, then, is basically a tube containing a fuel and oxidizer. When the fuel and oxidizer are ignited, the result is the explosion-like release of hot gases. The gases are ejected at one end, producing what is called thrust or push. The faster the gases shoot out; that is, the faster the fuel can burn, the faster the rocket goes. Also, the lighter the weight of the particles of ejected gases, the greater the thrust.

Specific thrust is the term used to measure the propulsion efficiency of a rocket. It is interesting how different fuels produce different thrusts. A liquid fuel and oxidizer such as gasoline and liquid oxygen produce a specific thrust of 264 pounds. This means that for every pound of that fuel consumed per second there is produced 264 pounds of force.

It is amazing how many pounds of fuel can be consumed in a second. There are rockets that burn 1,000 pounds of fuel a second! No wonder the big rockets must carry many tons of fuel. "According to one estimate an I.C.B.M. engine," reports the New York *Times*, "develops about 300,000 pounds of thrust. . . . This much thrust exerted for a few minutes before the rock-

ets burn out builds up to millions of horsepower."

So the rocket, having the potential to develop tremendous power and not needing atmosphere in which to operate, is the vehicle being considered for travel to outer space. The rocket, in fact, operates better without atmosphere. "As a rocket leaves the atmosphere," says chairman Arthur C. Clarke of the British Interplanetary Society, "the thrust of the motor increases by from 10 to 15 percent over its sea-level value."

Rocket Fuels and Oxidizers

Since the thrust of a rocket depends on how fast the fuel burns and how hot it gets, fuel is at the heart of rocket research. Over a hundred combinations of chemicals have been tried as fuels. Some are too slow burning and do not exert enough push to drive a rocket high enough, while some generate such intense heat that the engine materials melt. Yet a high temperature goes with great power. Fuels that burn violently with intense heat but at a controlled rate, just below being explosive, are desired. The problem is to find fuels like that that are not too costly and too awkward and dangerous to handle.

Two kinds of fuel are being used in big rockets today. These are liquid fuels and solid fuels. In the liquid-fueled rocket there are separate tanks for fuel (usually gasoline, kerosene, ethyl alcohol or ammonia) and oxidizer (usually liquid oxygen). The fuel and oxidizer are piped into the combustion chamber. Liquid-fueled rockets, interestingly, do not take off with the sudden swish of a powder-driven rocket. At blast-off the liquid-fueled rocket rises slowly and steadily, in much the manner of a slow elevator; then suddenly it hurls itself into the sky and all that is left is a trail of smoke.

To find safe liquid fuels is a problem. "A safe rocket fuel is a contradiction in terms," says J. N. Leonard in *Flight into Space*. "Into a rocket's fuel tanks must be packed as much energy as possible, and this energy must be released by combustion as quickly as possible. . . . Theoretically, the most energetic combination is liquid hydrogen and liquid fluorine, which behaves chemically as a super-oxygen. Liquid hydrogen is bad enough, but the mention of liquid fluorine makes the hair of the non-missile chemist stand on end. This fiercely corrosive gas attacks almost every substance with explosive violence, but the missile chemists value it for this very violence and dream of the day when they can use it in shipload lots. Other dangerous but promising fuels are the hydrides of boron. They burn with a green flame and have the unpleasant habit of exploding spontaneously. . . . A missile tearing through the sky . . . bunkered with boron hydride and liquid fluorine . . . its backwash a brilliant green —will be a sight to keep the missile men happy for a long time." These improved, high-energy liquid fuels are expected to be available within three years.

Solid fuels are much simpler to handle. The fuel (such as rubber chemical compounds) and oxidizer (such as perchlorate) are cast into a solid material. The United States Air Force's Polaris has a solid fuel, while the Army-developed Jupiter is liquid-fueled.

Metal fuels are in the process of development. Particles of metal, such as aluminum or magnesium, are suspended in kerosene. Such a fuel releases more heat than ordinary fuels and also takes up less space. As with all fuels, metal fuels have their disadvantages: it is difficult to keep metal particles in suspension and the rocket plumbing system presents quite a problem. But metal fuels are on their way and are expected to be available within four years.

Experiments are also under way to use atomic energy. The heat of fissioning uranium or plutonium heats the engine chamber, into which is injected liquid hydrogen. Nearly three times as much power could be obtained from the atomic fusion of the deuterium (heavy hydrogen) normally present in common water with the normal hydrogen in water than is obtained from kerosene and oxygen. But these atomic engines require much more research to be practical. Estimates now are that it will take five to twenty years to develop a fusion-powered rocket motor.

Satellites and Their Features

With sputniks circling the earth and scientists talking about putting up a space station some 1,000 miles above the earth, the question arises, What keeps them up? "The space satellite, actually, is not 'kept up there,'" explains Martin Caidin in *Rockets Beyond the Earth*, "and, in accordance with the laws of gravity, it does 'fall down.' In fact, it is constantly falling. But when an object is at a precise height, and moving at a precise velocity, the curvature of the earth—which is of no practical consideration until rockets start breaking great distances above the earth—becomes of paramount importance. . . . [It] always 'falls'; but, being high enough and moving fast enough, it falls *around the earth.*"

So gravity does pull a sputnik back to earth; but as fast as gravity pulls it down, the earth curves away underneath it. It continually falls about the earth. There is, of course, a certain speed necessary for a body to move in an orbit. Discussing orbit velocity and escape velocity, the book *Exploration of Space* says: "A body projected away from the Earth will escape from it completely if its speed is over 25,000 m.p.h. If its speed is less than this, it may either fall back again or, if it is aimed in the correct direction, it may continue to orbit the Earth indefinitely in a circular or elliptical path. For the circular orbit nearest to the Earth, the necessary speed is 18,000 m.p.h."

Such is the speed of Sputnik I. What world-shocking news when Soviet Russia launched Sputnik I last October! This first satellite was an aluminum sphere weighing 184 pounds. It orbited the earth at an average height of 370 miles. While a still-dazed world watched Sputnik I, Soviet scientists launched Sputnik II. What brought consternation to the West was the great weight of the second sputnik—1,120 pounds, over half a ton. Sputnik II circles the earth at an average height of 532 miles, with a maximum height of 1,056 miles. The United States satellite Explorer, weighing 30.8 pounds, travels 19,400 miles an hour with a peak altitude of 1,800 miles.

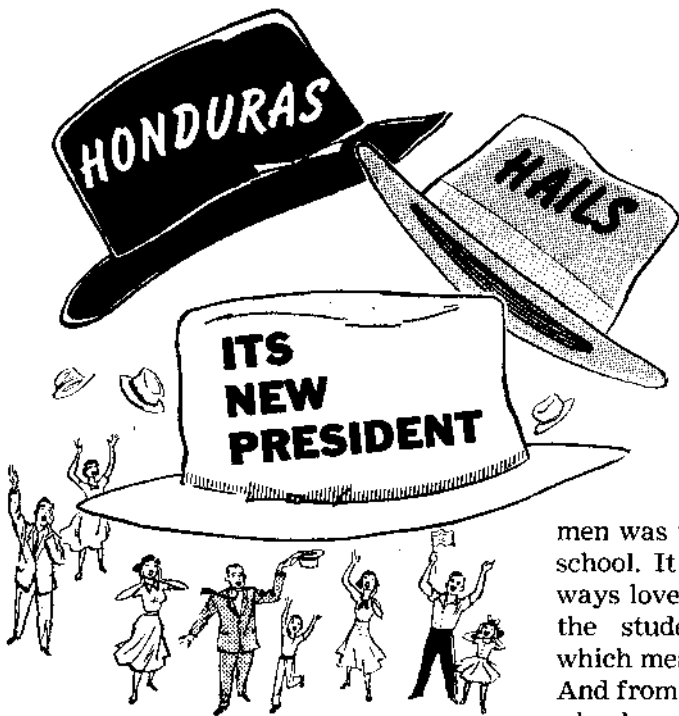
At first it was thought that the Russians had found a superfuel to send the massive second satellite up so high, but now it appears that the same fuel system was used for both sputniks. It is believed that the total weight of this rocket was 500 tons, 100 tons being fuel composed of 80 tons of liquid oxygen and 20 tons of a petroleum such as kerosene

Besides its weight, Sputnik II's other striking feature was its passenger—the dog Laika. The animal survived the shock of blast-off and the attached instruments radioed back her blood pressure, heartbeat, breathing, etc. She had an air-conditioned cell and was as comfortable as a dog could be under those circumstances. Laika's life as a rocket passenger was short; after a week instruments failed and oxygen was cut off. By that time Soviet scientists had learned what they wanted to know.

There is no time now to mourn Laika's fate. Too busy improving their rockets, finding new fuels, the scientists are en-

grossed in the ICBM race. Last December the United States fired successfully its first ICBM, the 5,000-mile Atlas. It roared into the sky but only for a limited ride. The missile landed in a preselected target area "several hundred miles away," said the Defense Department. Russia also says it has successfully fired an ICBM and is presumed to have launched their sputniks with ICBM equipment.

As rocket research goes on at a mad pace and with rocket experts talking about trips to the moon, many persons are hoping that some rocket men will apply their know-how in beneficial, down-to-earth ways. They could do that by developing a rocket- and jet-powered airliner—one that could swish you across the ocean in an hour's duration. Then in the minds of most earth dwellers, the rocket will truly be making newsworthy news!



By "Awake!" correspondent in Honduras

FIRST and last of all he is a man, a fine man and a leader, a man with an amazing vitality and capacity for work, a man with insight, intelligence and courage, whose spirit and endurance has captured the imagination of a nation; a man who ascended to the heights of the presidency through the hearts of the people who loved him, who have watched him grow up, toil and fight for the land he loves. This man is the new president of the republic of Honduras, Dr. Ramón V. Morales.

Yet it was those who loved him most that called their distinguished president the "little bird with a red chest," which might sound unflattering at first. It might even suggest to some that their president is flamboyant, pompous, or perhaps cocky or pugnacious in nature. But Morales is none of that. The cognomen was tagged on him when he attended school. It appears that young Morales always loved to whistle while he worked. So the students nicknamed him *Pajarito*, which means "little bird." The name stuck. And from then on he was *Pajarito* to those who knew him; and now he has become *Pajarito* to a republic that loves him, that has made him its president.

On November 26, 1908, in the city of Ocotepeque, near the border of San Salvador, Morales was born. He was christened Ramón Villeda Morales. Being a bright child, he advanced quickly in school. It was not long before Ramón was on his way to Guatemala, where he obtained his bachelor's degree.

Young Ramón had an insatiable thirst for knowledge. In addition to his studies of medicine and surgery he would write articles on medical and social themes. One day in the city of Santa Rosa de Copan, a shingle went up with his name on it. Yes, it was here that he became a practicing doctor. The people now called him "Doctor" Morales, which sounded good to him. It gave him a mental lift, a sense of achievement. As busy as he was, Dr. Morales still wanted to do more and more and more.

In 1936 he married Alejandrina Bermúdez Milla, who is also a doctor. The following year they both won scholarships to study in Germany. After their studies Dr. Morales and his wife toured Europe and Cuba, then visited the United States and several Central American countries before returning to Honduras.

Back in his native land Dr. Morales began practicing again, this time in Tegucigalpa. Blessed with almost boundless energy and an enormous capacity for work, he immediately plunged himself into various social functions, winning distinction as an organizer of student magazines and newspapers, clubs and other social pursuits. Yet during all this time a political life for him appeared farfetched, a remote possibility, if anything, even though he began speech-making with the Liberal party as far back as 1932. Occasionally, however, there were signs of political interest, but not enough to thrust him into the political limelight. Dr. Morales gradually grew to be loved by the people. As they became more aware of him, they began to visualize him as their leader.

In 1948 he was given the job of reorganizing the Liberal party, and soon thereafter he was elected its president. It appeared inevitable, as active and popular as Dr. Morales was, that the Liberal party at its convention in 1954 should name him candidate for the presidency of the republic on the Liberal ticket.

However, a political fight ensued, the Reds against the Blues. "Red" is the color of the Liberal party; it has nothing to do with communism. "Blue" is the National party's color. There were differences among the Blues. A split occurred and a third party was formed. They called themselves the *Reformistas,* or the Reformers. But, as expected, when the election ballots were counted the popular choice was Ramon Morales.

But difficulties arose. The National Congress would not convene with a sufficient amount of representatives to give Morales the presidency. In the crisis Julio Lozano Díaz was appointed to serve temporarily in a substitute capacity. But the people did not want Díaz. The political and economic condition of the nation was in a state of collapse. Unemployment ran high. The people felt insecure, and a cast of uneasiness hovered over the nation. A revolution was staged, but it failed in its objective. A military junta took over the rule of the government and forced Díaz to resign. The grip of fear that held the nation tense began to ease up a bit. All political prisoners were released. And once again the name of Morales came to the fore. Out of political exile he emerged to become ambassador to the United States of America.

On October 20 of last year Hondurans held an election. They were called upon to choose representatives for the national assembly. The Liberal party gained a majority of thirty-six seats, and it named ambassador Morales president of the assembly. After many days of behind-the-scenes maneuvering, ambassador Morales was elected to the presidency and was inaugurated into office December 21, 1957.

A sense of pride and achievement swept across the nation. Finally, after many

years of drifting and struggling, Hondurans feel they have a leader that will guide them out of their quandary onto a charted course to an era of stability, peace and prosperity. So they are considerably more hopeful and happier for the future. So pleased are they of their choice that they have decorated the street on which the president lives and have placed an arch of triumph in front of his house.

The president's inauguration ceremony, which was held at the National Stadium, was also another scene of triumph. Even though it drizzled rain the morning of the inauguration, the spirit of the people was far from dampened. They crowded into the stadium and jammed into every available space, just to get a glimpse of their beloved president. It was a thrilling moment when President Morales came into view, waving his hands and smiling at the assembled audience, who shouted cheers and cries of *Viva! Viva! Viva Pajarito!* Rounds of deafening applause echoed throughout the stadium. People swarmed onto the field to greet their president. In the stands some wept openly for joy of the occasion.

When the shouting quieted down, a prayer was said. Dr. Morales then slowly raised his right hand and took the oath of office. He promised to be faithful to the republic and its constitution. In his inaugural address President Morales spoke of a better health program and rural education, of labor, agricultural and economic improvements. Honduras, he said, must be transformed systematically with a new spirit, with new methods and renewed determination. He warned that he would not tolerate malfeasance in office and that there would be no political persecution as long as he was president. Full civil rights are for all men who desire a better life, he declared. After thanking the military junta for relinquishing its powers and restoring constitutional law, he concluded by saying: "God and the Honduran people well know the honesty and legality of our desire."

Honduras now stands in the spotlight. The world is watching to see if President Morales and his administration will give the nation the leadership, the better government, the greater economic prosperity and genuine peace it has longed for and needs. Time alone will tell.

One in a Million

On October 4, 1957, a Dutch jet, stationed in Germany, was on a training flight. Trouble developed in the hydraulic system, and the pilot radioed his superior. When normal emergency measures failed, the superior ordered the pilot to bail out. On his way down the pilot looked up and was amazed: the plane simply went on its way. It kept on flying for an hour and a half, crossing the border into native Netherlands skies at a height of about 13,000 feet. Over the district between Venlo and Nijmegen it described a huge circle. Finally, when the fuel ran out the unmanned plane eased its nose earthward; and, far away from trees and houses, made an incredible landing on an open field. Though the landing caused some damage to the plane, it was not beyond repair. And the wings were not damaged at all. Experts were mystified. They assessed the freak flight and landing as "one in a million."

THE HISTORY AND NATURE OF FREEMASONRY

WHAT did Frederick the Great, Voltaire, George Washington and King George VI of England have in common? Freemasonry. And what do King Gustav VI of Sweden and Dr. G. Fisher, archbishop of Canterbury, have in common? Freemasonry.

What attracted these men to Freemasonry? And why is it the world's leading oath-bound fraternal order of men? While a dogmatic answer may be difficult to give, a brief review of the origins and nature of Freemasonry will throw much light on those questions as well as answer clearly the question often asked, Does Freemasonry in any way conflict with Biblical Christianity?

Throughout the world there are more than six million Freemasons today. Ninety percent or more of these reside in English-speaking lands, with four million in the United States alone. These Freemasons associate in lodges that have been authorized by the Grand Lodge of their country, or state, if in the United States; the original authorizing agency being the Grand Lodge of England. In addition thereto there are well over a million who claim to be Freemasons but belong to lodges not recognized by these Grand Lodges. Among these are the atheistic Masons of France and the Negro Masons of the United States.

Origin as a Fraternal Society

Freemasonry is also the oldest fraternal order. However, in considering its history one must distinguish between its history as a fraternal society and the legendary history of its beliefs, symbols, rituals and principles; the one going back but 241 years, to A.D. 1717, whereas the other goes back more than 4,000 years, to the time of Nimrod. As a fraternal society Freemasonry has its prototypes in certain medieval religious knights and perhaps even more closely in the guilds of freemasons of the Middle Ages. Just why they were called "free" masons is just one of the many points of Freemasonry on which there is no agreement.

These freemasons worked with stone, building cathedrals, palaces and fortresses. With the Reformation came a decline in cathedral and like building and a change in their guilds. Some of the gentry and nobility began joining these guilds for one reason or another; some because of their exclusiveness, others their principles and still others their secret nature. In the course of time freemasons of this kind, termed "speculative" masons, outnumbered the others, known as "operative" masons. By 1717 these lodges had "abandoned all efforts to regulate the building trade" and devoted themselves exclusively to "speculative moral science." In that year the four London lodges joined to form the Grand Lodge of England. By 1721 it had spread throughout Europe and by 1730 the first American lodge was authorized.

Freemasonry gets not only its name from the medieval guilds of stone masons but also much of its organizational structure and paraphernalia. Thus, as with the stone masons (and also the medieval Knights Templar), there are three basic steps or degrees one must take to become a full-fledged Freemason or "Master Mason." Likewise, many of the "Charges" or rules governing the stone masons have been carried down; including the controversial one of physical fitness—which made sense in the case of operative masons but does not with speculative Freemasonry. And the working equipment of the stone masons—compass, square, ruler, trowel, gavel and leather apron—are all very much in evidence at Masonic lodges, as also are certain items reminiscent of medieval knights, such as the sword.

Organization and Degrees

A Masonic lodge room is supposed to have the floor plan of Solomon's temple. Upon its altar rests the "Volume of the Sacred Law," which may be the Bible, the Hebrew Scriptures, the Koran or even the Vedas, depending upon the religion of its members. The most common symbol of Freemasonry is the letter "G," which is said to refer to God, to Geometry and then again to both. The names of the officers of the lodge, warden, tyler, master, etc., have also been taken from the medieval masons' guilds. Democratic rule prevails within each lodge, although its recognition as a genuine Masonic lodge in the first place comes from the Grand Lodge of the state or country.

Freemasonry in each land may be likened to a large tree that may have several main branches termed "rites," which, in turn, have their own twigs, kind and number of degrees or steps of advancement; in some respects similar to advancing from one grade in school to another. As regards the United States, there are two main branches, the Scottish Rite, which, in turn, has two Jurisdictions, the Northern and the Southern, and the York Rite. In the Scottish Rite there are thirty-three degrees; in the York, what might be said to amount to thirteen. The first three of each, however, are common ground and comprise what is known as the "Blue Lodge," blue being the color of Freemasonry. After taking the third degree a Freemason decides whether he will content himself with that or go on to one rite or the other; or he may take up both if he has the interest, time and means to do so. As regards this basic Blue Lodge, it embodies all that is basic and vital in Freemasonry and is as far as most members advance. The first degree is that of Entered Apprentice, the second, Fellowcraft, and the third, Master Mason.

A representative initiation for the first degree, which also well illustrates the symbolism used in Freemasonry, is the following: The candidate has his coat, vest, collar and tie and all metal, such as his watch and money, removed by the tyler (doorkeeper) while in a room adjoining the lodge. His shirt is unbuttoned, exposing his left breast, his right shirt sleeve is rolled up to the elbow, the left trouser leg is rolled up above the knee and his right shoe is replaced by a slipper. A noose is then placed around his neck and he is blindfolded; all of which is symbolical of his being a poor, wandering soul, lost in the darkness of

ignorance because of not being a Freemason.

After his escort, the tyler, has given the secret knock, the door is opened and he is confronted by the Inner Guard, who touches his bare breast with the point of a dagger. This is to symbolize a testing of his willingness to risk death to receive the enlightenment of Freemasonry. He is then led by another officer, the Junior Deacon, into the lodge, considered holy ground, where the Worshipful Master of the lodge administers the Masonic oath, which, among other things, binds him not to reveal any Masonic secrets. The candidate repeats this vow word for word and seals his vow by kissing the Volume of the Sacred Law.

The blindfold and the noose are then removed, and the novice is instructed in the sign, password and identifying grip or handshake of the first degree. He receives his Entered Apprentice apron made of white lambskin and the various Masonic symbols are explained to him. Freemasonry is represented to him as a ladder ascending to heaven, with its moral obligations being the rounds of the ladder. By character building and charitable works he is to gain eventual union with God. "No institution can boast a more solid foundation than that on which Freemasonry rests, the practice of every moral and social virtue."

At the second degree initiation the candidate, among other things, is offered the profound wisdom in the seven liberal arts and sciences of the ancients: grammar, logic, rhetoric, arithmetic, geometry, music and astronomy. He also learns to associate Solomon, his temple and his builder, Hiram Abif, with Freemasonry.

While the first two degrees are designed to teach Freemasons how to live, the third degree is designed to teach them how to die. Its initiation acts out in symbol the legend of Hiram Abif, who was supposed to have preferred death to revealing the secret of the third degree, and who was resurrected when one of his loyal associates gave his dead hand the grip peculiar to the third degree.

Its Religious Sources

Some Freemasons insist that Freemasonry is religious but not a religion, but since we are told that "man is never closer to God than when he kneels spiritually naked before the altar of Freemasonry," it must be a religion. Taking this position, thirty-second degree Mason Coil, in his book *A Comprehensive View of Freemasonry,* shows that "Freemasonry, in its broadest and most comprehensive sense, is a system of morality and social ethics, a primitive religion, and a philosophy of life, . . . It is a religion without a creed, being of no sect but finding truth in all."

As already implied, there is great difference of opinion in Freemasonry regarding many of its beliefs, legends, etc. Thus, for example, the "Sacred and Mysterious *Name of the True and Living God Most* High," as revealed to those becoming companions of the English Holy Royal Arch Chapter, is Jah-Bul-On. Yet Dr. Albert Pike, one of Freemasonry's greatest scholars, says regarding it: "No man or body of men can make me accept as a sacred word, a mongrel word, in part composed of the name of an accursed and beastly heathen god, whose name has been for more than two thousand years an appellation of the Devil." What is most holy to one Freemason is anathema to another!

Among the things that are agreed upon is belief in the existence of one true God. This, however, can be the pantheistic diety of theosophy or Buddhism or the trinitarian one of Christendom. Another basic belief is that of inherent immortality of the human soul. Here again this may be either

Christendom's version or the metempsychosis of Buddhism.

Typical of Freemasonry's borrowing from the Bible are its rituals of the Dedication of Solomon's Temple and the Feast of the Paschal Lamb. Interestingly, this feast, celebrated only annually on the evening of Good Friday, combines the memorial of Jesus' death with the Jewish passover. Freemasonry has also drawn freely from such Jewish sources as the Essenes, the Talmud and the mysterious Kabbalah.

Further sources of Freemasonry, especially as regards the higher degrees, are the ancient pagan religions. Thus Pike's work, *Morals and Dogma,* abounds with references to the Druidical, Egyptian, Eleusinian and Mithraic mysteries and to the pagan gods Ormazd, Osiris, Isis, Mithras, etc. *The Encyclopedia Britannica* tells of research being done into the origins of Freemasonry and that "the facts so far disclosed suggest that in modern Freemasonry we may have an intellectualised survival of the cult of the Dying God and of the Fertility rites."

Freemasonry also admits its debt to Taoism and Confucianism and is lavish in its praise of the Greek philosophers and mathematicians. It further holds that Buddha "is the first Masonic legislator whose memory is preserved to us by history." As regards proselytism, it has more in common with the aristocratic Brahmanism than any other religion, since "Brahmanism is, perhaps, the only religion opposed to proselytism." No one is ever invited to join Freemasonry, but one must come of his own accord.

Its Appeal?

The foregoing doubtless helps to explain why, in contrast with Biblical Christianity, Freemasonry attracts so many who are wise, powerful and noble "in a fleshly way." (1 Cor. 1:28) For one thing, man has a basic need to worship and its all-inclusiveness as regards religion makes it easy for one seemingly to satisfy that need. In fact, it even claims that it "is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good." It might be said to be essentially a masculine religion with its borrowings from craft masonry and medieval knighthood and its emphasis on mathematics and speculation rather than on sentiment and blind belief. No wonder that many a Freemason finds in his lodge all the religion he feels he needs!

Freemasonry's emphasis on morality, character development, etc., doubtless also attracts many, as man has need to gain victories over himself. Related thereto is its championing of religious and political freedom, accounting for its being banned in Roman Catholic, Nazi, Fascist and Communist lands. However, its policy is to support whatever government is in power, avoiding political activity as Freemasons, although in some lands they have been banned because of agitating political reforms.

Then again Freemasonry feeds a man's need for recognition by offering membership in a highly secret society, by its many high-sounding titles, from "Worshipful Master" to "Sublime Prince of the Royal Secret," and by its exclusiveness, it being very careful of whom it accepts. Thus the entire lodge votes on admitting an applicant and just one adverse vote, one black ball in the voting box, closes the door to Freemasonry for any applicant. Within Freemasonry are also a number of social organizations as well as auxiliaries for wives, for sons and for daughters of Freemasons. Some of these generously support certain philanthropies.

Is It for Christians?

While certain degrees of Freemasonry are limited to those professing to be Christian, there is a striking contrast between what Freemasonry teaches and what the Bible does. Thus Jesus said: "I am the light of the world," but according to Freemasonry a man is a poor, lost, bedarkened soul, even though a dedicated Christian minister, until he is enlightened by Freemasonry. Jesus also said: "I am the way and the truth and the life. No one comes to the Father except through me," but Freemasonry says all religions lead to God. As regards belief and worship, Freemasonry is as inclusive as the Bible is exclusive, Jehovah God demanding "exclusive devotion." On the other hand, as regards members or followers, Christianity is as inclusive—"make disciples of people of all the nations," and welcoming "anyone that wishes"—as Freemasonry is exclusive. It not only forbids proselyting but bars the black race. Two and a half billion persons cannot debar one from becoming a Christian, but just one man bearing a grudge can bar one from becoming a Freemason. —John 8:12; 14:6; Ex. 20:5; Matt. 28:19; Rev. 22:17.

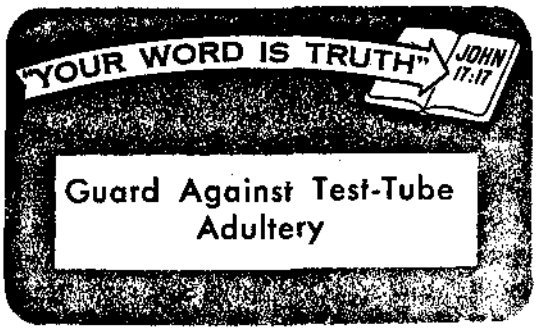
Mackey, in his *Encyclopedia of Freemasonry,* not only strongly objects to the "Christianization of Freemasonry," stating among other things that Freemasonry preceded Christianity, but made no listing at all of either "Jesus" or "Christ." In later editions this encyclopedia does give the life of Jesus, but it is careful to put the burden of its authenticity upon the Bible. This is in keeping with the framers of the 1723 Constitution of Freemasonry's dropping all references to Christianity. Thus also Pike, in his *Morals and Dogma,* states that just as Masons do not tell the Moslem that belief in Mohammed is unessential and do not tell the Hebrew that he is mistaken in still waiting for the Messiah, so just "as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us or his history but the unreal revival of an older legend."

In view of all the foregoing, how can one who believes the Bible to be God's inspired Word also be a Freemason? As one British clergyman, himself a Freemason, expressed it: "If true religion is thus to be narrowed down to salvation in no other name in heaven [which is what the Christian Greek Scriptures explicitly and unequivocally do], then any such 'Christian' must indeed be straining his conscience to breaking point by accepting initiation into the broader and deeper mysteries of Freemasonry. I, for one, can never understand how anyone who takes an exclusive view of Christ as the only complete revelation of truth, can become a Freemason without suffering from spiritual schizophrenia."

We cannot escape it. As the inspired apostle Paul shows, "the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become sharers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons." Truly, in ever so many respects, the contrast between Biblical Christianity and Freemasonry could scarcely be greater.—1 Cor. 10:20, 21.

HUNGARY TODAY

An estimated 120,000 to 140,000 Soviet troops still stand guard in twenty-eight garrisons around Hungary, according to a report in *Newsweek.* "For every 35 Hungarians," the magazine said, "there is a Soviet soldier, a Hungarian soldier under Russian command, or a security policeman—about the normal ratio of guards to prisoners in a penal institution."



FOR thousands of years men have believed that a woman who gave birth to a child that was not fathered by her husband was an adulteress and that her child was illegitimate. But now, due to an advanced technique of modern science known as artificial insemination, men are not so sure if their age-old definition will hold up any more.

For example, last year thousands of women became mothers of babies not fathered by their husbands through artificial insemination and, says an authority, "not one of these women was considered an adulteress by her husband." And, too, there are doctors and others that maintain the test-tube technique of conceiving children a "completely ethical, moral and desirable form of medical therapy." Christians, however, are warned: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." Could artificial insemination be such a way? Let us see.—Prov. 14:12.

In recent years the practice has been gaining ground throughout the world. "More and more people are asking to have babies this way every day," asserted Dr. Irving F. Stein, Sr. *Pageant* magazine for February, 1956, stated that there were "at least 50,000 test-tube babies" born in the United States. The article said: "Just in the Chicago area, one physician believes, some 1,500 to 2,000 doctors are engaged in the practice. Since at least 1,000,000 American husbands are afflicted with sterility—and many desire progeny—the figure doesn't seem out of line. Actually, according to Ritchie Davis, a visiting law professor at the University of Chicago, the total number may range upward from 50,000 to as many as 200,000. And, only a quarter of a century ago, there were less than 200 recorded cases for the entire world!"

Dr. John O. Haman, retired president of the American Society for the Study of Sterility, emphasized that nowhere in the United States was the practice considered illegal. In fact, several states have taken steps "which would remove any possible stigma of illegitimacy from children born of artificial insemination." A newspaper reports that in Denmark, Sweden and Norway government commissions have declared that "no married woman in Scandinavia should be prevented from having a baby, even though it cannot be by her own husband." This source said that "the Danes went farther. They recommended that single women should be allowed to have 'test-tube' babies in exceptional circumstances, if they were of 'high moral standard.' "

In face of the popular acceptance of the practice many wonder, How do mature Christians view the matter? Can a Christian woman rightly engage in artificial impregnation? Is the practice ethically permissible if both husband and wife orally agree or sign a written request for it? Can the wife be termed an adulteress even though the husband gives his permission? How can she be judged an adulteress since intercourse is not involved? Is the child illegitimate if the husband accepts it as his own?

Christians, "who through use have their perceptive powers trained to distinguish both right and wrong," are not governed or guided by popular acceptance, worldly

standards or rules. God's Word, the Bible, is their measuring rod. The Bible counsels them to keep "free from every form of wickedness," to "abhor what is wicked" and to "cling to what is good."—Heb. 5:14; 1 Thess. 5:22; Rom. 12:9.

Adultery is condemned in God's Word as a wicked, abominable practice. And authorities are generally in agreement that artificial insemination is a form of adultery. The Ontario Supreme Court in Canada denounced it as such in 1921. On December 13, 1954, Superior Judge Gibson E. Gorman of Chicago ruled that donor insemination, "with or without the consent of husband, is contrary to public policy and good morals, and constitutes adultery on the part of the mother." The judge also said: "A child so conceived is not a child born in wedlock, and therefore illegitimate." Christians, of course, can not and do not practice any form of adultery. —1 Cor. 6:9-11.

The recent British Royal Commission on Marriage and Divorce recommended as a ground for divorce the wife's acceptance of artificial insemination by a donor of seed without her husband's consent. She is in substance committing adultery. Such a divorce would be Scriptural.

But suppose the husband consented to the practice; what then? It would be grounds for the disfellowshiping of both man and wife from the Christian congregation. Why? Because it is a virtual committing of adultery, and both man and wife consented to the immoral act. The husband in effect gave her to another man to receive the seed of copulation, and the wife gave herself to a man not her husband to become the mother of a child by that other man. It is an adulterous course, and the fact that the husband adopts the child does not do away with the fact that he consented to the adulterous use of his wife. According to Jehovah's law to Israel, any woman that turned aside from her husband and defiled herself by allowing some man to put in her a seminal emission besides her husband's, that woman was to 'become a cursing in among her people.' She was to be stoned to death as an adulteress.—Num. 5:12-28; Deut. 22:24.

The fact that artificial insemination satisfies a yearning for motherhood does not justify the practice. It is abominable because it violates the exclusive union that God has set up between husband and wife. "Therefore, what God has yoked together let no man put apart." It destroys the family unit made up of father, mother and child. In Sweden a man was permitted to donate sperm to his son's wife, "so that he simultaneously became a father and a grandfather." The practice is wicked because it is deceitful. It deprives a child of knowing who its true father is. The parents often live a lie, pretending the child is of their union when it is not. The arrangement deceives others in the family and in the community. In some countries it allows for unmarried women to become mothers without feeling immoral or paying the price of marriage.—Matt. 19:4-6.

Other rotten fruits are evident from the practice. Husbands are known to have become "insanely jealous" of unknown donors. Women have been tortured by curiosity about the donor to the point of stealing "hospital records to ascertain the identity of their children's fathers." Dr. August Mayer, a German gynecologist, is reported to have said that "he has known husbands who consented to the medical impregnation of their wives but later cursed doctors for destroying their marriages." So all is not happiness from the fruits of artificial insemination.—Matt. 7:17-20.

Christians have been sufficiently warned to steer clear of such a God-dishonoring practice. They will have none of it.

Jehovah's Witnesses Preach in All the Earth

Nyasaland

IN THE center of Africa is a lovely little country called Nyasaland. It is an agricultural nation. Here European-owned tea, tung and tobacco estates employ thousands of Africans in the fields, and many more thousands tend to their own small gardens. Wherever water is available, African villages are to be found.

The mind of the African in Nyasaland is still considerably tied down to the many ancient and more modern beliefs and ceremonies of the religions of his forefathers. Particularly is this true with respect to such subjects as death, soul and life after death. To this day offerings of food and of beer are placed at the base of trees to pacify the roving spirits of the departed dead so that they will not return to curse the living.

Fear of bringing calamity or death upon the family rules the actions of many a wife clinging to the traditions of her tribe. For instance, a wife is forbidden to put salt in the food as she cooks it for fear that if she does her husband will die. She must call someone else to do this, usually a young boy, and so stave off trouble and death.

Once when one of Jehovah's witnesses had spent some time with a newly interested African witness, he had an opportunity to explain to this woman how sickness and death came upon the human race, that sprinkling salt on food had nothing to do with it. After a long discussion he persuaded her to put salt in the food herself. When the husband came home they all sat down to eat. The wife could hardly bring herself to take a bite for fear of seeing her husband topple over dead right then and there. But when the husband continued eating, completely ignorant of what had taken place, and he did not get sick or die, the wife breathed a sigh of relief and tossed away her superstitions.

Many consider sickness and death tangible, living enemies. And there are many ceremonies performed to ward them off. Jehovah's witnesses aid these humble people by telling them the Bible truth about death, about its cause and about the hope of a resurrection. One of Jehovah's witnesses living in Nyasaland writes: "A policeman invited my wife and me to spend the night at his place. He said that he had a few questions he would like answered. 'You Jehovah's witnesses say that man has no immortal soul,' he began. 'Now can you really prove that from the Bible?' This we did prove, using his personal copy of the Bible. He remarked that he was definitely interested, enlightened and satisfied with the reply. 'And another question,' he would say. 'Now when a person dies doesn't God take him to heaven?' More scriptures were looked up. This question-and-search session continued deep into the night. The next morning he called his friends together and for two hours we went over the same points. They were surprised to find all we said in their Bibles, because they were told by their clergy that we used a different Bible. Now our dear friend wants to join us in preaching the good news."

Nyasaland is not only the home of some 2,000,000 Africans, 7,000 Europeans and 10,000 Indian settlers, but also the home

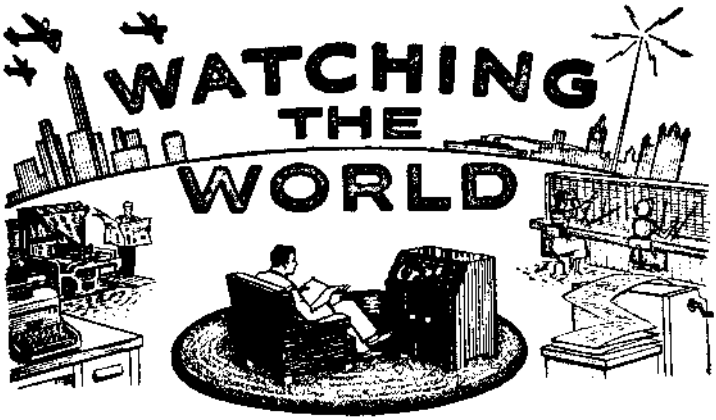
of many different kinds of wild animals. Recently one of Jehovah's witnesses was cycling along in the bush country early one afternoon when out of some tall elephant grass leaped a huge lion and lioness into the road, gamboling in rough play. The lions stopped and stared at the witness. He too stood still and stared right back. There was nothing else that he could do. To flee would only encourage the lions after him. So he waited for the lions to make the first move. After standing for the longest time, the beasts resumed their gamboling and disappeared into the bush. The witness then leaped upon his cycle and hurried away.

When a death occurs in a village, a great commotion ensues. Drums begin to beat. Women wail for the dead. The whole village usually turns out to attend the funeral. They help in the grave digging and in the making of the coffin. Some villages follow up the funeral with a feast, beer drinking, dancing and the practicing of witchcraft, in an effort to search out the one who caused the death. Very often funerals afford Jehovah's witnesses an excellent opportunity to give a good witness to large crowds of people as to the cause of death and the hope for all mankind.

Transportation in Central Africa is always a problem. To attend congregation meetings or to witness from house to house means walking long distances. There are few built-up areas or populated sections. It is nearly all rural work, which means a great deal of trudging on foot.

The visual aid to theocratic education, namely, the Watch Tower Society's films, has had a much more powerful effect on the lives of the illiterate than any amount of printed material could accomplish. For the first time the more than 14,000 witnesses of Jehovah here can actually see and hear accounts of the New World society from all corners of the earth.

- What international organization was born out of fear? P. 3, ¶3.
- Why eggs are used in the Easter celebration? P. 5, ¶5.
- Why Russian students are ahead of American students? P. 9, ¶6.
- Why some teachers have discouraged students in taking up science as a vocation? P. 11, ¶2.
- What is causing 18,000 teachers to quit every year? P. 11, ¶7.
- Who used rockets as weapons more than 700 years ago? P. 13, ¶2.
- Why a rocket can move in a vacuum? P. 14, ¶3.
- Why something can be shot up into the sky and yet will not come down even though it keeps falling toward the earth? P. 16, ¶2.
- What national leader is called the "little bird with the red chest"? P. 17, ¶3.
- What is the world's leading oath-bound fraternal order of men? P. 20, ¶2.
- Why Freemasonry and paganism have much in common? P. 23, ¶2.
- Why a housewife in Nyasaland fears to put salt in her cooking? P. 27, ¶3.



Long Ascent to the "Summit"

◈ A summit meeting of heads of government may be in the offing, but many problems must first be straightened out. Notes to Western powers from Soviet Premier Nikolai A. Bulganin (12/10, 1/8) and replies thereto have raised issues on the banning of nuclear tests and weapons, the establishment of an atom-free zone in Central Europe, the unification of Germany, an East-West nonaggression pact, restriction of the use of outer space to "peaceful purposes" and the holding of a top-level conference, where these and other issues may be discussed. The Soviet newspaper *Izvestia* held (1/28) that replies from France, Britain and the U.S. contained points that "can only lead any international problem into an impasse." Earlier (1/27) Nikita S. Khrushchev asked for a summit conference at which "simple things" might first be discussed, then weightier matters; and he attacked the West for posing "impossible questions" in their replies. A delay of the proposed summit conference might be acceptable, he later said, but not a postponement into the indefinite future. Another letter from Bulganin to Western powers (2/3) reiterated previous proposals, but did consent to the use of diplomatic channels to determine "procedural and other questions" prior to a top-level conference. U.S. President Eisenhower felt the new note presented "no real facts" indicative of a better understanding between the U.S. and Russia on the issue, and he held out for preparatory negotiations. Britain's Prime Minister Macmillan urged a prepared parley (2/8), favoring meetings of foreign ministers or diplomatic exchanges to determine an agenda. Apparently the world is not yet ready to scale the "summit."

Baghdad Pact Nations Confer

◈ Promises that "mobile power of great force" would act to cope with Communist aggression met the ears of delegates from Iran, Iraq, Pakistan, Turkey and Britain meeting in Ankara, Turkey (1/27), for the first session of a four-day conference of the Baghdad Pact Council. The speaker, U.S. Secretary of State John Foster Dulles, attending as an "observer," indicated that the U.S., which is not a member nation, would act thus if requested, in keeping with the Eisenhower Doctrine of Middle East aid. During the conference Britain and the U.S. laid stress on economic assistance of the Moslem member nations, whereas these lands showed they desired military aid. Items discussed in early speeches, such as the Kashmir dispute between India and Pakistan, the Arab-Israeli question, the French-Algerian situation and the future of Cyprus, were later dropped. A step toward unified military command of armed forces of Pact members was made with the establishment of a Combined Military Planning Staff (1/28). A grant of $10,000,000 was proposed by the U.S. to be used for the improvement of radio and telephone communications between the alliance's four Middle East states. At the closing session Dulles reaffirmed and strengthened the pledge of U.S. intervention in the event of Communist acts of aggression, saying that this was as effective as U.S. membership in the Pact.

Birth of United Arab Republic

◈ Amid a display of fireworks along the Nile and celebrations in the streets of Cairo was born the United Arab Republic (2/1), with the merger of Syria and Egypt into one nation. Three years before, these two countries had placed their armed forces under joint command and one year thereafter talks on federation had begun. No partial federation but a complete merger had resulted, which would now unite under one flag 24,000,000 Egyptians and 4,000,000 Syrians. After two days of discussion by Presidents Shukri al-Kuwatly of Syria and Gamal Abdel Nasser of Egypt, a proclamation was issued formally uniting the two republics and declaring that "the door is open" to any Arab nation desiring to enter the union. Egypt's Nasser was nominated for the presidency of the new nation (2/5), the capital of which is to be Cairo, and a plebescite scheduled for February 21 would apparently assure him of the post.

Dream of Arab Unity

◈ Unity of the Arab world has long been and still remains the

dream of millions. The merger of Egypt and Syria into the United Arab Republic, regardless of its political, social or economic ramifications, has been lauded by presidents of both nations. Egypt's President Nasser and Syria's President al-Kuwatly both felt this union to be but the beginning of eventual federation of all Arab nations, and invited "union or federation" of all such lands with the new state. Yemen and Saudi Arabia came forward to participate in discussions on their federation with the new republic but made no other immediate moves in that direction. In a separate bid for unity King Hussein of Jordan suggested the federation of Iraq, Saudi Arabia and Jordan (2/1), but no constructive action followed to implement the proposal. The Arab Federation of Iraq and Jordan later (2/14) left kings of the two lands on their thrones, with Iraq's King Faisal becoming chief of the new state. What all this means for the Arab world remains to be seen.

Terror in a Tunisian Market

◈ About 8,000 persons crowded into Sakiet-Sidi-Youssef, a Tunisian village near the Algerian border, on a recent market day (2/8). All was normal until twenty-five French planes unleashed from the skies bombs and bullets that in a short while spelled death for 68 persons, injury for many more and devastation to a school, other public buildings and scores of shops and dwellings. Antiaircraft fire from Tunisian soil had brought down a French plane over Algeria and this, it was said, had provoked the attack. The village, France contends, has served as a "privileged sanctuary" for Algerian rebels. Police, civilians and Tunisian soldiers established blockades near French bases and it was demanded that French troops numbering 15,000 be withdrawn from the country. The French raid has been called an act of "self-defense," with some sources asserting that only "military objectives" were hit. Tunisia protested to the U.N., where the Security Council may act on the incident.

Governmental Shift in Hungary

◈ More than a year has passed since the suppressed Hungarian revolt of October, 1956. During these months over 2,000 revolutionaries have been executed and many times that number have been imprisoned under orders of Janos Kadar, Soviet-appointed premier of Hungary. Recently (1/27) Kadar resigned from the premiership and was replaced by his first deputy, Dr. Ferenc Muennich. Kadar still holds the important post of first Secretary of the Communist Hungarian Socialist Workers party and remains in the cabinet as a minister without portfolio. Other less important shifts were made, but policies of the regime under Dr. Muennich will apparently remain basically unchanged. Indicative of this were speeches of Kadar and of his successor at the time of the shift, when Dr. Muennich reportedly referred to the Soviet Union as "Hungary's god."

Girding to Explore Space

◈ As elsewhere, the excitement of a so-called Age of Space runs high in the U.S. An instrumented 30.8-pound earth satellite, the "Explorer," launched by the Army (1/31), circles the globe in an elliptical orbit at altitudes varying from about 220 to 1,600 miles above the earth and transmits to scientists new data on the upper atmosphere. Efforts to launch other satellites have been made. After one failure (12/6) and the suspension of a second attempt (1/26), the U.S. Navy tried again (2/5) to launch a four-pound sphere 6.4 inches in diameter, using its Vanguard rocket. Hopes for success turned to disappointment as the rocket, after clearing its launching pad and rising some distance into the sky, split in two and a radio signal from the ground ended its life. Just a wiring defect in the vehicle's first-stage engine control system, it was concluded, had caused failure. In order to have formulated legislation regarding development and exploration of outer space, the U.S. Senate has created a thirteen-man committee (2/6). The Defense Department has established what is called the Advance Research Projects Agency, with three appointees holding administrative control of U.S. space projects. Thus the U.S. seeks to gird itself for further ventures into space.

Conflicts in Cyprus

◈ Stones and tear gas bombs flew, autos went up in flames and police and Turkish Cypriotes clashed in Nicosia, capital of the British island colony of Cyprus, recently (1/27, 28). For some time the island had been the center of conflicting interests and these had now led to open rioting. Britain wishes, at least, to retain air bases there, Cypriotes of Turkish descent desire to have Cyprus partitioned between themselves and Greek inhabitants; and the Greeks, who are in the majority, are pressing for the island's union with Greece. The riots coincided with meetings of British and Turkish representatives in Ankara, Turkey, where Cypriotes felt Britain might make public some plan for the island's self-government. When this did not materialize, leaflets were circulated by an underground movement urging Turkish Cypriotes to passive resistance against British officials and troops.

Dealing with Apartheid's Foes

◈ Testimony comprising about 2,000,000 words, filling 800 pages, has been gathered since December, 1956, in hearings ended recently (1/30) in

South Africa It had been the longest pretrial inquiry ever held in that country. As a result, 95 men and women must shortly stand trial there on charges of high treason. According to South African law, which holds to a strict policy of racial segregation and white supremacy called "apartheid," it is treason to incite racial antagonisms or to advocate "any political, industrial, social or economic change by the promotion of disturbance or disorder." The defendants, at a 1955 multiracial congress, had subscribed to a "freedom charter" calling for racial equality, among other things; and the government holds that this charter proposes the establishment by force of a Communist state. Conviction for high treason in South Africa is punishable with death by hanging.

Rising Tide of Juvenile Crime

◈ Modern educators must do more than give instruction. Acts of vandalism, assault, rape and even murder must often be dealt with. Current police reports in New York city (2/8) revealed an increase of 13.3 percent in juvenile arrests there for various crimes in 1957 over the previous year. Since November a grand jury has been investigating youth crime in Brooklyn schools to see what measures can be taken to improve the situation there. After two appearances before the grand jury, and with prospects of a third, one school principal committed suicide. Irate mothers marched through the lobbies of one school building and a policeman was stationed there to avert violence (1/29). Some days later, in harmony with a ruling of the Board of Education, 644 pupils were suspended (2/7) from some of New York's academic and vocational schools for "violation of law involving violence or insubordination." Alternative educational arrangements are required for those suspended and this and a need for more correctional facilities now pose new problems. Suspension was denounced by some pupils who felt that parents should give more time and attention to their children.

Fusion Success in Japan

◈ For an estimated millionth of a second and at approximated temperatures of 1,000,000 degrees centigrade, attained in a laboratory experiment at Japan's Osaka University, came that country's first success in achieving nuclear fusion reaction (2/8). This had been accomplished by applying in a discharge chamber 85,000 volts and about 1,100,000 amperes of electricity, with the result that about 5,000,000 neutrons were emitted in the reaction. Japan thus joins Russia, Britain and the U.S. to become the fourth nation to achieve fusion success.

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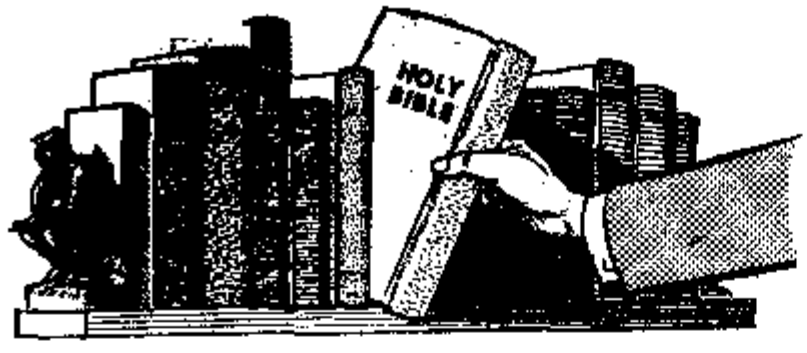

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Awake!

Being Conscious of Your Spiritual Need

Nature's Sanitation Squad

The Psychology of Color

They Search for a Cure

APRIL 8, 1958

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,675,000 — **Five cents a copy**

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, *French, German, Greek,* Italian, *Japanese,* Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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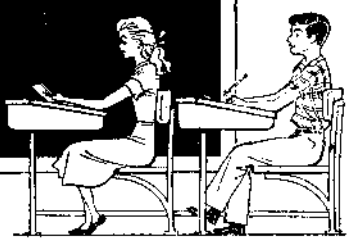
Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., April 8, 1958 | Number 7

WISDOM *and the* AMERICAN SCHOOLS



THE public schools of America have been weighed with the needs of this modern technical age and have been found wanting. Not only are they failing to turn out enough qualified scientists but they are failing to turn out enough students who have learned the basic skills of knowledge.

Too few show any indication that their administrators are guided by wisdom. Can it be said that educators who think that a school should be concerned only with the growth of a child and not with subject matter are persons who possess wisdom? Is such a theory the way to turn out well-educated students who know how to use the tools of learning and who are able to make a contribution to this technical age?

In spite of what some educators may contend, rigorous intellectual training is just as important for preparing a child for adult life as rigorous physical exercise is necessary for training a child to become a good athlete. No wisdom is shown by the educators who lower educational standards and push subject matter into the background.

The same can be said of those who advocate the no-failing theory. How can a policy of never failing a child teach self-discipline? How can it teach a child to work harder and to overcome weaknesses? How can it adjust him to the life of competition he must face in the world? What this policy does was pointed out by Percy Caley in his book *A Teacher's Answer*. He said that students "are learning not to be industrious and conscientious, but to idle and loaf on the job." They see no reason to exert themselves when they can "get by doing as little as possible." Is this the proper attitude to cultivate in a nation's children? Is it the way to train children to become industrious adults?

Some American educators even go to the extreme of thinking children should be allowed to do as they please. Their theory of nondirective therapy is a fine way to produce selfish, irresponsible, obstinate children, but it is not the way to train children to become good, law-abiding citizens. A child needs someone to tell him what to do and to discipline him in the way he should go. This fact was expressed long ago in the Bible. "Foolishness is tied up

with the heart of a boy; the rod of discipline is what will remove it far from him." —Prov. 22:15.

The danger of a soft policy was pointed out by Caley in his book. He said that if a student "can get away with being lazy, dishonest, and selfish as a child the chances are few that the most moving exhortations will cause him to alter his behavior. . . . To train children to make themselves do the right, whether or not they want to do it, ought perhaps to be the basic aim of both parents and schools."

The fear created by Russian achievements is causing a general cry for the schools to produce more scientists. But this public pressure can cause the schools to become lopsided if educational leaders fail to follow the wise course of a balanced curriculum. They must not lose sight of the fact that the nation needs more than scientists. It needs well-educated people in all fields of knowledge. The students who do follow science, however, must be balanced with courses in the humanities.

When the Educational Policies Commission expressed a view on this point it said: "There is widespread agreement that improved chances to learn must be opened to those minds which are capable of scientific excellence. This is a matter of priority for American education. But scientific education is not the only need of America today. Fully as important as progress in science are the promotion of American democracy and the preservation of peace. Survival in this age may be staked on science, but the building of peace calls for knowledge, insights and abilities of many kinds."

America needs well-educated men in all fields of knowledge. It would be a grave error if its schools swung to the extreme of making the production of scientists their primary objective. That would be showing even less wisdom than has already been shown by many of the progressive theories tried in the schools.

Beware of Insidious Materialism

¶ In an address delivered November 26, 1957, in Chicago at the luncheon of the national convention of the Religious Education Association, Vance Packard warned of insidious materialism. He said: "Marketers are being counseled on how to create a mood in America that will assure a larger market for their product. One of the most celebrated of the motivational experts counseling industry is Dr. Ernest Dichter, president of the Institute for Motivational Research. He stated the problem with considerable candor some months ago when he told marketing people they were confronted with the problem of permitting the average American to feel moral even when he is flirting, even when he is spending, even when he is not saving, even when he is taking two vacations a year and buying a second or third car. One of the basic problems of this prosperity, he said, is to give people the sanction and justification to enjoy it and to demonstrate that the hedonistic approach to life is a moral, not an immoral, one. This permission given to the consumer to enjoy his life freely, the demonstration that he is right in surrounding himself with products that enrich his life and give him pleasure, Dr. Dichter said, must be one of the central themes of every advertising display and sales promotion plan."

¶ More timely than ever, then, is the warning given by Christ Jesus: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." —Luke 12:15.

Just as health of mind and body depends upon our being conscious of our physical needs, so our spiritual health depends upon our being conscious of our spiritual needs.

BEING Conscious OF YOUR Spiritual NEED

CHRIST Jesus said: "Happy are those who are conscious of their spiritual need." —Matt. 5:3.

Are you conscious of your spiritual need? Comparatively few are. The great majority not only are not conscious of their spiritual need but resent the well-meant efforts of Christians to make them conscious of it. It is even as Jesus foretold, that in the last days the love of many would grow cold and few would have the faith.—Matt. 24:12; Luke 18:7, 8.

Thus two American clergymen, a Lutheran and a Catholic, returning from Europe in the summer of 1957, stated that Germany was going through a lack of religious fervor due to her "unbelievable prosperity." France also was lacking in religious fervor, but not because of prosperity, as she is not enjoying prosperity just now. And as for England, a recent poll showed that 60 percent of Englishmen attend church less frequently now than they did in times past and only one out of seven is found in "church" on Sunday.

Since it might be said that this lack of interest in religion is related to one's not being conscious of his spiritual need, does it follow that the increased interest in religion in the United States, as indicated by more than 60 percent of its population now belonging to some church, indicates an increased consciousness of their spiritual need? Not necessarily so. According to some observers, the main reason for this difference in interest is that religion in Europe has long been a state-supported institution. Clergymen there did not need to bestir themselves to attract people, as their activity was subsidized by the government. Clergymen in the United States have popularized religion and as a result many are turning to it, but without their being conscious of any spiritual need.

Other Reasons

Some turn to religion because of being conscious of their economic needs. Such as the young businessman that Dr. Marcus Bach, head of Iowa State University's School of Religion, quoted in *Better Homes and Gardens,* October, 1956: "When I decided to join a church, I drove around one Sunday morning to see which church had

the most Cadillacs parked around it. In our town it happened to be the Church of Christ, Scientist. I learned why they had Cadillacs. *They work at their religion!*" According to Dr. Bach, there is a widespread opinion that many religious leaders and their flocks are of the same mental attitude.

Then again many turn to religion because of being conscious of their emotional need, and there is beauty and sentiment attached to most religions. As Barber L. Waters, New York Methodist clergyman, expressed it: "We come to church out of habit and custom in the vague hope that *it will make us feel a little better.*" (New York *Times,* September 10, 1956) That is why some religious books are such best sellers, according to Bishop Sherrill of the Protestant Episcopal Church. According to him, "testimony from every source . . . asserts the religious ignorance of most *church people.* Religious books that are popular in the general market are mostly sentimental and shallow." He further stated that this ignorance was implied in his church by the *lack of interest in church* magazines and other religious publications. (*The Evening Bulletin,* Philadelphia, Pennsylvania, October 24, 1957) This emotional appeal of religion is also noted in the current popularity of Gospel singing in the southern part of the United States. Several teams of quartets go from one city to another, packing out large stadiums; people are glad to pay $1.00 or $1.50 to hear several quartets sing from four to six hours sentimental, old-fashioned religious songs, *some of which are done in "rhythm" so* as to satisfy the teen-agers.—*The Saturday Evening Post,* June 23, 1956.

Still others turn to religion because of being conscious of their physical needs. Proof of this is seen in the popularity of faith healers, of Christian Science and of religious shrines. Thus popular American columnist, moralist and psychologist Dr. George W. Crane recommends religion under the heading "Vitamin R Is Better than Medicine," giving examples of how religion helps one to overcome worrying, needless fears regarding health and insomnia.—Miami *Herald,* July 6, 1957.

And many turn to religion simply because it has been made easy and is fashionable. Thus Roland M. Frye, educator at Emory University, Atlanta, Georgia, told the *Annual Conference of Church Related* Colleges in the South that "even the churches are not above reproach here; for all too often have we cheapened our faith *and life in order to swell our membership* rolls." (Richmond, Virginia, *Times-Dispatch,* December 4, 1957) In a similar vein is the observation of Roman Catholic priest Robert Welch of the State University of Iowa, that people's turning to religion was in part due to the fact that religion has become "a form of respectability," satisfying a need for social contacts rather than a need for religious principles.—New York *Times,* July 10, 1957.

Conscious of One's Need

Showing that a historian has a better idea of what religion should be than the *religionists* who go along with the popular trends are Toynbee's words: "The only motive for reviving religion that has any chance of bringing religion back to life is a sincere *and disinterested thirst for religion* for its own sake, and not for the sake of any incidental secular consequences. We may hope and pray that, with the help *of God's grace, this pure thirst for religion* for its own sake may well up again in our hearts; but this is a miracle that cannot be performed by 'social engineering.' " —*Collier's,* March 30, 1956.

Yes, true religion—the worship of Jehovah God—is not the handmaiden of the *banker, the doctor, the psychologist* or the

entertainer. As Webster's dictionary correctly shows, religion is "the service and adoration of God or a god as expressed in forms of worship, in obedience to divine commands, esp. as found in accepted sacred writings or as declared by recognized teachers and in the pursuit of a way of life regarded as incumbent on true believers."

What does it mean to be conscious of our spiritual need? It means to be aware of our true spiritual condition; not like the Laodiceans to whom Jesus Christ said: "You do not know you are miserable and pitiable and poor and blind and naked." It means to be "hungering and thirsting for righteousness." It means to appreciate what Jeremiah said: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." And it means to 'sigh and cry over all the abominations that are done' in the name of religion. In passing, let it be noted that this being conscious of one's spiritual need scotches the theory of evolution. How so? In that even the most primitive tribes give evidence of being conscious of their spiritual need, whereas no lower animal, however well-trained or intelligent, ever has.—Rev. 3:17; Matt. 5:6; Jer. 10:23; Ezek. 9:4, *AS*.

Why Happy

If we are truly conscious of our spiritual need we will be happy, because we will do something about it; we will try to satisfy that need. But that we must do, not only sincerely, but wisely. It would be a mistake to go to the various popular religions that are not based on God's Word to satisfy our spiritual need, for in them there is no spiritual food. The very fact that Christendom is so divided shows that it cannot be true Christianity, for, as Paul the apostle showed, 'Christ is not divided,' and there is only "one Lord, one faith, one baptism," not 265 or more! We must associate with the ones that "have sayings of everlasting life."—1 Cor. 1:13; Eph. 4:5; John 6:68.

If we are truly conscious of our spiritual need we will not be interested in the three ways mentioned by clergyman Joseph D. Huntley of New York city to "make the trip from here to eternity worthwhile and reasonably pleasant." We will appreciate that it will take more than (1) merely traveling light by developing a sense of humor; (2) not being afraid of being overgenerous; (3) not getting panicky when it storms. Nor will we be enticed by a certain Methodist clergyman's sermon, "Love Your Enemies and Drive Them Nuts."

How little some clergymen appreciate the people's spiritual need can be seen from a letter received by the Watch Tower Society in December, 1957. It told of a woman of good will who, while deeply interested in spiritism, was wanting to learn to understand the Bible. So she wrote to one of New York city's leading clergymen for literature to help her and four others to study the Bible. The clergyman's secretary replied that he was too busy to take time for those things. Yet this "church" has a staff of psychotherapists. This woman is now studying with one of Jehovah's witnesses.

Yes, if we would satisfy our spiritual need we must first of all recognize that "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." And since we need help to understand these utterances of Jehovah found in his Word, we must avail ourselves of the helps God has provided, among which are such magazines as the one you are holding in your hand.—Matt. 4:4.

If we are conscious of our spiritual need we will also take advantage of the marvelous provision of prayer. As Jesus counseled: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened

to you. . . . If you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?" Of course, for our prayers to be answered they must be directed to the one true God Jehovah, in faith, in Jesus' name and in sincerity. Also, they must concern themselves with right matters and we must act in harmony with our prayers.—Matt. 7:7, 11; John 16:23, 24.

If we are conscious of our spiritual need we will also associate with other Christians, obeying the counsel of the apostle: "Not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." As the wise man long ago wrote: "Two are better than one, because they have a good reward for their toil. For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up?"—Heb. 10:25; Eccl. 4:9, 10.

And finally, being conscious of our spiritual need will also cause us to do something to the honor of our heavenly Father, Jehovah God, and for the well-being of our fellow man. Jesus appreciated this fact, for he said, "My food is for me to do the will of him that sent me and to finish his work." If we receive the utterances of Jehovah in a good and honest heart we shall be conscious of the spiritual need to tell them to others, even as was Elihu in the days of Job and as was Jeremiah in the last days of the kingdom of Judah.—John 4:34.

Thus we see that while there may be a boom in religion in some lands, yet even in them comparatively few are conscious of their spiritual need, appreciate their dependence upon God. But those who truly do are happy, for they will bestir themselves to take in knowledge of God and to bring their lives in line with his righteous requirements. And the reward for that is life everlasting.—John 17:3.

War and the Early Christians

¶ The following statements made concerning the early Christians and their attitude toward war and military service were made by H. Ingli James and were quoted in the book *Treasury of the Christian World*, pages 368 to 369: "Adolf Harnack was a great scholar . . . and he was not a pacifist. After considering the position with the utmost care Harnack says bluntly: 'The truth is that war can never be reconciled with the Gospel, nor can we believe that Christ would ever countenance it.' For a century and a half after the Crucifixion, the Christian Church recognized this truth and acted upon it. Its members refused to enter the army or to take any part in war. Justin Martyr, a Christian writer of the second century, declares that Christians preferred death to participation in war. Origen, who lived a century later, remarks that 'the Christian Church cannot engage in war against any nation. They have learned from their Leader that they are children of peace.' In that period many Christians were martyred for refusing military service. On March 12, 295, Maximilian, the son of a famous Roman veteran, was called upon to serve in the Roman army and he refused, simply saying: 'I am a Christian.' The Pro-Consul ordered the attendants to hand Maximilian the badge of service, and the lad—he was only twenty—refused to take it. 'No,' he said, 'I shall wear no such sign. I have a sign already, the sign of my Lord Jesus Christ.' Maximilian was put to death, and his father offered thanks to God that he was permitted to bring Him so great a gift."

SELDOM do men think of the tremendous work involved to keep the earth clean of carcasses. Animals of all sizes, from shrews to elephants, are continually dying. Yet we rarely come across the dead bodies. Who disposes of all these carcasses? If men had to do it, it would indeed be unpleasant, time-consuming work. Fortunately, nature's sanitation squad is on the job.

Birddom has some of its noteworthy sanitation workers in the gulls. Wherever they live, far inland or near the seacoast, gulls are essentially cleanup workers.

Offal is one of the choicest of foods for some sea gulls. When they spy offal, their taste buds are excited most exquisitely. They will follow fishing fleets, watching continually for any morsels of offal thrown overboard. Some gulls search out dead denizens of the deep. This is their *filet mignon*. It matters little how long the creature was dead before the waves cast it upon the beach. Gulls find that age has not spoiled its tastiness. As scavengers, welcoming dead fish, garbage and offal of various sorts, the services of gulls are not to be regarded lightly.

Birddom's Professionals

As effective as he is, the sea gull could probably learn a thing or two from the vulture, a professional in sanitation work. The vulture would no doubt claim the prize for being first on the job when cleanup work is needed. In the vulture's quest for top honors in sanitation work he has a handicap: his name. It has acquired an ugly connotation. Mr. Vulture would perhaps prefer that he were called something else, such as "sanitary bird." A new name might help more people appreciate their services. In warm lands vultures are health protectors, gobbling up the putrifying flesh that might otherwise cause disease.

When an animal dies, though it be no bigger than a cat, a vulture suddenly appears from nowhere. Soon it is followed by others, until all the vultures for many miles around have congregated for the open-air banquet.

To enjoy his work to the fullest Mr. Vulture foregoes table etiquette. He stuffs himself greedily. So engrossed does he get in his meal that his head and neck often disappear in the mass of succulent flesh. For taking this appetizing plunge Mr. Vulture is admirably equipped. He has a streamlined head and neck—free of feathers. What Mr. Vulture lacks in table manners he makes up for in punctuality.

If anyone has doubts about vulture punctuality, the words of Roy Chapman An-

drews will prove enlightening. "Often, on the Gobi desert, after killing and then skinning an animal," says this naturalist, "I would leave the carcass. With ten-power binoculars I would scan the heavens in every direction and then sit down some distance away to time the arrival of the black vultures, one of the largest birds in the world. Usually, in not more than fifteen or twenty minutes, I could pick out tiny specks in the sky with the field glasses. Wheeling in wide circles, the great birds would drop lower and lower, finally to land upon the carcass. Doubtless they had been watching the skinning operation from far beyond the range of human sight."

So Mr. Vulture, despite his unsavory name, is really a valuable sanitation worker. He cleans the earth of reeking impurity. In many cities in primitive parts of the world, disease would be even more common but for the services of this member of nature's sanitation squad.

What of dead animals so small that they are hardly worth the time and effort of a vulture? They are disposed of by insectdom's sanitation squad. Beetles do a fine work here, many of them living on dung or dead animals. The largest of carrion beetles is the sexton beetle, also called the burying beetle. This beautiful black beetle with vermillion markings is a professional gravedigger.

When a small animal dies its odor attracts the male sexton beetle. Mrs. Sexton Beetle soon arrives to help in the undertaking. They may dig a grave right under the carcass; or the male beetle may push the carcass, many times the beetle's own weight, to a more suitable burial site. The diligent couple dig away the earth beneath the carcass until it sinks below the surface of the ground. Mrs. Beetle then deposits her eggs in the carcass. But the couple's work is not yet done. They patiently wait for the young to hatch. During this time they feast on the carcass they buried. When the larvae hatch, mamma and papa beetle feed them on predigested meat. And so another carcass vanishes.

Scavengers of the Sea

The vultures of the sea are the sharks. They do their job in the ocean as well as the vultures do on land. In fact, the sharks seem to be even more punctual than vultures. Even before a sea creature dies, while it is wounded or bleeding, Mr. Shark arrives for cleanup operations. With their scalpel-sharp teeth, sharks quickly dispose of the injured creature, even though it be a whale.

Being anything but finicky in their appetite, sharks swallow up almost anything. For a job like this a shark needs powerful gastric juices. That he has—gastric juices so potent they dissolve almost anything. This relieves the shark of any problems of indigestion. A horse's iron-shod hoof was recovered from the belly of one shark. It was discovered that the bones had been completely dissolved, the horn casing softened to leather texture and the iron rapidly in the process of corrosion. Sharks have a definite place in the ocean. They are living incinerators and swimming garbage cans.

Sharks, of course, get help in their sanitation work from other sea creatures. They have a co-worker in the lobster. Though the lobster preys on other living creatures, he spends a good deal of time cleaning up the sea, even seeming to prefer carrion to fresh meat.

Mammaldom has no small number of sanitation workers. Most of them work at it part time, such as jackals, mongooses, wild hogs and armadillos. "What attracts the armadillo, as a magnet attracts steel filings," says naturalist Gerald Durrell, "is a nice juicy rotten carcass. In Argentina, where distances and herds are so great,

it often happens that a sick or elderly cow will die, and its body will lie out in the grasslands unnoticed, the sun ripening it until its scent is wafted far and wide, and the humming of flies sounds like a swarm of bees. When this smell reaches the nose of a foraging armadillo it is an invitation to a banquet.

"Leaving his burrow, he scuttles along until he reaches the delectable feast: the vast, maggot-ridden dish lying in the grass. Then, having filled himself on a mixture of rotten meat and maggots, he cannot bring himself to leave the carcass when there is still so much nourishment left on it, so he proceeds to burrow under it. Here he ponders and sleeps his first course off until the pangs of hunger assail him once again. Then all he has to do is to scramble to the top of his burrow, stick out his head and there he is, so to speak, right in the middle of dinner. An armadillo will very rarely leave a carcass until the last shreds of meat have been stripped from the already bleaching bones. Then, sighing the happy sigh of an animal that is replete, he will return home, to wait hopefully for the next fatality among the cattle or sheep."

Walking Charnel House

The armadillo of the Argentine pampas is a mere trifler, however, in the art of sanitation work compared to the hyena. The hyena is mammaldom's professional scavenger. Though perfectly capable of making a living by killing prey, Mr. Hyena usually prefers to live on the lion's leavings. He is a walking charnel house.

Some humans pride themselves on being able to eat anything and digest it. Yet even such persons would quail before the fare that the hyena eats with relish. To the hyena a mass of putrified matter in the shape of a half-decayed animal is pure ambrosia, and thick bones are toothsome tidbits.

To enjoy the fullest flavor from a decaying carcass the hyena often gets into the feast in a literal way. Once Theodore Roosevelt found a hyena trapped inside the body of a dead elephant. The hyena had crept inside the huge carcass to enjoy the appetizing sensation of being surrounded by a mountain of meat. But alas! After engorging himself on so mammoth a banquet, the hyena tried to come out. The abdominal wall, however, had closed about the hyena's neck, holding it prisoner.

Mr. Hyena's table manners, from the human standpoint, seem a little untidy. He often eats more than his stomach can hold. So he vomits out the superfluity. Then comes a short nap, after which he returns to the food he vomited out and zestfully consumes these juicy morsels.

Being a living charnel house, the hyena is also a walking receptacle for bones. The hyena enjoys the delicate pleasure of munching on bones. For this he has the right kind of teeth. They are enormous, some of the molars having three cutting edges. With his bone-demolishing teeth and a very powerful jaw, Mr. Hyena can shear through thigh bones of an ox and enjoy the splinters that result. No need for big bones of hippopotamuses and elephants to litter the land; the hyena demolishes them and delights in the delectable job. Yes, even the hyena has his place in nature.

So wherever we turn, to the realm of birds, insects, sea creatures or mammals, we find nature's sanitation squad on the job. They are servants of man. We should not begrudge them the enjoyment they get from doing their work well.

Laud Jehovah, for he is good: . . the One giving food to all flesh.—Ps. 136:1, 25.

COLLEGE, MORALS AND EDUCATION

The Average College Graduate

MORE than a decade ago the noted American educator Everett Dean Martin described the average college graduate in his work *The Meaning of a Liberal Education:* "Wherein the education of the average college graduate fails of its true ends is seen in what might be called the deeper things of the spirit. No profound intellectual passion has been awakened, no habit of independent judgment formed. The college man shares the usual popular prejudices of his community. He runs with the crowd after the hero of the hour, and shows the same lack of discrimination as do the uneducated. He votes the same party ticket, is intolerant along with his neighbors, and puts the same value on material success as do the illiterate. His education has made very little difference in his religious beliefs, his social philosophy, his ethical values, or his general outlook on the world. Like all opinionated and half-educated people, he jumps to hasty conclusions, believes what others believe, does things because others do them, worships the past, idealizes the present." The present-day college student? Reporting on the results of surveys, Philip E. Jacob, director of college collateral courses at the University of Pennsylvania, told the twelfth national conference on higher education that college students were "gloriously contented, unabashedly self-centered, with no resolve to win others to their views, and politically irresponsible and, quite often, politically illiterate as well."—New York *Times*, March 6, 1957.

Cheating in College

With the high cost of a college education today one would think that students would put forth only honest endeavors. This is not so, according to a new book *Changing Values in College*. The author, Philip E. Jacob, is director of college collateral courses and summer school at the University of Pennsylvania. He declared that "standards are generally low in regard to academic honesty, systematic cheating being the custom rather than the exception at many major institutions." He said frequent cheating "is admitted by 40 percent or more at a large number of colleges, often with no apology or sense of wrongdoing."

Moral Goal Missing

In his work *The Age of Conformity* educator Alan Valentine writes: "It is difficult to escape the conclusion that American education is not elevating popular society but merely informing it, and that it is not preserving humane culture but diluting it. Each year American schools and colleges graduate thousands of men and women vocationally competent, mentally alert, socially confident, orally fluent, intellectually broadminded and superficially sophisticated. But those who look beneath the surface of these attractive graduates find limitations in mental self-discipline, humane values, firm ethical concepts, historical perspective, qualitative standards and depth and accuracy of knowledge."

The Truly Educated

Writing in *Human Nature in the Bible*, American educator William Lyon Phelps said: "Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly, sensual, and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York City."

The PSYCHOLOGY of COLOR

SINCE the beginning of time mankind has shown a consistent emotional response to color. The centuries have caused no change in these reactions. The color a person prefers thus offers a good clue to his particular make-up. For just as red differs totally from blue, so will the nature of a lover of red differ from the nature of a lover of blue. Once a definite preference is shown, personality may be analyzed with surprising accuracy.

Every human being seems to have a color that is individual to him, a color that seems compatible with his nature, that pleases him the most and is gratifying to his emotions. Such a color will generally be simple, like red, blue, orange, green.

In a broad way the extrovert will prefer warm hues. The introvert will prefer cool hues. Why not? Psychologists have found that people consider red the most exciting color, blue the most subduing, green the most tranquil, and yellow the most cheerful. An excitable and impressionable nature naturally goes with a red preference, just as cautious and introspective people will choose blue.

Again, psychologists have shown that red as a stimulus tends to excite the emotions, while blue subdues them. And this action seems to be true even when colored rays of light strike the flesh and are not seen by the eye. Red light is conducive to the growth of plants, while blue tends to retard them.

The active qualities of warm colors and the passive qualities of cool colors are again evident in the fact that under red light weights are judged as heavier and time is overestimated. Under blue light weights are judged as lighter and time is underestimated—it tends to pass swiftly by.

Not many years ago color was widely used in the treatment of the insane. Red interiors were prescribed to overcome melancholia and suicidal tendencies. Blue interiors were used to overcome hysteria. While other therapeutic means have since been substituted (fever therapy and insulin shock), warm and cool hues are still employed in hospitals to speed con-

valescence. With warm buffs, pinks and tans, patients on the road to recovery are given a stronger will to get well. Chronic patients are placed in bluish and greenish rooms to ease their minds and reconcile them to a more prolonged stay.

There is power in color and a fairly direct alliance with human traits. Children prefer red, orange and yellow—possibly because they have the same impulsive qualities. With maturity, preferences swing to blue and green and indicate a more rational nature, caution and conservation.

In early times the causes of disease were largely unknown. Having no knowledge of germs or microbes and little familiarity with the physiology of the body, the ancient was superstitious. To preserve his health and to effect cures he looked to color.

In the use of colors most of the symbolism had direct bearing on the particular nature or effect of the disease. Red, yellow and black were most commonly employed, for they were identified respectively with fever, plague and death. Red stones, cloth, liquids were used to stop bleeding, to cure smallpox, sore throat, convulsions. Egyptian soldiers carried bits of red glass to prevent them from being wounded or, if wounded, to stop the flow of blood.

Yellow cured jaundice because jaundice turned the skin yellow. Yellow turnips, gold coins, beads, yellow spiders, butter—all such were employed for a wide variety of ailments.

Black stones, threads of black wool, black cats, ravens, snails were variously worn on the body, eaten or rubbed on the flesh to cure rheumatism, epilepsy, pneumonia and a thousand other ills.

In the more "scientific" art of healing, color was thought efficacious by the magician or physician. The Persians practiced a sort of color therapy based on the emanations of light. In Greece white garments were worn by the afflicted to cause pleasant dreams. Pythagoras, the Greek philosopher and scientist, is said to have cured with the aid of music, poetry and color.

The use of color has increased returns from advertising in many instances. Through the literature one may find scattered reports of remarkable effects produced by the introduction of color into a particular piece of copy. Starch mentions extreme cases of keyed advertising in color pulling thirty times as much as a black and white advertisement. He also points out that in mail-order catalogues colored pages frequently bring four to six times as many returns as uncolored pages. A manufacturer of stoves had a model that was a poor seller. By coloring the advertisement for it in the catalogue he converted it into a best seller. A company that markets dress patterns has discovered that when they color some particular model in their circular, they must prepare ten times as many patterns of that model. This does not mean that they sell ten times as many patterns all together, because they are presumably competing with themselves, but it does indicate that the colored item secures much more attention than the uncolored.

The effect of color may be seen from a different angle in a minor aspect of retail selling. The increase in the use of color for kitchen utensils was not entirely a matter of fashion, but many of the items were sold because the attention was attracted to colored objects on display. With most of the lovely types of utensils the colored handles are found to sell more readily. One five-and-ten-cent store had to put away the colored utensils in order to dispose of the plain ones. Another store had to cut the plain ones from ten cents to five in order to unload them. Some stores found that the colored kitchenware merchandise at ten cents outsold the plain

article at five cents. Even when the colored items were given every disadvantage of display, they still outsold the others.

Colors influence moods. Certain colors evoke specific emotional reactions. Green suggests grass, blue is symbolic for sky, white is synonymous with purity, and red is the color of fire and passion. Our language is sprinkled with color-mood expressions. We feel blue; we are green with envy; we wake up with a dark-brown taste; we see red or fly into a white rage.

It has been found that the colors of one's attire exert just as profound an effect on the mind as do the colors of one's surroundings. Therapeutically, gay colors in the clothes of those habitually depressed act as a tonic. Somber hues, on the other hand, act as a sedative for those who are overexuberant.

Colors affect not only human beings but all other living and growing things as well. Dr. Camille Flammarion found that under red glass lettuce grows four times as quickly as under direct sunlight. Green light is also good for lettuce, slightly better than direct sunlight, while blue stunts the plants. Corn thrives best in direct sunlight, growing twenty-five inches during the experiment. Red glass produces eighteen inches of growth; green glass, eight inches; blue glass, six inches. Beans flourish under red and white glass, and die under green and blue.

Farsighted educators have begun to realize that the colors used in the decoration of schoolrooms play a very important role in learning. For years the dreary blackboard formed the chief motif in the decoration scheme of the classroom. The surrounding walls were equally cold and gloomy. Now, in Elgin, Illinois, white blackboards, or more properly, whiteboards, are being used, and with happy results. Not only is black chalk on white board easier to read, but the white color of the board imparts a decidedly cheerier atmosphere to the entire classroom. After several months of use it has been found that besides relieving eyestrain, the whiteboards combined with light-colored walls make the classroom more cheerful and learning a much more pleasant adventure.

Color has also invaded the still more dreary shops and factories. Superintendents of shops are now realizing that cheery surroundings can go a long way in making the hours pass more quickly, increasing the efficiency of the workers and elevating the quality of the work done. Whitewashed walls, dirty neutral-colored floors and coal-black machines are dismal and depressing.

Athletes have also come to realize that color, properly applied, plays a most important part in maintaining efficiency at high peak. In 1928 Alonzo Stagg, football coach at the University of Chicago, made a practical application of colors in increasing the effectiveness of his football players. He fitted out two dressing rooms for his teams. One was decorated in blue, for rest and recuperation, and the second was painted in flaming red in which he delivered his pep talks. The red room was used before the players went out on the field, and it acted as a powerful stimulant. The blue room was used after the game to afford rest and recuperation.

An interesting thing in connection with colors and food is that the container in which the food is served has a great deal to do with digestion, almost as much as the color of the food itself. Serving milk in red glasses has been tried by many restaurants and cafés and found to be a hindrance to the digestive process. Milk is best served only in colorless glasses, because the dense white color seems to take on the tint of the container and subconsciously suggests another beverage. If, however, the milk is altered in color by the addition of chocolate it may be served

in a brown glass with an apparent accentuation on the chocolate taste. Similarly, milk mixed with strawberry syrup can safely be served in a deep-red glass and the strawberry flavor will seem to have a better taste.

Unlike beverages, the serving of food in brightly colored dishes does not act as a deterrent to digestion. In fact, it has the opposite effect. Serving a roast in a bright-yellow plate makes it taste a little better than serving it in the regulation white. Beetleware plates, dishes and cups colored in the different tints of the rainbow are available. A bright display of color in the dinnerware will make even the most ordinary meals look like a feast.

Certainly color plays a more influential role in our lives than many suspect.—Contributed.

World-wide Hunger: "A Man-made Blight"

THE foreword to Dr. Josué de Castro's noted book, *The Geography of Hunger*, is written by Lord Boyd-Orr, former director of the United Nations Food and Agriculture Organization. Writes Lord Boyd-Orr: "The title of this brilliantly written book might well have been 'Hunger and Politics,' because from the discussions there emerge political issues of the first magnitude. . . . In recent times more people have died from famine than have been killed in war. But these numbers are small when compared with the number whose diet is inadequate to maintain health and who consequently suffer to some degree from nutritional diseases. If hunger be used in this sense then according to the best prewar estimates two thirds of the population of the world are hungry. A recent American committee put the number as high as 85 per cent."

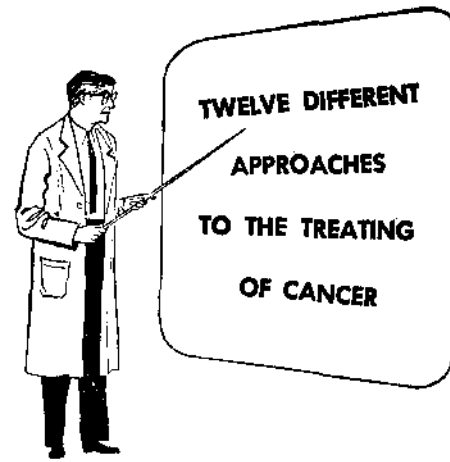
Dr. de Castro, chairman of the executive council, Food and Agriculture Organization of the United Nations, maps out the distribution of hunger in the world. Dr. de Castro's account is so bleak he apologizes: "If I sometimes seem to paint a rather black picture, and my book is itself a chronicle of calamities, let it be understood that this is the result of writing in the weighted atmosphere that the world has been forced to breathe."

A dominant note in the book is the deterioration of human health through hunger and malnutrition. "Throughout the Far East," writes this distinguished South American scientist, "the roll of the undernourished includes more than 90 per cent of the population, . . . in Latin America more than two thirds of the people are . . . ill fed." Of the young men called to Hitler's army in 1936, he says, "only 75 per cent of those presenting themselves could be accepted. By 1938, only 55 per cent passed muster. . . . In Argentina, . . . between 1920 and 1940, among the men called up for military service, the percentage of rejections on physical grounds rose from 30 to 42.2. According to Guillermo Ruse, undernourishment was the principal cause for this increase. . . . Even in the United States, thought to be the best-fed country in the world, the Selective Service found that of 14,000,000 individuals examined, only 2,000,000, or 15 per cent, really met the required physical standards. It is not, then, any single group or race or country that is in decadence, but all of mankind."

As to the causes of hunger, Dr. de Castro makes it plain that it is not the fault of nature: "Although hunger is a universal phenomenon, it is not the result of any natural necessity. The study of hunger in different regions of the world will make clear that human societies are ordinarily brought to the starvation point by cultural rather than natural forces, that hunger results from grave errors and defects in social organization. Hunger due to the inclemency of nature is an extraordinary catastrophe, while hunger as a man-made blight is a 'normal' condition in the most varied parts of the world."

Dr. de Castro's conclusion? This: "The fundamental truth can no longer be concealed from mankind: the world has at its disposal enough resources to provide an adequate diet for everybody, everywhere."

THEY SEARCH FOR A CURE



OF ALL the diseases that afflict humankind cancer is, by many, the most dreaded. According to one of America's leading cancer specialists, the problem that cancer poses is "so large and intricate that it presents the most formidable challenge ever faced by biological science." Cancer research is being carried on throughout the world and many millions are spent annually in cancer research, which "now embraces every known branch of science concerned with living things."

As a result of all this research many different theories have been advanced as to the cause of cancer and also as to how it should be treated. The charge of "Quack!" has been raised more frequently in connection with cancer treatment than with any other form of therapy and doubtless there is at least some sound basis for this charge. However, it is possible for even sincere and very learned men to be mistaken at times, especially if that problem is as large and intricate as the finding of a cancer cure. A wise person, therefore, will not insist that one approach is right and all others are wrong.

At present, in the United States and Canada, there are a dozen different approaches to treating cancer that have come more or less prominently before the public eye. In describing the better known ones *Awake!* is neither recommending nor preferring them above others not listed, but is merely attempting to give a fairly representative list of the various approaches to cancer used by different doctors and institutions, as distinguished from cancer research, which today is concentrating primarily on trying to ascertain the cause of cancer. Since it is possible to find a cure without knowing the cause, some cancer researchers, such as Dr. Boris Sokoloff, argue that mankind would be better helped by concentrating research on cancer cure rather than on cancer causes.

Surgery and Radium

Without doubt the most widespread approach to cancer is that of surgery. Even many who do not agree with the claim that surgery is the only approach grant that removing large cancerous growths will enable their particular form of treatment to be more effective. Some 50 percent of an average surgeon's work may involve cancer. The use of the knife in dealing with cancer has become more and more popular and common, especially since the surgeon Billroth, some seventy-five years ago, first successfully removed the cancerous part of a stomach. While in his day only 50 percent of the patients survived, today

95 percent of the patients having this particular operation do.

Some surgeons prefer radical operations, removing as much of, say, the breast, as is possible to try to prevent a recurrence of cancer; others stress minimal removing of tissue. Removing of certain glands, such as the sex glands or the pituitary, is being done by some surgeons who claim good results. Then again reports tell of cutting out 80 percent of a cancerous liver, after which it grew back to normal size. However, some of America's leading surgeons, such as Ravdin and Crile, state that further progress in treating cancer must come from a different direction from that of the knife.

The second most prevalent approach to treating cancer is by the use of rays, X rays or those of radioactive materials, which lethal rays are focused on cancerous tissue for the purpose of destroying it. Physicians giving such treatments are known as radiologists and in doing so risk getting cancer themselves. An outstanding example of what is being tried along this line is the machine used by the Veteran's Administration research hospital in Chicago, Illinois. It weighs sixteen tons and is housed in an underground room two stories high. Some twenty slugs of cobalt, each about the size of a five-cent or three-pence piece, give off the equivalent of a three-million-volt X-ray source. Rays are focused on the cancer by a double motion designed to protect healthy tissue while destroying cancerous tissue.—*Science News Letter*, January 5, 1957.

Use of Chemicals

Those who recognize only the foregoing approaches usually hold that cancer is a local disease. However, most of those utilizing other approaches lean toward the view that the cancer itself is merely the running sore revealing the wretched condition the body is in. One such approach is that of chemotherapy, treating cancer with chemicals. Among its best known advocates is the Hoxey Clinic of Dallas, Texas. Its spokesmen hold that no one knows the precise cause of cancer, that cancer is a systemic disease caused by a chemical imbalance of the body's fluids, which imbalance can be corrected by taking a certain medicine they have developed.

The use of an escharotic, featured by the Nicholas Sanitarium, Savannah, Missouri, is a form of chemotherapy. This escharotic is a caustic chemical with a peculiar affinity for cancerous tissue and fungus growths. Application of it will cause, it is claimed, a cancer to slough off in a few hours or in a few days, depending upon the size of the cancer. Its advocates claim it stops bleeding, removes cancer without causing it to spread and can be applied to mouth cancers, as it is nonpoisonous. Of course, escharotics cannot help internal cancers, of the stomach, intestines, etc.

The chemotherapy approach might also be said to be used by the homeopath. Homeopathy specializes in greatly diluted medicines that are prescribed on the principle that "like cures like."

And still another chemical approach to cancer is that of "biologically guided biochemistry," in which biochemicals are used to cause changes in the body so as to interfere with its being able to produce cancerous cells. Among the biochemicals used is one belonging to the family known as lipides. Taking the lead in this approach is Dr. Revici of the Institute of Applied Biology in New York city.

Other Approaches

In line with Dr. Warburg's theory of cancer being caused by interruption of the oxidation process in the cells is the Koch treatment, which seeks to restore proper oxidation processes in or of the cells. Used

in this treatment is *glyoxilide,* which is given by injection. Also a very rigid diet is prescribed in which many foods, such as tomatoes and grapes, are forbidden, as well as all processed foods. Rye products are featured. Glyoxilide is supplied to physicians by a certain Medical League in Detroit, Michigan.

Among other approaches is the use of a serumlike fluid to destroy the virus that, it is claimed, causes cancer. Its makers, the Hett Sanitarium of East Windsor, Ontario, Canada, hold that three conditions are necessary to produce cancer. The body's natural immunity is destroyed by an imbalance in the ductless gland system, the presence of the cancer virus and a lesion or wound by which the virus can enter the system. To illustrate: there must be an enemy without the body, lack of harmony or revolution within the body and a breach in the body's defenses allowing the enemy to enter.

A very controversial medicine, *Krebiozen,* a serum, is an approach hailed by many. Horses are innoculated and then blood is drawn off and the serum injected into cancer patients. Of course, those who respect God's law of sanctity of life will not be interested in this type of treatment.

Still another approach is that through antibiotics. One of these, *Mucorhicin,* as developed by the Pittsburgh, Pennsylvania, Drosnes-Lazenby Clinic, is being used by physicians in various parts of the United States. It is said to contain seven antibiotics, two of which are strains of penicillin. It is derived from a mold fed on a mixture of yeast, salt, whole wheat and sterile water and is said not to cause any bad side-effects.

Stressing the value of chiropractic treatment, together with electro treatment, colonic irrigation, exercise and proper diet, is Spears Sanitarium at Denver, Colorado. According to it, cancer is seldom a separate and distinct disease but the end product of other diseases and so has a number of causes. It holds that most inflammatory conditions that can result in cancer originate inside, not outside, the body.

And finally there is the metabolic approach, the most thorough-going advocate of which appears to be a German Jewish physician of New York, Max Gerson. He holds that cancer can be cured by a corrective diet, including such supplements as thyroid tablets, iodine, vitamin B and liver. According to him, the liver is the key organ and if too far gone diet cannot help. All refined foods, alcoholic beverages, fats, salt, processed foods, frozen or canned, use of pressure cookers as well as of aluminumware are taboo in this treatment. Stressed also is the value of colonic irrigation.

No doubt all the foregoing have helped in certain cases, and some may have certain advantages over others, even as there might be others not listed that may be even more effective. But at best all such are but makeshifts. For lasting cure and life mankind will have to wait for Jehovah's new world so close at hand. The wise person will therefore be primarily concerned with his spiritual health so that he can hope to live in that new world, a world without pain, sorrow, crying or death. —Rev. 21:4.

Authoritative Answer

¶ One day a sixth-grade teacher asked her class, "What is here in the world today that was not here fifteen years ago?" She expected the class to tell her of some of the new inventions and discoveries. One little boy held up his hand. "All right, Johnny," she said, "what is here that was not here fifteen years ago?" He said, "Me."—*Roads to Radiant Living.*

SWEDEN'S LIQUOR HEADACHE

By "Awake!" correspondent in Sweden

MORE ice bags are appearing on Swedish heads today than ever before. The source of their headaches has become a major headache for the Swedish government.

Since restrictions on the sale of liquors were lifted on October 1, 1955, there has been a mounting liquor problem. It was expected that this action would increase the sale of spirits, especially among the younger generation, but not to the extent it did. Immediately after the restrictions were lifted consumption went up 30 percent, and later up 210 percent.

Workers in ever-increasing numbers began appearing at their jobs intoxicated. To combat this, management was compelled to adopt a hard-hand policy. It declared that it will fire at once anyone reporting to work drunk. The unions are giving the workers no sympathy. They even refuse to help them under such circumstances. But since there is a shortage of skilled manpower, employers are finding it difficult to follow this policy.

Liquor has held a cherished place in the hearts of the Swedes for a long time. This was revealed away back in 1772 when King Gustavus III was contemplating an unexpected stroke of policy. He first consulted Bishop Jacob Serenius on the possibilities of succeeding in putting the policy across. The bishop told him: "If only Your Majesty do not interfere with religion and corn brandy, the people will not bother their heads as to Your Majesty's steps and measures." The king followed the advice with satisfactory results.

The government discovered at an early date that intoxicating liquor is a fine source of revenue. It was in 1638 that it first began taxing the manufacturing of it. But because the government allowed only professional brewers to produce spirits there was a marked increase in the homemade product. It grew to such a scale that special legal restrictions had to be placed on it.

In the middle of the nineteenth century the first temperance lodges were formed, with strong attacks being made on the nation's drinking habits. The government was repeatedly petitioned to establish prohibition. But since it already had experience with limited periods of prohibition in the seventeenth and eighteenth centuries, at great financial loss, it was not receptive to the idea.

A unique arrangement for controlling liquor consumption was instituted in 1917. Every citizen at the age of twenty-five who was not in debt for taxes could apply for a customer's passbook. This entitled him to buy not more than four liters (a little more than a gallon) of liquor a month. Even this, however, was controlled by a regulating authority who decided how much a person needed and could afford. Later the age limit was lowered to twenty-one.

Not everyone had passbooks. Only 27½ percent did. But this did not mean the rest went without liquor. There was plenty of illegal brew for them. In fact, the illegal liquor trade grew to gigantic proportions in the years after World War I. After using the passbook system for almost forty years the Swedes grew tired of it and discontinued the system in 1955. This meant a lifting of all restrictions on the retailing of liquor.

The increase in drunkenness is alarming. But what can be done about it? Mrs. Ulla Lindström, Sweden's lone lady government member, said: "We must eliminate the need for seeking oblivion and refuge in spirits. . . . A well built-up arrangement, which is supported by society, for giving advice to families may contribute toward more tender and open conditions within the family and reduce the insecurity which may be converted, by means of alcohol, for a few hours into apparent security."

Sweden's premier, Mr. Erlander, also had something to say. After pointing out that one third of the latest rise in income among Swedish citizens had gone to increased consumption of spirits, he said: "The abuse of alcohol is a reminder that we have not yet been able to create a society where people can find comfort and harmony."

If the people of Sweden would heed the warning given by the apostle Peter to avoid "deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint," they would be on the way to finding comfort and harmony.—1 Pet. 4:3.

BELGIUM'S WORLD EXHIBITION

By "Awake!" correspondent in Belgium

IN AN age of unparalleled turmoil and difficulty, Belgium has planned and accomplished an imposing achievement. Yes, the tiny country of Belgium has planned much bigger things than were seen in New York during the 1939 world's fair.

"I have the authority of an American publicist," said a writer in the London *Daily Mail,* "for saying that the Brussels Exhibition will make the 1939 New York World Fair look tame. The Belgians have flair, and here they are at their flair-iest."

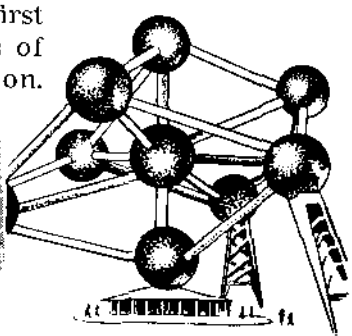
From around the world people will come to see this flair. The opening date is April 17. Some fifty nations will take part, as well as at least seven international organizations, including the United Nations. More than 30,000,000 visitors are expected, at the rate of some 175,000 daily. No wonder Brussels has been bustling with feverish activity for many months! New superhighways, viaducts, overpasses and bypasses have been built. A regular service of helicopters capable of carrying from twenty to forty passengers will connect Brussels with the large cities within a radius of two to three hundred miles. Thus 70,000,000 people will be able to reach the exhibition in an hour or so, for the heliport will be right inside the fairgrounds.

If the 2,400,000 square yards of space that is to be occupied by the exposition mean anything, there is every indication there will be plenty to see. The exposition grounds will be about one third the size of Brussels.

Exhibition Theme and Hostesses

Here, it is hoped, men from Asia, Africa, Australia, America and Europe will meet and, by learning more of each other, lay a foundation for a more human world. So the aim of this stupendous undertaking is to summarize the age we live in, to show, within the framework of the exhibition theme "Balance sheet for a more human world," what the material possibilities of mankind are, what man's place in this modern world is and what the future could hold for him.

To aid the visitors in understanding the exhibition and to make them welcome, there are more than two hundred exhibition hostesses. As fully organized as an army, these hostesses will be stationed at thirty-six strategic posts. With their three-cornered hats and plum-colored uniforms and welcoming smiles these girls will certainly be the first eye-catchers of the exposition.



Much is required of these hostesses. They must be refined, able to talk on many subjects, know all the common expressions in six languages and be able to pass a rigid test. They must take a four-month course to learn the vital facts about the exposition. They must even take a course in gymnastics and swimming so they will be physically fit for the vigorous life they will lead during the six months of the fair.

Exhibition Pavilions

What will some of the exposition buildings be like? One of the Belgian Congo edifices is like a gargantuan igloo, one big enough to house every Eskimo in the world. The Swiss have not one but thirty-two chalets or white Alpine houses, taking on the appearance of a honeycomb. Two immense, exotic buildings very much like bird cages will tell the story of tiny Luxembourg. Finland's pavilion will be original, on the stern side and constructed entirely of wood and touched off with an artificial lake. Typically Canadian will be the building representing that country. It is built on a woody slope with ramps leading to its three levels.

Britain's contribution to the exhibition has kept the Belgians guessing. "Our *pièce de résistance,*" said the *Daily Mail,* "resembles vaguely three Kentish oast-houses stuck together."

France's pavilion will probably be the most audacious attempt at modern architecture. Its huge structure resembles an enormous prehistoric bird with a long neck or, even better, the flying reptile pterodactyl about to take off in flight. It seems that eighty percent of the weight of the building will rest on a crystal in the form of a pyramid set on its point and that it will be counterbalanced by a large steel arrow reaching out for the sky.

The "giddy French bird" in the foreign section of the exposition is in an excellent position to witness the battle of the giants. Serving as referee, the visitors can already hear the familiar, "Ladies and gentlemen! At my right is the well-known American giant, Uncle Sam; and on my left is the ever-famous Russian bear!" Yes, what a coincidence that the U.S.A. and the U.S.S.R. should be side by side at the fair, or was it planned that way? Visitors will witness some keen competition!

The Americans have gone in for surprises. Their pavilion will pay homage to their specialists in doing big things. Their imposing structure will be circular in form and will come a close second only to Rome's Colosseum. It can well be called "The Wheel," since its circular roof, resembling a bicycle wheel, will be suspended, spokes and all, ninety-five feet in the air! Though steel and plastic will be the main materials, this colossal edifice will be one of the lightest buildings ever constructed. The cost? More than $5,000,000!

The Russian structure will cover an area of about six acres and is fashioned after Athens' Parthenon. Its many attractions include a large statue of Lenin and a restaurant featuring special Russian dishes flown in daily from each of the Soviet republics. Their rectangular hall will also proudly display a suspended roof; and since almost 20,000 square yards of glass will be used in making the walls, that will give the building an eerie effect of being transparent and floating in the air. The Russians have prepared a program to show aspects of daily life in the Soviet Union.

According to official sources the competition will not stop at pavilion construction. Both the U.S.A. and the U.S.S.R. will have huge auditoriums and theaters where films will be shown and where famous stars of stage and screen will vie for top honors in stage shows. If money means anything the Russians should give a good

account of themselves. They have set aside sixty million dollars for the exhibition.

For the first time in history the Vatican will take part as a sovereign state in an exhibition of this kind. One of the most extensive is the site granted the Vatican; it covers 16,660 square yards. The Vatican's pavilion, built in the form of an elongated triangle, will be situated in the very heart of the foreign sections.

As would be expected, the Belgian sections, occupying about 110 acres, will be the largest and perhaps the most interesting. There will be a display of Belgian industries, the Congo and a folkloric section, "Belgium 1900," showing a small town at that time. The high light of the exposition will probably be the Atomium.

The Atomium

If any single thing becomes the symbol of the exhibition, it will probably be the Atomium. What is it? It is a type of construction never seen before. Towering to a height of 360 feet and weighing some 1,500 tons, it is composed of nine steel spheres each fifty-nine feet in diameter, the spheres being linked together by tubular structures almost ten feet in diameter. What do the nine spheres represent? The arrangement of atoms in an elementary metal crystal. What the visitor will see is a crystal magnified approximately 200,000,000,000 times!

The Atomium appears to the eye like an enormous cube resting on one of its angles. Eight of the spheres are placed at the eight summits of the cube and one in the center. Five of the lower-level spheres will house an exhibition highlighting the importance of the peaceful application of nuclear energy. From the higher-level spheres visitors will get a splendid view of the surrounding country.

You may be wondering how tired your feet will be after tramping through about five hundred acres of exposition. Well, that has not been overlooked; there will be escalators, elevators, horse-drawn trains and almost every conceivable means of transportation. There will also be an aerial bridge twenty-seven yards wide and seventeen yards high extending from one end of the exposition to the other. From it the visitor will have a fine view of the fair.

Yes, the Brussels' Exposition promises big things. But will it achieve the high aims expressed by Baron Moens de Fernig before the U.N. as he invited them to participate? He said that the fair would be a "meeting place of light and peace for the peoples of the world." Will the five "Biblical Halls" of the nation of Israel contribute toward "meeting the challenge of tomorrow's problems"? That happy result could hardly be expected even from such a gigantic undertaking. Though man has accomplished much in the field of science and medicine, he is not equal to the task of bringing about peace to this troubled world. Jehovah God's true Prince of Peace alone will do that by his heavenly kingdom now established.

The Day an Outlaw Was Shot

¶ "I was in Chicago when Dillinger was shot," writes D. R. Sharpe in *Call to Christian Action*. "Little children dipped their handkerchiefs in the blood on the pavement. A man offered one hundred dollars for each brick on which there was a drop of blood. Another offered one thousand dollars for the shirt Dillinger wore. Another offered one thousand dollars for the shoes he had on. And when the coroner gave the outlaw's old father the $7.70 that had been in Dillinger's pocket he said, 'Don't spend any of this—morbid-minded America will pay you a fortune for it,' and I understand it did."

Are You Driving to New York?

A SWARM of automobiles, conspicuously marked with bumper signs advertising *the international assembly of Jehovah's* witnesses, will flood American highways this summer. Their destination will be New York city.

¶ If you plan to be one of these car-traveling delegates you will find that New York can be reached by a number of superb highways. It would be wise to plan your route so as to take advantage of them.

¶ A route that is *planned through or near* Chicago can make use of the turnpike that begins there. Once on this superhighway a driver will not encounter a single traffic light or crossroad until he reaches New York, over eight hundred miles away. He drives the full length of the Indiana, Ohio and Pennsylvania turnpikes and part of the New Jersey Turnpike. This route brings him to the westside *entrances to the city.*

¶ If a driver follows a route that takes him near Buffalo, he can make use of the New York Throughway. It is a 427-mile toll road that links Buffalo with New York city. At the north edge of the city it runs into the Major Deegan Expressway, which passes next to Yankee Stadium and the Polo Grounds, where the assembly will be held. This road then *links* with an express highway that skirts the east side of Manhattan, thus bringing car drivers into the heart of Manhattan. Another parkway follows the west side of Manhattan. It can easily be reached from the New York Throughway by connecting parkways.

¶ Once you arrive in New York city you will find that most of the streets are one way. They usually alternate in direction. The traffic on even-numbered streets generally flows from west to east, *whereas on odd-numbered* streets it flows from east to west. A white arrow on street corners indicates the direction traffic is to move.

¶ In Manhattan the avenues are laid out in parallel fashion, running north and south. The streets crossing the avenues are also parallel, running east and west. This orderly layout is generally lost below 14th Street, which is the oldest part of the city. The house numbers begin at Fifth Avenue and grow larger toward *the east and the west.*

¶ If you are a car driver who has the horn-blowing habit you had better change your habit. Horn blowing is not permitted in New York except to warn a person or an animal of danger.

¶ When you park your car be sure to read the posted sign on parking restrictions. The city has alternate parking regulations. That *means* cars are not permitted to park during certain hours on one side of the street for three days and then on the other side for two days. If you disregard this regulation your car will be towed away, and you will have to pay a fine to get it back.

¶ Nothing of value should be left lying in your car where it can be seen. New York has many thieves who will not hesitate to break into your car.

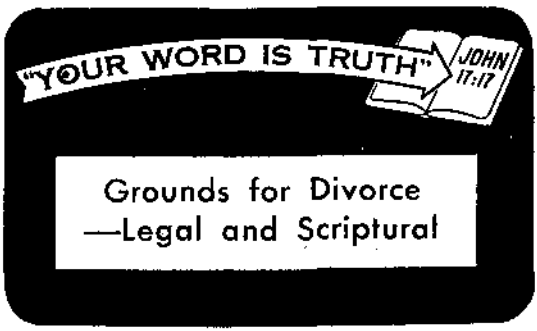
¶ A regulation that may be strange to some drivers is the one regarding stop lights. Regulations state that "a driver shall stop back of the pedestrian crosswalk on the near side of any intersection he is approaching when the light ahead of him shall turn red." This means you must stop at an intersection where there is no traffic light if the light at the next intersection is red. The rule does not apply, however, when a *street has a progressive* light control system, as there is on the avenues. Usually where this regulation applies there is a small sign at the intersection that has no signal stating that a stop must be made when the light ahead is red.

¶ Although New York has excellent high-speed highways coming into the city and skirting its rivers, the ordinary city streets are *very congested. The best way to move about* during your visit is to park your car and use the public transportation system.

¶ Your trip to New York for the international assembly of Jehovah's people will be worth whatever effort you have to make. It will be an unforgettable experience. But do not spoil it by failing to observe the rules of good driving.

Extinction Unlikely

¶ The octopus is unlikely to go the way of the dodo. When the female octopus is in a maternal way, she produces about 280,000 eggs within a short period —about two weeks.



BY THE laws of states and nations today divorce is granted on a number of grounds. Persons who have lost or killed their love for their marriage mate try to grab hold of whatever legal grounds they can to break the marriage tie, such as mental cruelty, laziness, refusal of conjugal rights, drunkenness, insanity, incurable disease, desertion or abandonment, barrenness, sodomy, bestiality, criminality, incompatibility, change of one's religion, and so on, besides adultery.

But are all these legal grounds Scripturally right, valid for the Christian? Jesus Christ is Counselor for us. The Jewish Pharisees once tested him with this question: "Is it lawful for a man to divorce his wife on every kind of grounds?" Jesus did not answer those questioners by referring to the Roman Caesar's laws concerning divorce. He referred to the superior law of God and showed there is but one ground for divorce—adultery.—Matt. 19:3-9; Mark 10:10-12; Luke 16:18.

Adultery is unloving and is a breaking of God's commandment. The adulterer is already married and yoked together as one flesh with his legal mate. But adultery is a putting apart of what God has yoked together. The adulterer pulls away from his legal mate and makes himself one flesh with a third person. A person's being one flesh must be with only one other, not with two others or more.—Rom. 13:8-10; Ex. 20:14; 1 Cor. 6:15-19.

Many of those anointed Christians to whom Paul wrote at Corinth were married persons. Having sexual connection with their married mates was legal and proper, because one's wife is one's own flesh and one is uniting with what is one's own. But when married Christians commit adultery or single Christians commit fornication, even with a religious temple prostitute, they do something of which God and Christ do not approve. They are taking their bodies that belong to Christ and becoming one flesh with a sinner, a fornicator or a harlot.

When committing adultery or fornicating, a Christian sins against his own body. He is misusing it, contrary to his owner Christ. The adulterous Christian also sins against his wife. Unless the Christian repents and reforms from his immoral course, he ceases to be in union with Christ. A confirmed adulterer or fornicator is no Christian. He is no witness of Jehovah. God does not make adulterers or fornicators his witnesses.—1 Cor. 5:11-13.

Since this uniting sexually with an illegal person makes a married person one flesh with someone outside the marriage union, it is only adultery that really breaks the marriage union, snapping the yoke with which God has made the married couple one flesh. Therefore Jesus said that only adultery is the ground that God allows for divorce. Unless adultery has broken the yoke of marriage, a divorce would not be proper or would not really take effect before God. Divorce courts of this world, when decreeing a divorce on grounds other than adultery, are not actually putting apart what God has bound together. The divorced persons are still one flesh with each other, still man and wife. Neither is free to remarry, for to remarry would mean to commit adultery.

Death dissolves a marriage. A widower or widow is therefore free to remarry.

(Rom. 7:2, 3) One's husband or wife may be known to be dead through war or a catastrophe but may not happen to be registered as dead, or the records may not be at hand to verify the death. Or one's marriage mate may disappear and be absent so long that the law of the land pronounces him dead. By this a person is legally declared a widower or widow. Such a one may conscientiously remarry. By remarrying he takes upon himself the responsibility for the outcome.

The rabbinical law of the Jews laid emphasis on the duty of the marital act. It allowed the wife to divorce her husband who, because of his physical disability, was unable to give her this due for a period of six months. Likewise a husband could divorce his wife because of her inability to produce children. Jesus did not recognize impotence as a ground for divorce.

Neither is a wife's barrenness a true ground for divorce. Abraham did not divorce his wife, nor Isaac his, nor Jacob his, for barrenness. The sons of Noah did not divorce their wives for barrenness during all the years that the ark was under construction and until two years after the flood.—Gen. 11:30; 17:17; 25:19-26; 30:1, 2, 22-25; 6:18; 11:10.

Sodomy (or the unnatural intercourse of one male with another male as with a female), Lesbianism (or the homosexual relations between women) and bestiality (or the unnatural sexual relations by man or woman with an animal) are not Scriptural grounds for divorce. They are filthy, they are unclean, and God's law to Israel condemned to death those committing such misdeeds. But such acts are not adultery. Yet there is a penalty of disfellowshiping attached to them. They will keep a Christian out of the way of life. "The minding of the flesh means death," it "means enmity with God."—Rom. 8:6-8; 1 Cor. 6: 9, 10; Gal. 5:19-21.

Should one's marriage mate in the course of time go insane or contract an incurable disease or a loathsome one, this is no true basis for getting a divorce. In this case the unfortunate mate must be treated just as an injured member of one's body or as one's child by one's mate. This displays love for one's flesh and helps to lighten the terrible situation rather than worsen it. "In this way husbands ought to be loving their wives as their own bodies," said Paul. The faithful loving mate will not forsake the other during illness, either mental or physical. By God's law the healthy one is not freed to do so. At a wedding the mates usually vow to take each other for better or for worse.—Eph. 5:28-31.

Some law courts take as a ground for divorce the change in religion on the part of one's mate. According to God and Christ that is not right. Though the change in religion may be a bitter experience for the mate that retains the former religion, it is no real reason for him to separate from the other either by legal action or by mutual consent. On this Paul writes: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband." So difference of religion is no basis for a divorce.—1 Cor. 7: 12-16.

Christ limited the grounds for a divorce that frees one for remarriage to adultery. This does not give either marriage mate the allowance to abuse or neglect the other. This limitation to adultery only emphasizes the divine arrangement that the married couple are one flesh, and should stick together in mutual care, come better or come worse. This is the decree of the infallible Judge of the Supreme Marriage Court.

Thirtieth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Johnson, A., Argadine, F., Pantouris, M., Rauscher, J., Roth, R., Signell, J., Panis, A., Johnston, H. **Second row:** Hoskins, H., Brown, L., Wiegel, F., Bolton, P., Nantz, A., Flotner, E., Thorn, D., Lardie, L., Pebley, L. **Third row:** Fisher, M., Johnson, M., Lewis, C., Schnabl, M., Dobart, R., Hinderer, I., Reed, O., Smith, P., DeWandel, J., Rowsell, S., Barrow, G., Willard, S. **Fourth row:** Stitz, M., Werden, A., Drager, F., Vazquez, R., Brown, M., Drager, W., Olson, R., Sawalich, F., Maes, M., Panis A., Vazquez, E., Dular, L., Risher, E. **Fifth row:** Coonce, G., Buckingham, J., Barnes, B., Lassonde, R., Lewis, F., Nelson, D., Nutt, D., Boggus, S., Carroll, J., Doering, R., Simmons, S., Johnston, W., Flotner, I. **Sixth row:** Bolton, E., Rieger, M., Hoskins, H., Johnson, A., Mezzaros, L., Schnabl, A., Arbore, C., Hassing, C., Davis, M., Pappas, G., Hendrix, J., Phillips, W., Roth, M. **Seventh row:** Dobart, E., Mezzaros, S., DeWandel, G., Lassonde, R., Stitz, C., Risher, J., Deane, E., Birdsong, A., Gobitas, P., Willard, C., Pantouris, T., Gervais, D., Warner, C. **Eighth row:** Davis, R., Hinderer, J., Smith, L., Johnson, D., Nutt, H., Reed, K., Wiegel, A., Sicard, R., Werden, C., Lardie, D., Pebley, W., Rauscher, W., Carroll, H., Maes, F. **Last row:** Buckingham, B., Olson, W., Barnes, S., Sawalich, H., Rieger, C., Coonce, H., Fisher, C., Hutchison, K., Dular, K., Hawkins, E., Bright W., Kurtz, J., Ness, B., Nantz, J.

Gilead Graduates Its 30th Class

FEBRUARY 8 and 9 saw the Watchtower Bible School of Gilead abuzz with excitement. Relatives and friends of the students were converging on Gilead from all sections of the United States and Canada. One bus came from Montreal.

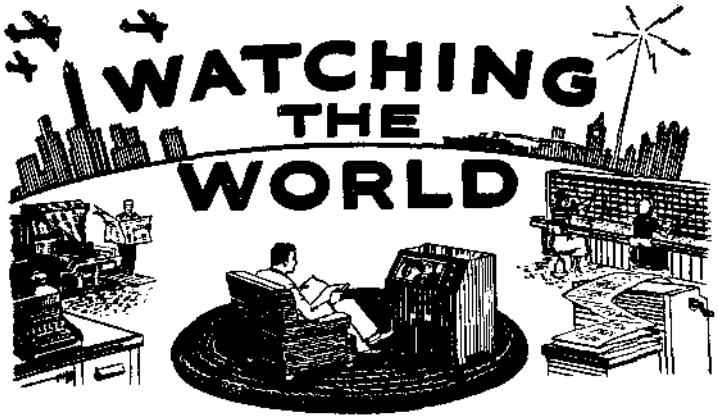
As usual, on Saturday evening the guests enjoyed the weekly *Watchtower* study and the very entertaining musical program that followed. During the night biting winter winds piled up such snowdrifts that the radio Sunday morning warned people to stay off the roads and told that Highway 34, on which Gilead is situated, was blocked in both directions.

Still, in spite of it all, Sunday morning saw 1,687 on hand for the graduation program. It followed the usual outline of song, prayer, short talks by the "servant" of Kingdom Farm and the four instructors of Gilead School, and also the reading of telegrams from well-wishers in many lands.

Then came the main feature, the discourse by the president of the Watch Tower Society, N. H. Knorr. His theme was "Hospitality, a Responsibility." While primarily directed to the student body, its many fine points were appreciated as being very applicable to all the ministers present regardless of the nature of their service, part time, full time, pioneer, circuit or district servant, or member of a Bethel family. After the talk diplomas were handed out, a resolution by the class, expressing gratitude for all that had been done for them during the past five and a half months, was read and then the graduation program drew to a close.

In the afternoon program, from two to three-thirty, many students had the opportunity of individually expressing their appreciation or telling of their impressions and experiences at Gilead, all of which were greatly enjoyed by all present. At the close of this program came the news that due to the snowstorm the road on which Gilead is located still was impassable, both to the north and to the south. They were not opened until 6 p.m. and about 1,000 persons were able to get to Ithaca or on their way. However, some 600 who were unable to find housing nearby became the recipients of Gilead's hospitality. All available space was used for sleeping quarters and no one went hungry. Monday morning, however, all was bright and clear; the roads had been made passable and soon all were on their way back home, glad for the experience, one that they would not soon forget!

- Why American schools have been found wanting? P. 3, ¶1.
- Why there is a growing disinterest in religion among Europeans? P. 5, ¶4.
- Why a vulture is a valuable bird? P. 10, ¶1.
- What learning makes a man truly educated and cannot be substituted by any other learning or culture? P. 12, ¶4.
- How the color a person favors reveals his personality? P. 13, ¶1.
- What the major cause is for 85 percent of the world being hungry? P. 16, ¶6.
- How chemicals are used to treat cancer? P. 18, ¶3.
- What country is having an alarming increase in drunkenness? P. 20, ¶1.
- Whether the Bible permits a person to get a divorce on the many grounds recognized by law courts? P. 25, ¶2.



Antarctica: Peril and Success

◈ Bitter cold, hidden crevasses and uncharted land combined to make perilous the first coast-to-coast overland crossing of the "White Continent." Despite these and other hazards, however, on March 2 Dr. Vivian Fuchs and an 11-man British expedition arrived at Scott Base, Antarctica. Ninety-eight days had passed and 2,100 miles of wasteland had been traversed since their trek had begun at Vahsel base on the opposite side of the continent. Many were the congratulatory expressions received by the party, among these one from Queen Elizabeth, which stated: "You have made a notable contribution to scientific knowledge and have succeeded in a great enterprise. Well done."

A "Considerable Puzzlement"

◈ So much letter writing has been going on about a conference of heads of government that anyone might well be bewildered on the issue. Notes to Western powers from Soviet Premier Nikolai A. Bulganin (12/10, 1/8) proposing a summit parley, a nonaggression pact, the banning of nuclear tests and weapons and other points have been answered with requests for preparatory negotiations, either by prior meetings of foreign ministers or through diplomatic channels. In his reply (1/12) U.S. President Eisenhower urged a prepared meeting where a nuclear ban, restriction of the use of outer space to peaceful purposes and other matters might be discussed. To this Bulganin replied with a reiteration of his previous proposals (2/1). In response (2/17) Eisenhower said he was left in "considerable puzzlement" on Soviet intentions, and this time his note was quite caustic. He held that "continuing to write speeches to each other" and indulging in "repetitive public debate" were not ways in which to prepare for a summit talk. Earlier (2/11) it was indicated that the U.S. might consent to a top-level conference prepared through diplomatic channels without preliminary meetings of foreign ministers. The British government felt that an approach to the summit should be made through consultation with NATO powers. In a shift of policy, Russia, by means of a new note to the West (2/28), proposed a meeting of foreign ministers soon to arrange an agenda as well as the time and place of a top-level parley. Seemingly, some causes of puzzlement on the summit issue were being removed, but bewilderment over other points is still justified.

Anglo-American Missile Plan

◈ Projectiles capable of wreaking considerable destruction are to be supplied soon for bases in northern and eastern England. A joint agreement signed by Britain and the U.S. (2/22) provides that, possibly within a year, certain units of Britain's Royal Air Force will be furnished with intermediate-range U.S. Air Force Thor missiles fitted with nuclear warheads. The U.S. will retain control of the warheads until use, and the missiles would be launched from the bases, it was stated, not by military decision, but only by a joint determination of both governments. Britain thus becomes the first power of the North Atlantic alliance to conclude a missile agreement with the U.S. in hopes that such a move will serve as a deterrent to aggression.

Poles Propose Atom-Free Zone

◈ A plan for the establishment in Central Europe of a zone in which nuclear weapons would be barred was presented to the U.N. General Assembly in October, 1957, by Polish Foreign Minister Adam Rapacki. It met with the displeasure of Western diplomats. Recently (2/14) another version of the plan was received by ambassadors of France, Britain, the U.S., Russia and other nations. Referred to as the Rapacki Plan, it proposes, among other points, the banning of nuclear arms in West and East Germany, Czechoslovakia and Poland, a prohibition against the use by other nations of such weapons against objectives within that zone and some arrangement for the inspection and control of the area. West Germany rejected the plan because it implied a continuation of a partitioned German nation. The Bonn government also held that inspection and control of the zone would be impossible, that Western defenses would be endangered and that there

would not be sufficient guarantee of safety for the zone in only an agreement by other nations not to use nuclear weapons against objectives there. Russia gave full support to the Polish plan, but the U.S. received it coolly and considers it to be very dangerous.

Padang versus Djakarta

◈ The "guided democracy" of Indonesian President Sukarno, which allows for Communist participation in governmental affairs, has long displeased Moslem and Christian political leaders in the archipelago's "outer islands" of Sumatra, Borneo and Celebes. Recently (2/10) Indonesia's central government received, as a result of a rally of 500 in Padang, Sumatra, an ultimatum demanding that Sukarno dissolve his cabinet and permit the establishment of a new government free of Communist influence. The demands met with a complete rejection by the Djakarta Cabinet and the dishonorable discharge from the army of four rebel colonels. Defiance continued in Padang, where, later (2/15), a new regime was proclaimed for Indonesia, as Dr. Sjafruddin Prawiranegara was named premier and a cabinet of representatives from Java, Sumatra and Celebes was established. The Djakarta government thereupon ordered the arrest of the premier and five ministers of the rebel regime, a blockade was set up off Padang and planes of the central government bombed and silenced three radio stations in an attempt to disrupt rebel communications. Padang's Premier Prawiranegara then declared that efforts at peaceful settlement of matters were thus closed and said: "The problem has become one of a choice between communism and noncommunism, belief in God and atheism." Many civilians were evacuated from Padang and preparations began for an anticipated land assault by forces of the Djakarta government. Just what would result was uncertain, but many in Padang spoke of a "holy war."

"Now an Accomplished Fact"

◈ "The United Arab Republic is now an accomplished fact," intoned Gamal Abdel Nasser before a cheering crowd of about 500,000 in Cairo's Republic Square (2/22). The same day brought the dissolution of the Syrian Cabinet and celebrations in the streets of Damascus. Thus were greeted the results of balloting by over 7,400,000 voters in the two countries, who, by plebiscite, approved the union of their nations and the endorsement of Nasser as the first president of the new government. The approval was almost unanimous, with only 286 voting "no" to the merger and only 451 casting votes against President Nasser. Announcement was later made (3/2) that Yemen, a state in the southwest corner of Arabia covering about 75,000 square miles and having a population of 4,000,000, would federate with the new republic. Since the arrangement would be only a federation and not a complete merger, Yemen will retain her sovereignty and maintain her own armed forces, currency and, in general, her own representation in international affairs.

'Sudanese Land for Sudanese!'

◈ Throngs led by university students filled the streets of Khartoum, Sudan, recently (2/20), shouting "Sudanese land for the Sudanese!" Earlier a sharp controversy had arisen between Egypt and the Sudan over three areas along the twenty-second parallel, which serves as a border between the two countries. In dispute is a small enclave south of the parallel over which Egypt has control, a short strip along the Nile River and another area of about 600 square miles along the Red Sea north of the parallel where Sudanese administration prevails. Trouble began when Egypt declared that it intended to incorporate the northern areas into the United Arab Republic and would surrender the southern enclave to the Sudan. Egyptian soldiers and officials moved into the disputed territories north of the parallel to prepare for the United Arab Republic plebiscite, but the plebiscite was not held in the controversial regions and the Egyptians later withdrew. Attempts to settle matters by discussion failed and were suspended (2/19), the Sudan appealed to the U.N., but the Security Council shelved the issue and the two governments agreed again to seek direct negotiations. Sudan's Premier Abdullah Khalil later charged Egypt with interfering in his country's current election campaign and another appeal was made for urgent action on the issue in the Security Council (2/24). Some time will undoubtedly elapse before settlement of the dispute.

Free Election in Argentina

◈ In what has been termed their first free election in thirty years, Argentines recently selected for the presidency of their land Arturo Frondizi (2/23). Voting, which was calm and orderly, gave Señor Frondizi nearly a two-to-one margin over opposing candidate Ricardo Balbin, and a meeting of the electoral college on March 17 would apparently uphold the popular vote. More than 12,000 posts were at stake in the election, which served to re-establish a full democracy in Argentina after the ten-year dictatorship of Juan D. Perón and a subsequent 2½-year rule by a revolutionary regime since his ouster

[illegible]. Frondizi is expected to [illegible]n a six-year term of office May 1.

Cuban Troubles Intensify

◈ In an effort to quell increasing activities of revolutionary forces led by Fidel Castro, the regime of Cuban President Fulgencio Batista recently sent into Oriente province, the rebel stronghold, reinforcements of government troops. These were attacked by a band of 400 insurgents, heavy fighting ensued and then the rebels fled back to hideouts in the Sierra Maestra (2/17). At various locations on the island the revolutionaries intensified their sabotage activities and destroyed warehouses, homes and machinery. Young rebels even kidnaped from his Havana hotel room auto racing champion Juan Manuel Fangio in an effort to disrupt the Cuban Gran Premio automobile races (2/23). Later, upon his release, Señor Fangio termed the kidnapers friendly and considerate. Rebel leader Castro reportedly demanded (2/25) the withdrawal from Oriente province of all government forces, after which elections might be held under the supervision of the Organization of American States. Failure to meet these demands, Castro asserted, would result in a general strike and he vowed that his rebels would continue to fight "until we occupy the whole island."

Seven-Day 'Moon Trip'

◈ "I'm a little tired," remarked Airman Donald G. Farrell upon emerging from a "space-cabin" after a one-week simulated trip to the moon. For seven days 23-year-old Farrell had been enclosed in a six by three by five-foot cubicle at Randolph Air Force Base, Texas. The airman was provided with food and water and was given experimental space-flight problems to solve during his "trip." Among other things, the cabin had been designed to furnish information on human respiratory requirements and mental and psychological reactions to confinement, simulated atmosphere and the absence of the day-night cycle. Months will be required to analyze all the data gathered during the make-believe moonflight.

Ladies in the House of Lords

◈ Her ladyship will soon join his lordship in the upper chamber of Britain's parliament. By a vote of 305 to 251 the House of Commons approved such a move (2/13) after a previous and unanimous acceptance of it in the House of Lords (1/30). The new bill proposes life peerages in the House of Lords for both men and women. Members will thus fill their positions until death and all are to be appointed by the ruling monarch. Queen Elizabeth II must yet give her assent to the bill before it becomes a law.

Uncertainty and confusion grip the world

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Awake!

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- Disarmament Just a Dream? — PAGE 13
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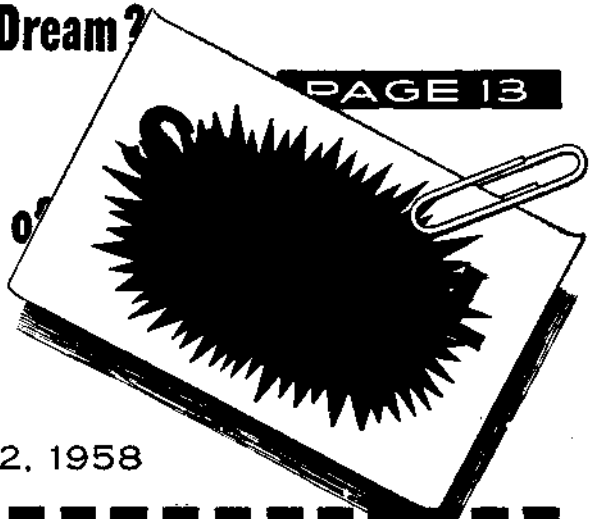

APRIL 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,700,000 — **Five cents a copy**

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures.
When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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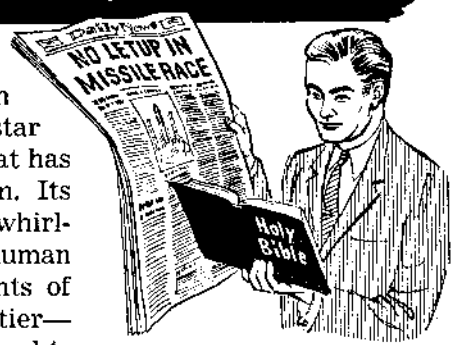
How Great Is Man's Peril?



DURING the past few months modern science has been the star performer in a drama that has captured world attention. Its thundering rockets and whirling satellites have fired human imagination with thoughts of conquering a new frontier—space. But with these thoughts have come great fears. It is believed that the nation which controls space will control the earth. That is why neither the East nor the West feels that it can let the other gain a lead in rocket development.

But improvement in rocket power and efficiency brings greater peril to mankind, for it opens up new ways for delivering nuclear bombs with pinpoint accuracy. This means that the destruction of an entire nation and perhaps that of the human race will be at men's fingertips. This disquieting thought has dampened the enthusiasm of many people over what science has been doing.

General Omar Bradley voiced his uneasiness on November 5, 1957. He believed that the technological race between the East and the West is placing mankind in greater jeopardy. Here is how the New York *Times* reported what he said: "If mankind is to save itself from destruction, the human intelligence must concentrate less on earth satellites and more on this satellite, earth, General of the Army Omar N. Bradley said tonight. . . . The central problem of our time 'is how to employ human intelligence for the salvation of mankind. . . . Our plight is critical and with each effort we have made to relieve it by further scientific advance we have succeeded only in aggravating our peril.' . . . General Bradley found an immense and awful irony in mankind's attempt 'to stave off this ultimate threat of disaster by devising arms which would be both ultimate and disastrous. This irony can probably be compounded a few more years, or perhaps even a few decades. But inevitably, this whole electronic house of cards will reach a point where it can be constructed no higher.'

"General Bradley found 'logic' but little assurance in the argument that 'no government, no single group of men—indeed not even one willful individual—would be so foolhardy, so reckless, as to precipitate a war which would most surely end in mutual destruction.' "

The general put his finger on an outstanding weakness in this modern civilization, and that is the fact that human intelligence is not concentrating on how to preserve mankind. Man's genius has been able to produce scientific wonders, but it has not been able to solve the basic problem of how humans can live together in peace and harmony. The solution to this problem is far more important than learning how to travel to the moon.

The world is in a dilemma because it is divided into two camps, with each fearful of the other. Each feels compelled to push its research for improved weapons, but at the same time each realizes all too well that their arms race can lead in but one direction—to disaster. Yet neither side dares to stop arming.

It seems that the world is caught in a current of events that is sweeping the nations inexorably toward the brink of destruction. They see it coming but cannot stop themselves. All efforts to avoid this seemingly certain fate through peace treaties, disarmament conferences and debates in international councils and assemblies have been of no avail.

But as great as the world's peril is because of man's doings, it is not as great as that due to what God has purposed. He has expressed his determination to sweep the entire world or system of things out of existence in a colossal war called the battle of Armageddon. The prophet Jeremiah spoke of it when he said: "Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground."—Jer. 25:32, 33, *AS*.

This world has received God's adverse judgment because it has drenched the earth with human blood by its many wars and violent deeds. It has violated every righteous law and principle God ever gave mankind. It has had no respect for persons who have sought to worship and serve him but has persecuted them unmercifully. Like its invisible ruler, Satan, its fruits are bad. By means of the great war of Armageddon God will bring its wicked career to an end.

The very circumstances that make so many people feel that human existence is imperiled are visible evidences of the world's last days. They make up part of the great sign that was foretold to mark the approach of Armageddon. Speaking of this time the apostle Paul said: "This know also, that in the last days perilous times shall come." (2 Tim. 3:1, *AV*) He then proceeded to mention some of the things we now see.

The battle of Armageddon will culminate the pangs of distress that have plagued the world since 1914.

This mighty war from God places mankind in the greatest possible peril. It eclipses the threat of atomic warfare and overshadows all that man is doing or plans to do. Every person who values his life must give the battle of Armageddon the place of primary concern.

Survival from that war is possible, but it depends upon what a person does now. If he continues being a friend of the world and a party to its unscriptural schemes and actions he will not survive its fate. It is God's friendship he must seek, and it is God's kingdom he must trust in. Since preservation through Armageddon depends upon God's protection, a person must gain knowledge of His will and then do it. The course of Christian integrity is the only way to survive the "war of the great day of God the Almighty."

A Ransom
FOR
YOU

IN NEWSPAPERS we sometimes read the word "ransom." It usually refers to the sum of money demanded for the release of one who has been abducted or kidnaped. So a ransom is something that loosens, something that brings deliverance, something valuable that is paid to bring release from bondage. But what is the bondage from which you and every other human living on the earth need deliverance? It is the bondage of sin and the consequences of sin—death.

No amount of money could provide this precious ransom for you. How, then, can such a ransom be paid? Only one Book gives us the answer to that question, explaining in full what the ransom is and how you can benefit from it. That is God's Word, the Holy Bible.

It is this Book that has so much to say about the ransom for you. It shows that, regardless of nationality or race, all men—with the exception of one—have descended from the first man Adam. God "made out of one man every nation of men, to dwell upon the entire surface of the earth." God had not created Adam to live for only a few years on this earth. Adam could have lived forever had he obeyed his Creator, Jehovah God. Adam's one act of disobedience to God's law, the rebellious eating of the forbidden fruit, made him a sinner. Adam, now a criminal condemned to death, lost the right to live forever upon the earth. How did this affect Adam's offspring?—Acts 17:26.

Because of the law of heredity, Adam's children were not born with the right to life. Their inheritance was sin, for Adam's children were not born until after his sin and condemnation. The Bible expresses the result: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

We have had no choice in the matter, just as a baby born into this world has no choice as to color of skin or eyes. The law of heredity precludes choice in the matter. So we have had no choice as to inherited sin and the consequences of it: "Death spread to all men because they had all sinned." This is the way it is with all men descended from Adam. It is not necessary, then, to commit a personal, willful sin, as Adam did, to come under the condemnation of death. We [illegible] condemned to death [illegible] Death has thus [illegible] shows, "even over [illegible] sinned after the likeness of the transgression by Adam."—Rom. 5:12, 14.

No Injustice on God's Part

Some persons have accused God as being unjust in the matter. They say that it was not just that, when they were born, they were already con-

demned to death. Why should they suffer for something they had not personally done? they ask.

But did God wrong us by condemning Adam to death and allowing his offspring to be born in sin? In answer consider this illustration: A man commits a crime worthy of death in the eyes of his fellow man. Whether or not he has children the law puts him to death. But the law, in putting the criminal to death, has not wronged the children: it was the father who wronged his children by committing the crime. And so it was with Adam, the first man to become a criminal. He wronged his own offspring. The injustice was not on God's part, it was on Adam's. Hence "through one trespass the result to men of all kinds was condemnation."—Rom. 5:18.

God had justice on his side. God's creatorship made him our Sovereign and Judge. God can execute the full penalty of the law on all sinners without injustice to any. As Creator and Supreme Ruler he has that right. Further, as Ruler of the universe, God had to carry out the penalty. If he had failed to do so, it would have meant in effect that he made a mistake; it would invite other intelligent creatures in the universe to disobey God's laws, with confusion and anarchy the result.

There can be no injustice with God, for one of his four cardinal attributes or qualities is righteousness. "Righteousness and judgment are the established place of his throne." (Ps. 97:2) The other three attributes are wisdom, power and love. These four attributes coexist in God in perfect balance and harmony. Though "God is love," he cannot allow his love to conflict with or nullify his righteousness. God's righteous law sets forth the penalty for sin: "The wages sin pays is death." God's justice requires that punishment. Man himself must always be just and righteous, even in dealing with criminals; but he is not obligated by love to dispense with justice in the infliction of the penalty. It is the same with God: he must be righteous and just, but he is under no obligation, by reason of his love, to cancel a penalty that his justice demands.—1 John 4:8; Rom. 6:23.

So view God as the perfect Lawgiver. See the grandeur of his law! It is law that is exact, law not to be mocked. It is law in the highest realm, law that governs angels as well as that which governs men. "God did not hold back from punishing the angels that sinned." (2 Pet. 2:4) It is law that rightly provides for penalties, penalties that cannot be relaxed because no God-prescribed penalty exceeds in the slightest degree or is in any way other than what it ought to be. It is this kind of law of which Jehovah is both Originator and Administrator. "Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king." (Isa. 33:22, *AS*) As such, Jehovah gives full and hearty support to his own laws. As Administrator of his law he is incapable of dispensing with his law, for the reason that it is the expression of himself and he never changes: "I, Jehovah, change not."—Mal. 3:6, *AS*.

Imperfect Life a Mercy from God

So instead of its being an injustice for God to allow Adam to bring imperfect children into the world, it was a mercy from God that any of Adam's offspring were born at all. The great Judge could have executed the full penalty of sin upon Adam at once. Then what? Why, the unborn human race would have perished in Adam. We would never have seen life. God's love was shown in this, too: He allowed children to be born into the world on the basis of a hope he himself would provide—a hope that all kinds of men could be delivered from sin by the payment of a ransom to God. The Bible expresses it this way: "For

the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope that the creation itself also will be set free from enslavement to corruption."—Rom. 8:20, 21.

But what would be the price of the ransom to free mankind from enslavement to corruption? Well, what was lost by Adam's sin? It was perfect human life with its earthly rights and prospects. God's justice, as evidenced by his law given to Moses, requires "soul for soul, eye for eye," so only a perfect human life could satisfy God's justice.—Ex. 21:23, 24.

For the ransom to be paid, then, there would need to be the pouring out of blood of a perfect human life; for "unless blood is poured out no forgiveness takes place." (Heb. 9:22) The blood of animals could not lastingly take away sin. God's Word declares: "It is not possible for the blood of bulls and of goats to take sins away." Not animal blood, but the precious blood of a perfect human life would be needed to pay the ransom.—Heb. 10:4.

But where could be found a perfect man —a man not only perfect but willing to lay down his life? No one from Adam's descendants could meet the requirement. "For all have sinned and fall short of the glory of God." "Not one of them can by any means redeem even a brother, nor give to God a ransom for him."—Rom. 3:23; Ps. 49:7.

Jehovah Provides the Ransom

Hopelessly bound, lacking any power to escape from sin and death, man could do nothing himself to pay the ransom. Only God could provide the ransom. As an expression of his love and undeserved kindness God arranged for the ransom payment.

How did God do this? By transferring the life of his only-begotten Son, who was with him in heaven, to the womb of Mary, a Jewish virgin. Jesus was thus born miraculously without help of an earthly father. He grew up a perfect man, a man without sin, since his father was not Adam but God. "You know, too, that that one was made manifest to take away our sins, and there is no sin in him."—1 John 3:5.

As a perfect, sinless man Jesus possessed the valuable thing, a perfect human life. With this he could pay the ransom. Christ was willing to do so. And he did. In laying down his perfect human life Christ was doing his Father's will, as it was foretold by God's prophet: "Jehovah hath laid on him the iniquity of us all." What undeserved kindness this provision of God expressed! "It is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus."—Isa. 53:6, *AS;* Rom. 3:24.

How did Christ pay the ransom? Having given up his perfect human life, he was dead; so how could he pay over to God the ransom? How could the merit of Christ's ransom sacrifice be presented to the court of divine justice? So three days after his death, God resurrected Jesus; and forty days later Jesus ascended into heaven. Since he was raised a spirit creature, he did not take back human life at his resurrection. He had with him that valuable thing to provide a ransom for you—the right to perfect human life. When he ascended into heaven he presented to God the merit of his poured-out blood as the ransom offering that could take away sins. "Christ entered, not into a holy place made with hands which is a copy of the reality, but into heaven itself, now to appear before the person of God for us."—Heb. 9:24.

Christ's payment of the ransom price to God upheld the majesty of God's law, and at the same time provided release for all time for all those deserving of its benefits: "The Christ was offered once for all time to bear the sins of many."—Heb. 9:28.

So the ransom price Christ paid corresponded to what Adam lost; thus it is written: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." How precious is the price he paid! Said the apostle of Christ: "You know that it was not with corruptible things, with silver or gold, as a ransom that you were released. . . . But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's." See how loving and just God is! Christ's one act of obedience acted in a reverse way to the one act of disobedience by Adam: "So, then, as through one trespass the result to men of all kinds was condemnation, likewise also through one act of justification the result to men of all kinds is a declaring of them righteous for life." —1 Tim. 2:5, 6; 1 Pet. 1:18, 19; Rom. 5:18.

Who May Benefit?

May you benefit from the ransom sacrifice? Yes, indeed. "Men of all kinds" may benefit. Christ himself said: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."—Matt. 20:28.

All kinds of persons, then, may benefit, but not without some action on their part. What must they do? Suppose, for example, that a man chooses to do wrong; he sins and contracts a disease. This man's offspring have the disease transmitted to them. The children face death. A doctor provides a remedy that will cure the disease. He offers to apply the remedy on behalf of all who will accept it. Those children who are willing to accept the remedy are cured. Those who do not take the cure continue subject to death. So it is with the curative benefits of Christ's ransom sacrifice. Those who refuse to accept Christ's ransom sacrifice on their behalf continue subject to death. Those who accept Christ's ransom sacrifice place themselves in line for everlasting life.

How does one take the cure and benefit from the ransom? By exercising faith in Christ's sacrifice and by obeying the one who laid down his perfect human life as a ransom for you. Said Christ himself: "He that exercises faith in me, even though he dies, will come to life." Said the apostle John: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." And the apostle Paul said of Christ: "He became responsible for everlasting salvation to all those obeying him."—John 11:26; 3:36; Heb. 5:9.

Faith and obedience, then, are required —obedience to Christ's commandments and faith in his ransom sacrifice. To meet these requirements you must study God's Word, the Bible. It discloses more about the ransom and tells you what Christ's commandments are. It tells you how the resurrection of the dead has its basis in Christ's sacrifice. It tells you about God's righteous new world, the foundation of which was laid in Christ's obedience and ransom sacrifice. It tells you how, on the basis of the ransom sacrifice, you may survive the impending war of Armageddon into God's new world. Yes, it tells you how you may attain everlasting life in human perfection as a benefit of the ransom for you.

Moreover, without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.—Heb. 11:6.

can pills cure anxiety?

"MAN, born of woman, is short-lived and having his fill of turmoil." How fittingly those words of Job apply to mankind today! Greedy commercialism, corrupt politics, hypocritical religion and increase in crime all combine to give the common man "his fill of turmoil" or anxiety. No wonder that so many seek relief by taking tranquilizer pills; at times also called "mood," "peace of mind" and "happiness" pills. —Job 14:1.

But is such a course wise? What are these pills made of? How do they work? Of what value are they? Does taking them involve any risks? Can they really cure anxiety?

Today, in the United States, more than thirty such pills are on the market. Most in demand are those designed to cure anxiety, although others are designed to buoy up one's spirits and still others to relieve muscular tension. Among the better-known ones are *Miltown, Equanil, Thorazine, Serpasil, Flexin* and *Atarax*. These pills are rather expensive, costing from five to six dollars for a bottle of fifty. Sixteen or more different drugs are used in their manufacture, the leading ones being chlorpromazine, reserpine and meprobamate. The pills can be obtained only on a doctor's prescription, and during 1957 some twenty million persons paid upward of $200 million for such pills. According to one report one drug manufacturer alone sold thirty billion tablets of just one kind of tranquilizer pill during 1956!

The most noteworthy result of the use of tranquilizers is seen in United States public mental institutions, where a drop of twelve thousand patients in the past two years is primarily attributed to these. They have also been found helpful in treating vomiting, high blood pressure, hiccups and pregnancy discomforts and especially in cases of alcoholism and drug addiction. Reports tell of tranquilizers making seemingly ungovernable delinquent children—as well as sheep, dogs and other pets—more tractable. They have, however, failed to slow up the nervous pace of the Leghorn hen, America's foremost egg producer.

Regarding the manner in which these mood pills work a writer in *Fortune* magazine, May, 1957, well observes that "all theories of how the tranquilizers work on the brain are handicapped because no one knows how the brain works in the first place. Experiments show, however, that reserpine and chlorpromazine act on [certain] parts of the brain, especially the hypothalamus and the reticular formation" or brain stem. "These areas govern the basic life functions normally beyond con-

trol, such as awareness, hunger, thirst and other activities," among which may be listed arousal from sleep and temperature control.

Physical and Mental Side-Effects

Do these mood pills have any bad side-effects, such as being habit-forming? Time and again they do. Thus Dr. Frederick Lemere, in the *A.M.A. Archives of Neurology and Psychiatry,* August, 1956, tells of patients, upon stopping these pills, complaining of nervousness and the jitters that was worse than what they took them for in the first place. In one case, ten hours after stopping the pills the patient had convulsions, the only attack he ever had in his life.

In the *Journal of the American Medical Association,* February 9, 1957, two psychiatrists of the University of Oregon Medical School told of studying 8,200 cases of persons who took pills to relieve anxiety. Many patients experienced unpleasant and unwanted reactions, among which were toxic conditions, emotional disturbances and mental depressions to the point of suicide. Thus also one British physician, writing in *The Lancet,* December 1, 1956, described several cases where the use of meprobamate (used in *Miltown* and *Equanil*) caused alarmingly serious complications, which he was at a loss to understand or account for.

These mood pills also interfere with one's ability to co-ordinate. Thus Dr. R. H. Felix, director of the National Institute of Mental Health, in discussing the effects of chlorpromazine in *U.S. News & World Report,* June 21, 1957, pointed out that it affects both mental and motor or physical skills, but to differing degrees, "which gives you another thing to think about in such things as driving automobiles or working around dangerous machinery. . . . It does something quite different in the mentally ill person than in the nonmentally ill person. In the well person, it disorganizes him; in the schizophrenically ill person, it organizes him better."

Both the National Safety Council and the American Automobile Association have therefore cautioned motorists about using mood pills when driving. In fact, airplane pilots in the United States armed forces are not allowed to use any of these pills, the Army even forbidding any pilot to fly until four weeks after he has stopped using them.

Cure Anxiety?

As for these pills curing anxiety, let it be noted that they do not cure anything, not even in the violently insane, where their value has been so acclaimed. At best they merely suppress symptoms so long as they are being used, which can make possible psychological or psychiatric treatment, which does get at the cause. And so with their use in anxiety; at best they merely dull one's awareness of the causes of anxiety and therefore serve as do narcotics and liquor. Why treat the body when the mind needs to be adjusted? They cause one to withdraw from reality so that "you might still feel scared when you see a car speeding toward you, but the fear would not make you run."—*Science News Letter,* May 25, 1957.

But as Dr. Felix further observed: "Anxiety within normal limits is an essential part of normal personality development. . . . Anxiety is not a comfortable thing," but "within reasonable limits" it spurs us to do our best. It is not surprising, therefore, that studies indicate that the effect of these pills upon those who are not mentally ill is to make them valueless both to themselves and to those with whom they worked, they not being concerned about getting ahead.

And says another psychiatrist: "Although excessive anxiety can injure us, mild anxiety may stimulate and challenge us. It drives us to take action against our troubles. When we lose anxiety, we may lose our concern to make urgent corrections in ourselves and in our way of living. . . . Persons who take these drugs frequently confuse not being unhappy with being happy. No doubt many are so used to being miserable that the relief afforded to them deserves in their opinion the name of happiness. But this is to compare the effects of tobacco with those of a sunset or a symphony. Tobacco, one of our oldest tranquilizers, never brings its user anything but relief from the craving of tobacco."

He further well observes: "But one cannot suppress anxiety without also reducing regard for other people. Much love comes from suffering. And the tranquilizers, like alcohol, numb not only psychic pain, but also love. Thus the widespread use of these drugs expresses—and may also dangerously promote—both the loneliness and the callousness of our crowds. Perhaps this country needs a pill not to remove care, but to increase it."—Dr. Ian Stevenson, *Harper's*, July, 1957.

The Creator gave us limbs to use, and if our work does not require adequate physical effort we must go out of our way to exercise if we would have maximum physical health. The right kind of exercise is both invigorating and exhilarating. Likewise the Creator has given us mental and emotional faculties, such as reason, imagination, will power, conscience, etc., to use. For maximum mental and emotional health we also must exercise these, which we do by grappling with the problems and cares of life. Happiness comes from successfully dealing with such, from achievement, from giving, from gaining victories; and not from withdrawing, nirvanalike, into a shell by means of alcohol, narcotics, happiness pills or by becoming a hermit or recluse.

To help us to direct our mental and emotional faculties wisely in grappling with the cares of life the Creator has provided us with his Word, the Bible. It counsels us not to be anxious about material things and points to prayer as a means of relief from anxieties that may seem too heavy to be borne. On the other hand it places certain cares, responsibilities, yes, anxieties, upon us that we must bear and discharge if we would have peace of mind and happiness. One of these is a wholesome fear of displeasing Jehovah God. Another is that we give him exclusive devotion, loving him with our whole heart, mind, soul and vital force. Still another is that we love our neighbor as ourselves.

Heeding the counsel of God's Word, we shall find that "abundant peace belongs to those loving [God's] law" and that "there is more happiness in giving than there is in receiving." Yes, "if you know these things, happy you are if you do them."—Ps. 119:165; Acts 20:35; John 13:17.

Space Traveler's Saint

The following is a news item in the New York *Times* of November 11, 1957: "Authorities of the Roman Catholic Church are informally considering selection of a patron saint for space travelers, a Vatican official said today. It was believed that the most likely patron would be St. Joseph of Copertino, a seventeenth-century Italian Franciscan friar. According to tradition, he floated in the air during religious ecstasies."

The City of Tunnels and Bridges

THE visitor who comes to New York by car may choose to enter the city by one of its underground gateways such as the Lincoln Tunnel. The six-lane approach to this tunnel follows a graceful curve that provides the visitor a splendid view of Manhattan just before he plunges into one of three brightly lighted vehicle tubes that take him ninety-seven feet below the water. A few minutes later, and over eight thousand feet from where he entered the tube, he comes out in mid-town Manhattan. His car will have been one of more than 21 million vehicles that pass through this tunnel every year.

¶ The Lincoln Tunnel is only one of some forty tunnels and bridges that carry traffic to and from Manhattan and that make New York a city of tunnels and bridges. Its first tube was completed in 1937 and its third, begun in 1952, was completed in May, 1957.

¶ The first underground gateway to the city was the Holland Tunnel, built in 1927. It is a little south of the Lincoln Tunnel and connects New Jersey with downtown Manhattan. Its twin tubes, costing 54 million dollars, handle over 20,800,000 vehicles a year. Giant ventilating fans in four buildings bring fresh air into the tubes through vents at the road level. The exhaust gases are taken out through vents in the ceilings.

¶ The Lincoln and Holland tunnels are operated, not by New York city, but by the Port of New York Authority, which is a self-supporting business corporation that was created in 1921 by a treaty between New York and New Jersey. It operates tunnels, bridges and airports, as well as bus, truck, railroad and marine terminals that were built without direct tax levy or subsidy.

¶ A different but similar authority operates two other tunnels and a number of bridges. One of the tunnels is the next-to-the-longest vehicular tunnel in the world. It is the Brooklyn-Battery Tunnel, which was completed in 1950 at a cost of approximately 82 million dollars. It reaches a depth of 110 feet below New York's harbor and is 9,117 feet long. Fifty-three fans, each eight feet in diameter, supply the tunnel's two tubes with 10,000 tons of fresh air an hour. One of its ventilator buildings rises from the shore of Governor's Island and is a distinct landmark in the harbor.

¶ Of the many bridges about New York the most outstanding is the George Washington Bridge, which was opened to traffic in 1931. It has the distinction of being the second-longest suspension bridge in the world. More than 35 million vehicles use its eight traffic lanes every year to cross over from New Jersey to uptown Manhattan or vice versa. They travel at a height of 248 feet above the Hudson River. Traffic has become so heavy on this bridge that the Port of New York Authority is planning on adding another deck to it at a total cost of 182 million dollars. This will include the necessary highway approaches.

¶ The Brooklyn Bridge is without doubt New York's most famous bridge. When it was completed in 1883 its 1,595-foot span made it the world's longest suspension bridge at that time. It was even hailed as the eighth wonder of the world because its construction was such a great engineering feat for that age. One authority on bridges recently observed that it "taught the world how to build great suspension bridges."

¶ Many conventioners attending the international assembly of Jehovah's witnesses this summer will drive across this historic bridge to visit the headquarters of the Watch Tower Bible and Tract Society. As they near the first Brooklyn exit they will have a fine view of the Society's printing plant on their left.

¶ Flanking this publishing house on the opposite side is the Manhattan Bridge, with a span of 1,470 feet. But it and the Brooklyn Bridge are only two of six bridges that cross the East River. The largest is the Bronx-Whitestone Bridge, with a span of 2,300 feet.

¶ When a visitor to New York drives swiftly through one of the city's many superb tunnels or over one of its many bridges he might try to imagine the difficulty he would have of getting into this metropolis if it were not a city of tunnels and bridges.

THE SATELLITE ERA

¶ In Sydney, Australia, a business firm has taken out an £8,000 insurance policy with Lloyd's of London. Its purpose? To protect employees and customers against the possibility of a satellite or its rocket crash-landing on its premises. Prospects are that the premium will go up in the future.

IS DISARMAMENT JUST A DREAM?

DURING the nineteenth century the American frontier town of Dodge City, Kansas, gained notoriety by the many shootings that plagued it from day to day. When town officials decided to do something about it, they passed a law prohibiting the carrying of firearms within town limits. They reasoned that if people were not armed there would be no temptation to terminate arguments with the roar of six-shooters. Their reasoning had good logic. Disarm the people and there would be fewer killings.

This same reasoning is followed today in modern towns and cities where laws prohibit the carrying of weapons without special permission. These laws are a modified form of disarmament. They require the disarming, not of everyone, but only of those who can show no good reason why they should carry weapons.

Since the disarming of citizens in a town or city lessens the possibility of killings, would not disarmament do the same on an international scale? If nations disarmed, would not the chance of war with its accompanying loss of life be much less a problem than when all nations are armed? Many people believe it would.

It has been with this thought in mind that representatives of the world's great military powers have been holding disarmament talks for the past fifty-eight years. They have felt a growing urgency to find some workable disarmament program. But because their efforts continue to fail there is the feeling among many people that disarmament is just a dream.

Need Never Greater

There never has been a time when the need for international disarmament was greater. Modern planes, rockets and nuclear weapons make the threat of another world war a threat to the very existence of civilization. This threat is only heightened by the continued production of bigger and better weapons.

Many are the people who fear that some incident will cause the nations to reach for their nuclear weapons to settle their differences, just as the cow hands of Dodge City settled theirs by reaching for six-shooters. They firmly believe that the only way mankind will be free from this continually tense expectation of war will be for all nations to disarm.

They feel that disarmament is needed, not only to protect human existence, but also to

safeguard each nation's economy. Equipping and maintaining huge armies, as well as developing new types of weapons, is very costly. It is a staggering load that could easily bankrupt a nation. Regarding this the New York *Times* of July 28, 1957, stated: "The arms race today is costing the world an annual bill which may be numbered in twelve figures, or about $100,000,000,000. This money is being spent for men and for weapons. The men are the 18,000,000 to 20,000,000 in the armed forces of the world's nations. The arms include the tremendously expensive instruments of the new warfare—nuclear weapons and the missiles to carry them."

There can be no doubt that world disarmament is badly needed. This need was clearly expressed by John Foster Dulles in a radio and television address on July 22, 1957. He said: "Do we want a future where men feel that, in order to survive, they must learn to live as burrowers within the earth's crust for protection against the blast, the heat and the radiation of nuclear weapons? Do we want a world where man must be a slave to the rapidly mounting cost of bare survival? Do we want individual freedom to become an historic relic? . . . If mankind wishes to preserve the civilization it has created over many centuries, and guarded at great risk and cost, then it must find a way to free the world from the continuing threat of destruction from the weapons it has built."

Efforts to Disarm

Ever since the disarmament conferences at The Hague in 1899 and 1907 efforts have been made to bring about international disarmament. But like those conferences they have been fruitless.

The treaties of peace following World War I were steps toward disarmament, but that was all. The conquered countries were required to reduce immensely their armed forces and to accept a rigid limitation of them. Also, all members of the League of Nations were required to "recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations."

This disarmament effort did not bring world security and permanent peace. What little it did accomplish vanished when the Nazi and Fascist military build-up got under way. The futility of the effort was made strikingly evident by the outbreak of World War II.

After the second world war hopes for disarmament were revived, and nations began negotiating for an acceptable plan. After eleven years of haggling the East and the West are no closer to disarmament than when they started. Their failure makes disarmament appear to be a fanciful dream that can never become a reality.

There were high hopes that the disarmament conferences that began in London on March 19, 1957, would bring forth some concrete results, but after five and a half months passed they closed with no progress having been made. The West insisted upon strict inspection as an insurance against surprise attack, because such an attack with nuclear weapons would be fatal to an unsuspecting nation.

Regarding this reasonable demand John Foster Dulles said: "This is of the utmost importance. It is unlikely that any nation, which is itself vulnerable to devastation, would start a general war unless it felt that it could catch its principal opponent unprepared and thus, by surprise, gain a decisive superiority. That was the idea which underlay President Eisenhower's 'open skies' proposal made at the 'Summit' conference in July, 1955. No other proposal has ever been made which would be so effective in reducing danger and make

it safe to have less costly defenses against aggression."

The Soviet Union, however, considers aerial inspection as proposed by the West unacceptable. It believes such inspection would be a form of spying. What it wants to hide is hard for the West to understand, unless it would be an arms build-up while the rest of the world is disarming.

Besides aerial inspection the West wants the production of fissionable material for nuclear weapons to stop and restrictions placed on such weapons. But it does not want to eliminate nuclear weapons or the possibility of their use. The Russians, on the other hand, do not go along with this. They want nuclear weapons banned. Since that would give the Russians a decided advantage over the West, because of being superior in conventional weapons, the West opposes such a ban.

The Russians also want the testing of nuclear weapons to be halted for two to three years, but the West refuses to consider this as long as no ban is placed on the production of fissionable materials for weapons. This continued disagreement collapsed the hopes pinned to the London conferences.

The failure to come to an agreement has caused some observers to feel that neither side really wants disarmament. This view was expressed by Dr. Hugh C. Wolfe, a former chairman of the Federation of American Scientists. He said, as reported by the New York *Times:* "Neither the United States nor the Soviet Union shows genuine evidence of wanting disarmament. Each time that Russia and the United States seem to move toward agreement one or the other suddenly attaches to proposals conditions that make agreement impossible. Both Governments want to give a good impression but neither seems genuine in wanting agreement."

A possible reason why the West would not want disarmament may be the fact that disarmament would be a terrible blow to industry. The slight arms cut the United States instituted in 1957 caused thousands of people to be dismissed from their jobs. It hurt large areas of the country and caused a flood of protests to government leaders.

When this happens from economy cuts in military spending, what would happen if the East and West agreed to disarm?

The Russians may also have reasons for not wanting disarmament. For example, how could they then keep their political satellites in orbit?

But if a disarmament agreement were reached, it would, at best, be only partial. This was pointed out by Secretary Dulles when he said: "When we talk about disarmament we don't use that word in any literal sense. No one is thinking of disarming the United States or the Soviet Union or any other nation. What we are seeking is action, in the field of armaments, which will reduce the danger of armed attack."

The same thought was expressed by the New York *Times.* It said in an editorial: "This purpose is not a sweeping disarmament, although all proposals are tied to a progressive reduction of conventional armed forces and armaments, already under way in the West in favor of nuclear defense. The West regards complete disarmament as suicide so long as the free world confronts the threat of Communist aggression."

Disarmament Not the Means for Security

But whether the nations disarm partially or totally, it would be no assurance of security and permanent peace. It would merely reduce international tensions. How could there ever be peace and security as long as mankind is divided into nationalistic groups whose pride and hatreds can be

played upon by power-hungry individuals? How can there be security when lying, cheating, greed and dishonesty exist among world leaders? How can there be peace when the high moral principles of God's Word are ignored? Peace, security and mutual trust cannot be established merely by reducing the size of armament stockpiles. There has to be a complete change in human thinking and the moral standards by which the world lives.

The people of this world are actually moral infants who have never grown up. They have never learned how to govern their thinking and their lives by righteous principles. They are like selfish infants that seem incapable of thinking of anyone else but themselves. They have not gained the morally mature view of respecting the rights and possessions of others. They have not learned how to live together in peace as truly civilized and intelligent humans. They are infants playing with deadly toys. Until they grow up morally and change their thinking and their principles they will not have security and peace, even if there were total disarmament.

In itself disarmament is not the solution to the problem of world peace and security.

Prospect of a World Without Arms

It would be a mistake to conclude that disarmament is an impossible dream merely because this world has failed to make it a reality. Why could not a new system of things bring it about? If a complete change were made to one righteous world government and if all humans were mild-tempered, lovers of righteousness, and were all morally mature, would there be any need for standing armies and stockpiles of weapons?

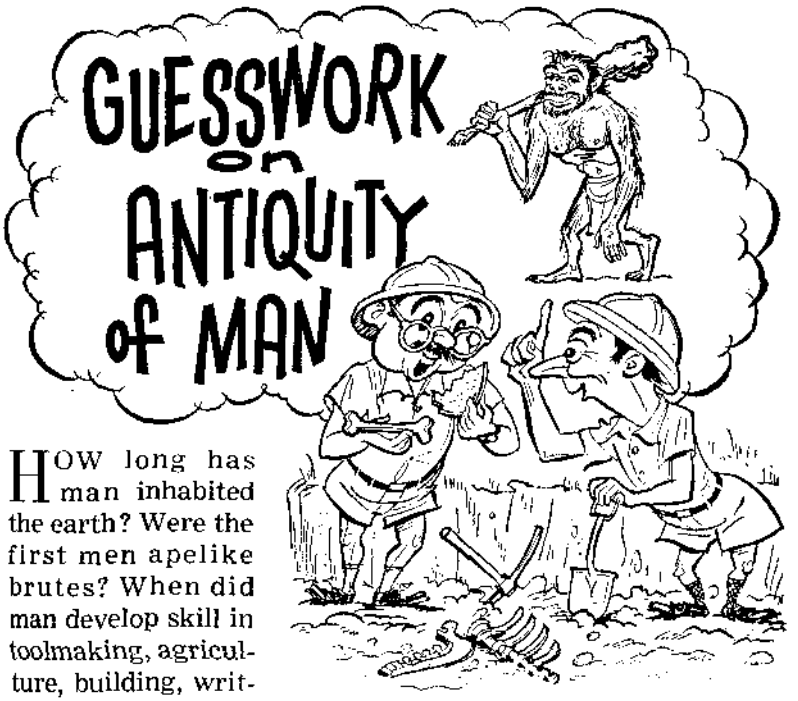
Such a change is possible. In fact, it has been purposed by man's Creator. He has expressed his determination to remove the present world, or system of things, from the earth and to replace it with a righteous new world. There will then be only one government for the entire earth—his kingdom. The earthly subjects of that kingdom will live by righteous principles. They will exercise love toward one another and will respect one another's rights and possessions. They will not lie and resort to trickery but will speak truthfully and act honestly.

Some of the future inhabitants of this new world are now being gathered. They are people who are willing to separate from the present world's wrong manner of living and acting. By means of the Scriptures they are transforming their thinking from the way the world thinks. As a result they take a morally mature view of life. They now respect the high principles of the Bible and strive to live by them. They are doing what was foretold at Micah 4:3 (*AS*): "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

With earth's inhabitants consisting entirely of such peace-loving people who live by right principles, could not permanent disarmament and peace be a reality? Would there ever be need to fear aggression? Since the change to such a new world has been purposed by God it is sure to take place. In fact, it will come in this present generation. Under the reign of God's appointed King this prophecy will then be fulfilled: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. 72:7, *AV*.

When the righteous are in authority, the people rejoice.—Prov. 29:2, AV.

GUESSWORK on ANTIQUITY of MAN



HOW long has man inhabited the earth? Were the first men apelike brutes? When did man develop skill in toolmaking, agriculture, building, writing, music and art?

How do we compare in physique and intellect with our ancestors of thousands of years ago? Have man's civilizations been marked by continual progress, each attaining a higher plateau than those that went before? Can we hope that, in spite of such setbacks as atomic wars, evolution will yet lift man to new heights of mental and physical excellence?

The Bible gives one set of answers to these questions. Most men of science give quite contrary answers. In fact, there is hardly any question that strikes so deep a cleavage between the Bible and modern scientific opinion as that about the antiquity of man. Scientists speak with such authority of prehistoric races of men that they lead many to distrust the Bible. So the honest inquirer for truth asks, What about these prehistoric men? Why does the Bible not tell of them, and start only with Adam and Eve? The honest inquirer deserves an answer to his questions.

Prehistoric Man

Until the nineteenth century the general view of man's antiquity that prevailed in Christendom was based on the Bible. According to its chronology mankind had inhabited the earth about 6,000 years. But around the 1850's independent thinkers, stirred by a number of interesting discoveries in Europe, began to think in terms of far older, prehistoric man.

In ancient graves in Denmark were found weapons and tools of iron, bronze and stone. Archaeologists came to speak of the men who had made them as living in the Iron Age, or before that, in the Bronze Age, or oldest of all, in the Stone Age. In a cave near Aurignac, France, broken bones of extinct animals were found mixed with ashes from men's hearths. In other caves in France and Spain paintings and carvings of reindeer, horses and mammoths were found on the walls. In gravel and sand pits in the Somme Valley in France and the Thames Valley in England crudely chipped stones were found with similar animal bones. Some saw in these stones tools that had been shaped by the hand of man.

Meanwhile, fossilized human bones were found in other caves. In the Neanderthal cave in Germany a skull cap and limb bones were found. Similar skeletons were found alongside flint tools in other caves. From such bits of evidence, and with imagination filling in the details, the popular concept of the "cave man" emerged. A brutish-

looking fellow, he wandered around naked and hunted wild animals for a living. He took refuge from the cold and from dangerous beasts among rocks or in caves. He was a surly chap, given to beating his wife over the head with his stone ax when dinner was late.

More scientifically, the stone tools were classified according to how they were made or used, and these classes arranged in order of increasing refinement. At the bottom of the ladder are tools so crude that it is not even certain that they were fashioned by man. They are called Eolithic (Dawn Stone Age). Tools that clearly are chipped and shaped in various ways are called Paleolithic (Old Stone Age). Stones that are ground and polished are called Neolithic (New Stone Age).

The Paleolithic cultures are further divided according to the kinds of skill evidenced. Crudest are the stone tools chipped by pounding one rock on another, called Chellean or Abbevillian. Next, the Acheulean style features flint cores, shaped into symmetrical ax blades. The Mousterian weapons included stone tips attached to spears; these are usually associated with Neanderthal men. Still farther up the ladder, the Aurignacian and Perigordian tools included sharp-edged flakes of flint that were used as knives and sharp-pointed bones for awls. With these, man could make clothing for himself. In the Solutrean culture flint chips were broken off by pressure rather than by striking. Magdalenian toolmakers used bones to make needles and deer antlers for barbed spears.

Merely from the shape of these tools there would be nothing to tell which was older or newer. But it has been assumed by paleontologists that the cruder tools are always the older. The reason this arrangement is adopted is that it fits the evolutionary scheme of things.

The Evolutionary Ladder

Shortly after the early discoveries of tools of bone and stone Charles Darwin published the *Origin of Species,* setting out his theory of the organic evolution of living things. This theory was quickly adopted to account for the crude weapons and primitive culture of the cave men. It has overwhelmingly colored the thinking about prehistoric men ever since.

In particular, evolutionary thinking has led to the belief that the simpler always comes first, the more complex later. So the tool cultures of the Stone Age have been given a chronological order to fit this rule. The crudely chipped Paleolithic tools were obviously earlier. The more skillfully cut Neolithic tools must be assigned to later, more intelligent races of men. The rougher Eolithic stones must, of course, have been used by the "Dawn Men."

Scientists in growing numbers began to challenge the Biblical view that man had inhabited the earth for less than 6,000 years. They claimed that the ancient civilizations in Egypt, Mesopotamia and India, which were dated as early as 3500 B.C., could not have developed to their advanced stage of culture from the primitive beginnings of man only five centuries before. Evolutionary thinking warped their reasoning and molded it to the idea that the first men were less intelligent than those who built the early civilizations. They thought that tens of thousands of years would be necessary to develop the arts and science and culture of civilized men.

Hypothetical Beginnings

The antiquity of the various epochs of the Stone Age came to be the object of a popular guessing game among scientists. They had no sound basis on which to calculate their ages, but, once the Biblical barrier was broken, there was nothing to restrain them, so they went gustfully at

their game. Only one rule must be adhered to, the evolutionary rule of progress from the crude and primitive to the fine and highly developed. The paintings in the caves in France were variously guessed to be 15,000 to 50,000 years old. Paleolithic tools were supposed to date from 100,000 years ago or more. Eolithic tools—no doubt they were a million years old.

Recent guessing dates the Stone Age from about 8000 B.C. back to 600,000 B.C. During this period of time Stone Age men discovered how to use fire and how to make it, learned accidentally how to cook meat, shaped wood into clubs and spears, fastened rocks to wood to make axes and flint-tipped spears, invented the bow and arrow, learned to cure skins and made bones into awls, needles and saws. He learned to till the ground and sow seed and harvest crops about the end of this period, as he graduated into the Neolithic age.

Where did these prehistoric men come from? Evolution was ready with an answer. At least it provided the theory, if not the proof. They were descended from apelike animals. They had come down out of the trees, learned to walk on their hind legs, started using their hands to hold tools, their tongues to talk and their brains to think. Very quickly, in a mere million years or so, they evolved from apes into men.

The Search for Man's Ancestors

But skeptics demanded proof. There were no ape men among earth's living inhabitants. Neither were there any fossil remains of such creatures. Enterprising evolutionists came up with evidence to fill the gap. A thigh bone, clearly human, and a skull bone of a chimpanzee were found in the same gravel pit in Java. They were put together, with a great deal of plaster of Paris in between, and the controversial Java man, Pithecanthropus erectus, was born. Those who wanted to believe in him believed. Skeptics remained unconvinced. Other fragments of bones turned up in a gravel pit in England, and the Piltdown man, Eoanthropus, was admitted to the hall of fame among man's ancestors.

Violent controversies raged in the scientific conferences at which these missing links were introduced. The arguments were not settled. They subsided when the skeptics died off, and the younger generation of scientists came to take evolution on faith, without demanding too close a look at its proofs.

Meanwhile, other claimants were pushed into the limelight for missing-link honors as different parts of the world vied for fame as the locale of the earliest ape man. A tooth found in Nebraska was the basis for a lost species of mankind, named Hesperopithecus haroldcookii. He had hardly got upon his pedestal when he suddenly toppled. A nonscientific farmer had recognized the tooth as an ordinary pig's tooth. Campfires and bits of flint along with the bones of extinct bison and elephants were found in the southwest United States. They have been attributed to an elusive Folsom man, but none of his bones have ever been found. Africa's representative, Australopithecus, is backed by a Capetown professor. From Italian coal beds bones of a monkey, said to resemble man more than the apes do, are set up as the earliest milepost on a yet different evolutionary road from what man is supposed to have followed.

Faith in the missing links was badly shaken when Mr. Piltdown fell with a sickening thud a few years ago. A couple of English chemists, poking around irreverently at his remains, found that hoary Eoanthropus was a hoax. His bones were modern human bones, treated with dichromate to make them look old. The hoaxer, long since dead, could not be called to

account. Evolutionists, pained with surprise at Piltdown's shocking demise, recovered quickly to reaffirm their faith in the doctrine of evolution. But they look the other way when someone asks for Java man's credentials, knowing well that he stands on even flimsier stilts.

Meanwhile, the guessing game about the ages of missing links goes merrily on. Professor R. Broome, in his recent book *Finding the Missing Link,* speculates that the fossils he describes are from 200,000 to two million years old. But Professor P. G. H. Boswell, reviewing the book, admits what all the authorities know: "It must be remembered that these figures and others in the book are no more than guesswork, and the preliminary word of caution about them may be overlooked or forgotten by the reader entranced by their repetition."

In spite of this the public press continues to serve its unsuspecting readers with speculations about the ages of fossil bones and artifacts. Reporters glibly talk of tens and hundreds of thousands of years with as much assurance as if they knew what they were talking about. A recent example is found in an article, "The Epic of Man," published in *Life,* November 7, 1955. In this article no one cautions the reader that the dates are just guesses. The poor layman, standing in awe before the sacred cow called science, just supposes that science has proved it all and gulps down the mythical fables.

WHEN the guesswork is taken out, what facts remain about the antiquity of man? Archaeology provides the soundest information outside the Bible. Archaeology locates the cradle of mankind in the region now called Iraq, around the valleys of the Euphrates and Tigris Rivers. Here, buried in the sands of time, are found the remains of the earliest civilizations of mankind. Flourishing cities of antiquity have been excavated. The homes and furnishings, the tools and the literature of ancient races have been brought to light. And how old are they? Four or five thousand years—no more.

Dating of archaeological ruins in Babylon is fairly precise back through the first thousand years B.C. In the second millennium a margin of a century or two must be allowed; before that, even more. Dates given for the first dynasty of Ur by different experts are more than a thousand years apart, but the oldest estimate is only 4200 B.C. In other parts of the world archaeologists dig thousands of years into the past, but nowhere farther back than

in Iraq. The ancient civilizations of Egypt and India, though they may rival the antiquity of Babylon, do not surpass it.

Another feature of those ancient civilizations is most puzzling to evolutionists. This is the suddenness with which they burst forth. The Sumerian civilization in Babylon sprang to life in full bloom. There were no precursors, climbing laboriously during tens of thousands of years through the various Stone Ages. The earliest layers of rubble under their cities show the work of men with highly developed language, architecture, science and art. Reading, writing and mathematics were taught in school and practiced as commonly as in advanced nations today. The architecture and engineering of those early men are in some respects unmatched today. Exquisite painting and sculpture graced their public buildings. Astronomy was an exact science. Early Egyptian civilization shows much the same features. Agriculture was intensive in the Euphrates and Nile valleys, and irrigation was widely used.

Keep in mind that these were the accomplishments of the oldest-known races of men. Only evolutionary prejudice leads to the opinion that the cave dwellings of France or the hearth pits of New Mexico were older. Proof of such hypotheses is completely lacking, in spite of the recent attempts at dating by means of scientific methods.

Fluorine and Radiocarbon Clocks

Chemists have lately offered two new methods for studying the ages of bones and of wood buried in the earth. One of these, known as the fluorine method, gained considerable publicity a few years ago through the claim that some old human bones, formerly supposed to be a million years old, were found actually to be only 50,000 years old.

How does the fluorine method work? and how dependable is it? In analyzing bones that have been buried in the ground, chemists find that fluorine from ground water gradually accumulates in the bone. This element, present only in traces in the bones of living animals, shows by its concentration whether the bone has been buried a short or a long time.

But can it tell how long? Some were optimistic enough to think so. For it to be so, mineral water of unvarying composition would have to seep through all the bones at the same rate. These are such unlikely conditions that it can hardly be expected that the method would give definite ages.

How uncertain the fluorine method actually is was illustrated by the study of human bones found in a cave in New Mexico along with bones of the sloth, camel, horse, cave bear and great dire wolf. All these animals are now extinct in that part of the world, so the association of their bones with human bones was thought good evidence for the great antiquity of man in New Mexico. But the skulls could not be distinguished from those of modern Indians. And what did the fluorine analysis show? That the human bones contained five to fifteen times as much fluorine as the animal bones! Not even a rabid evolutionist would concede that these modern humans were five to fifteen times older than the extinct animals. The fluorine method is quite discredited by such failures.

The radiocarbon method is much superior to the fluorine method, in that it gives actual ages. It depends on the mathematically certain decay of the radioactive isotope, carbon-14, to half its strength in 5,600 years. The radiocarbon is formed in the atmosphere by neutrons from cosmic rays and is absorbed as carbon dioxide into green plants. The amount of carbon-14, although very small, is maintained in the

atmosphere by the continual rain of cosmic rays upon the earth.

When a plant dies it ceases to replenish its store of radiocarbon. So a piece of wood or charcoal from a tree that fell 5,600 years ago has only half as much radioactive carbon now as it had then. If you measure the radiocarbon activity in an ancient piece of charcoal, and assume that when it was a living tree it had the same activity as trees today, you can figure how old the charcoal is.

On this assumption many relics of ancient men have been dated, with most interesting results. Acacia and cypress beams from the tombs of Egyptian pharaohs were found to be 4,000 to 5,000 years old. The Dead Sea Scrolls of Isaiah were 2,000 years old. Charcoal from a French cave with wall paintings of animals was dated at 15,000 years. A burned bison bone from a Folsom camp site in Texas was 10,000 years old. Woven rope sandals in an Oregon cave buried under volcanic pumice were measured as 9,000 years old. An elephant tusk in a cave in New Mexico, apparently left from a hunter's meal, was over 30,000 years old. This last appears so much older than other fossils from that part of the world that one scientist suggested it had been collected by an ancient archaeologist!

But how do these ages square with the 6,000-year history of man? The catch is in the assumption made about the activity of carbon in the past. If the activity of live carbon has always been the same, then its producer, the cosmic rays, must always have been constant. In fact, however, cosmic rays show striking fluctuations, even over the few years scientists have been measuring them. How intense they were 5,000, 10,000 or 30,000 years ago is anybody's guess. No one knows. A close inspection of the radiocarbon clock reveals many other weaknesses. (For further details, see "The Radiocarbon Clock," *Awake!* March 8, 1958.)

So none of these supposedly scientific proofs of the antiquity of man is a sound basis on which to dispute the Bible limit of 6,000 years. Certainly the prudent man will not discard the tried and proved Word of Jehovah merely to flatter the vanity of scientists who must base their claims on unproved assumptions. That would really be tantamount to saying, "There is no God." One would be foolish to do that.

Progress a Faulty Assumption

Underlying all the reasoning about supposedly prehistoric man is a fallacy that has been accepted as an axiom by the majority. It is that man continually makes "progress," he advances from crude living toward refined culture, he presses on from ignorance toward knowledge, he ascends from barbarity to civilization. This attitude is really an expression of faith in the evolutionary ascent of man. If man's ancestors were brute beasts, his present standing can only be the outworking of a universal law of progress.

But this is faulty thinking. It ignores the most basic facts of history. Nothing is plainer from history than the rise and fall of empires, cultures, civilizations. Would the men who built the glories of ancient Egypt, Babylon or Greece look up to the present inhabitants of those lands as being of a superior race? How much would a present-day Mexican peasant appreciate of the architecture or astronomy of the Mayans? Do present-day schoolboys show greater intelligence than those who learned Chaldean grammar and mathematics 4,000 years ago? Suppose you had to learn your multiplication tables in the sexagesimal (60) system instead of the decimal (10). How do any irrigation systems used in agriculture today excel those of ancient Egypt or Babylon? How would modern

engineers tackle the job of building the Great Pyramid?

Sharply contradicting the theory of universal progress are many evidences of man's degenerating since ancient times. Very ancient men lived much longer than modern man. Language has degenerated from such very complex tongues as ancient Sanskrit and Hebrew to simpler modern tongues. Thus English today is continuing to lose grammatical forms that once permitted more diverse and exact expression of thought. The depth of mankind's moral degeneracy, from the rulers of nations to the man in the street, is the shame of the twentieth century.

All these examples and many more belie the rule of universal progress. Civilizations have risen and fallen. Some have excelled in one feature, some in another. Present Western civilization has reached a pinnacle of scientific and technological skills, but it falls far short in moral, cultural and artistic achievement.

And this vaunted civilization does not pervade all the earth. In Australia the aborigines live to this day in the Stone Age. Every type of stone tool from crude eoliths to polished neolithic ax heads is used. Paleontologists would date these tools from their style all the way from 8000 back to 600,000 B.C., but here they are, being used by living men in the twentieth century A.D. Likewise, men who dwell in caves are not limited to "prehistoric" times. Men make caves their homes today, in parts of Mexico, Tunis and Iraq.

The Bible's Outline of History

The Bible outlines man's history. It provides a framework on which all the facts of man's past and present fit in place. This history goes clear back to the beginning. Since it contains the history of the first man, written by himself, there could be no such thing as "prehistoric" man. (Gen. 5:1) All the men who have ever lived on the earth were his descendants and lived after him.

This oldest history of man contains the record of his first use of fire, tools, clothing, and his practice of agriculture, building, writing and music. The soil was tilled and flocks were herded by the first generation of men. By the seventh generation mankind was using fire to smelt metals and make tools. He was already in the Bronze Age as well as the Iron Age.—Gen. 4:2, 22.

The first men wore clothing. As men began to increase they built cities. Musical instruments were invented and melodies composed. Writing was commonly practiced. So general were these accomplishments that even the world-wide Deluge did not destroy all traces of them. Archaeologists have uncovered engravings, fine metalwork, evidences of writing and even the names of cities of that preflood world, to corroborate the Biblical history.—Gen. 3:7, 21; 4:17, 21.

Came the Deluge, and all but one human family perished from the surface of the globe. Repopulating of the earth began, and for a while concentrated on the plains of Mesopotamia. Again cities were built, and the arts and crafts carried through the Flood were revived and others were reinvented. But even while the second generation after the Flood was still alive, a marked change occurred. Jehovah confused the common language of mankind. People separated into groups that could understand one another, and they began migrating to distant parts of the earth.

Those who remained in the plains of Babylon suffered the least change of language, and so retained much of their traditions and skills. Within a few generations they had built the thriving cities of Babylonia. Those who settled in Egypt, in India and in China likewise founded the early

civilizations in those lands. The high level of those early civilizations is difficult only for the evolutionist to understand. It is not consistent with his concept of slow, painful progress from the ape man to a pinnacle of achievement in our day. But consider the fact that the first man was created perfect, more abundantly endowed with physical and mental powers than anyone living today. Then it is not surprising that early generations of his descendants built great empires, magnificent cities and amazing engineering works.

Other groups of men, scattering from Babylon, had suffered more radical changes of speech. Along with their language they forgot their skills in reading, writing, metalworking and agriculture. They lost their civilization and degenerated rapidly. No longer congregating in cities, they fell into a nomadic life. They made crude hovels, or took shelter in caves, and eked out a precarious existence by hunting. They lapsed into the Stone Age, but this only after their ancestors had basked in the comforts of the Bronze Age and the Iron Age for many centuries.

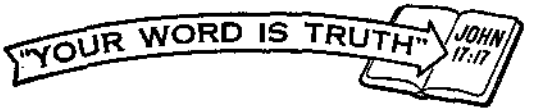
As time went on many turned back on the road to civilization. They reinvented agriculture, the use of metals, and writing, if they did not acquire these through contact with nations that had never lost them. Others, more completely isolated, have remained in a primitive, Stone Age culture to this day. There is no factual evidence to disprove that while luxuriant civilizations flourished in Babylon and Egypt men in Europe lived in Stone Age barbarity.

God's Word Vindicated

The conflict in views on the antiquity of man is resolved in favor of the Bible. The nebulous evidence produced by scientists is completely powerless to overthrow the established historical record of the Bible. The crudity of tools is not a reliable guide to their age. Eolithic, paleolithic, neolithic, have not necessarily followed in that order. All three cultures may exist side by side. Radiocarbon measurements are not to be trusted more than a few thousand years back. Fluorine is completely discredited as a clock, even for putting buried bones in the right sequence. The evolution theory, built upon imagination and outright hoaxes, offers no help in measuring the age of mankind.

In contrast to the flimsy arguments offered for the million-year-old cave man, the weight of archaeology is solidly behind the authenticity of the Bible. The early nations and empires described in its inspired history left the ruins of their cities, their monuments and their records to be read by present-day scholars. And in the sands of time, as in the Bible, we read of regression as often as of progression. Nations and empires have come and gone. After 6,000 years man is no more intelligent, he is no more moral, he is no closer to perfection than he ever was. He shows no promise of establishing a righteous and lasting civilization. Rather, he now stands on the verge of destroying civilization, and of possibly wiping the human race off the earth!

But that Jehovah will not permit. The Bible, with its proved record of 6,000 years' past history, foretells God's purpose to bring man's fruitless gropings to an end. The time is ripe for Jehovah to snatch the reins of world rule from the grasp of conceited men and put them in the hands of Christ his King. His world rule of a thousand years will bring to mankind a physical, mental and spiritual perfection, a civilization, a culture and a paradise home beyond his fondest dreams. That perfect new world will stand forever as a memorial to the everlasting Word and immutable purpose of Jehovah.



A Resurrection Hope for the Dead

WHAT we all want to know is what the prophet Job asked centuries ago: "If an able-bodied man dies can he live again?" We want to know if death is really the end of all things for us. Will there be a resurrection of the dead? Or does our conscious personality survive the body at death in some mysterious form?—Job 14:14.

According to some ancient and modern philosophers, "We are nothing and we were nothing." They say in effect, "How swiftly we mortals go back from nothingness to nothingness." Bertrand Barére declared: "It is only the dead who do not return." Is it true that the dead do not return? That we travel from nothingness to nothingness? Is death really the end of all things for us?

The Creator, who brought man to life, was the first to mention to man the matter of death. In his Word, the Bible, he tells us the cause of death, also the condition of and hope for the dead.

When God made Adam and Eve, he set before them the prospect of living forever on a paradise earth. Living forever—never dying—was their hope. Everlasting life was to come to them, not through the so-called "portals of death," but by remaining obedient to their Maker. Satan the Devil, however, held forth another hope before them at the price of disobeying God. Human disobedience followed, and God's law, "You will positively die," went into effect. What God meant by dying or death he explains to Adam: "You will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." Adam did just that. He died and returned to the dust of the ground. —Gen. 2:17; 3:19; 5:5.

Therefore death is not a delusion, as some religions teach. Death is a reality. It is the condition opposite to life. It is sin's wage. The inspired apostle wrote: "For the wages sin pays is death." Only from the false words of God's opposer, Satan the Devil, could one draw any expectation of sinners not dying. Because it was the serpent that said to Eve: "You positively will not die." In such false words literally hundreds of millions of humankind have put faith, believing there is no death. —Rom. 6:23; Gen. 3:4; John 8:44.

Since it is obvious that the body dies and turns to dust, those insisting on human immortality teach that the conscious personality survives the body in the form of an immortal soul. But alas! The Bible exposes this theory to be false. It teaches beyond all contradiction that there is no survival of the human soul after death, that the soul is mortal, not immortal. The prophet Ezekiel declared this fact: "The soul that sinneth, it shall die."—Ezek. 18: 4, 20, *AS*.

What, then, is the state of the dead? Are they conscious, suffering anywhere? No, "they are conscious of nothing at all." "There is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going," say the Scriptures. In fact, in death man has no superiority over the beast. "All are going to one place. They have all come to be from the dust, and they are all returning to the dust." —Eccl. 9:5, 10; 3:19, 20.

Is death, then, the end of all things for man? It would be if it were not for God's provision to raise the dead through a resur-

rection by means of Jesus Christ. To Martha, Jesus said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life, and everyone that is living and exercises faith in me will never die at all. Do you believe this?" As astounding as this may be, it is the truth. Jesus tells us not to marvel, "because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—John 11:25, 26; 5:28, 29.

Now if the dead are not dead, how can there be a resurrection of the dead? What sense would there be in speaking of a resurrection of the dead to life, if they were alive already? Jesus' words concerning a resurrection prove conclusively that the hope for the dead rests in a resurrection by Jesus Christ and not in some mythical, pagan immortality of the soul doctrine.

Even though centuries before the Christian era faithful men such as Abraham, Job, David, Isaiah and others believed in God's power to raise the dead, yet Christians do not base their own faith in the resurrection on their testimony alone. Rather, a Christian's faith in a resurrection rests solidly upon the fact that God raised Jesus from the dead to life. Peter said: "This Jesus God resurrected, of which fact we are all witnesses."—Acts 2:32; Heb. 11:17-19; Job 14:13.

To deny that Almighty God raised up Jesus from the grave would mean to deny an all-important truth necessary for the creature's peace and happiness. Paul cites upward of 500 witnesses of this event, with many of which eyewitnesses he had conversed. He also saw the glory of the resurrected Jesus. The resurrection of Jesus is established by more witnesses than many other fully accepted events of history. To deny that God raised up Jesus would mean to deny his power to do so. It would mean to deny his purpose to raise other dead ones by Jesus Christ. "For if the dead are not to be raised up, neither has Christ been raised up," said Paul. Not to believe in a resurrection denies the fall of man into sin, it denies death as the penalty for sin, it denies the need of Christ's ransom sacrifice, it denies the need of God's kingdom to destroy this wicked system of things and to resurrect the dead and aid them to attain to everlasting life under God's kingdom in the earthly paradise of his righteous new world. —1 Cor. 15:16, 4-8.

Paul argued, if Christ has not been raised up, then the Christian is the greatest of fools, a false witness; his faith is useless, he is yet in his sins. "If in this life only we have hoped in Christ, we are of all men most to be pitied," Paul said. What a tragedy to those who have longed and hoped if there be no resurrection of the dead! What a mockery of faith, hope and trust in a living God if there were no resurrection! "However," Paul says, "now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Cor. 15:12-23.

The resurrection hope is a source of great comfort and encouragement to the Christian. It helps them not to "sorrow just as the rest also do who have no hope." They are able to face the future with peace and great expectation. They know that if they die God will remember them in the day of resurrection. During the thousand-year reign of Christ the dead in the graves will be brought forth with an opportunity to enjoy the blessings of life on a paradise earth.—1 Thess. 4:13, 14.

The British Isles

IN THE world that was before 1914 Britain was a religious country. The churches were full, the Bible was read at home and atheists were looked on with suspicion. Today the reverse is true. In times of emergency and stress there is an awakening of a kind, but afterward a relapse; if not into irreligion altogether, certainly into indifference. The clergy cudgel their flocks about attending church and weep over their dwindling collections. Ingenious are their schemes to entice attendance and get money.

Three parsons in Southampton, for instance, to raise money put on shows in which they are the actors. "Davy Crockett" is their latest effort. Another parson of a church that had been bombed in the war sent out a demand circular calling on every member of the congregation to donate a week's wages and every other person in the community to give £1 toward the rebuilding of the church. But these tactics, far from attracting the honest-hearted, are repelling them, driving them into indifference and atheism.

And their tactics are no more disgusting than their doctrine. Recently, before a large audience at Oxford, Dr. Leslie Weatherhead, president of the Methodist Conference in Britain, said: "I don't believe Christ's crucifixion was the will of God. Christ came to the world to be followed, not to be murdered and for a time he expected to be followed but when he found it would not be so then he allowed Christ to be crucified and then wove it into the pattern of his life." This is the kind of sterile unscriptural sermon that is turning others away from the orthodox religions in disgust.

Some of the clergy thought that Billy Graham might be able to get the delinquents back to church. His audiences totaled millions in his two big "crusades" to this country. Thousands "decided for Christ," as the expression goes. Great claims were made about the religious revival in Britain. But today it has almost been forgotten and most of the so-called "deciders for Christ" have slipped back into the sea of humanity. A survey conducted by clergymen and published in the press told the mournful story. Billy Graham was what one might call a nine-day wonder. True, he offered something different, but it turned out to be no more nutritious than the dreary services of the orthodox religions who sponsored him.

Here in Britain the Church of England is the state church. It is in a bad way. Not without reason, many people look upon it as a glorified registry office, where births, deaths and marriages are given some vague sacredness. Of course, this causes some among the clergy to cry with indignation. They feel they are treated more as civil servants than God's ministers and naturally they resent it. Who wouldn't?

Feeling keenly their own loss of prestige, the clergy are needled when they see Jehovah's witnesses, the group despised by them all, enjoying unprecedented growth. In Great Britain it is observed today that only fifteen out of every hundred people go to church. It might be argued by some persons that the British do not want religion and that they are not concerned about

God. However, the activities of Jehovah's witnesses prove otherwise. Their work shows that the British people are interested *in religion—true religion, that is,* that they love the Bible and that they are hungering for a knowledge of God. Jehovah's witnesses say that never has it been so easy to talk to people in Britain about the Bible as it is today. And never before have Jehovah's witnesses in Britain found so much interest in the Kingdom message they are preaching as they are *now finding.* And they have the statistics to prove their claims.

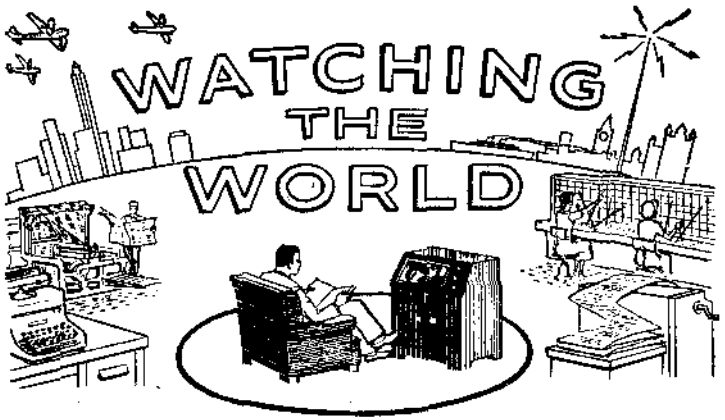
In April, 1956, when other religions were struggling to hold on to their flocks, Jehovah's witnesses in Britain experienced an increase of 17 percent in preaching workers, which brought their number of active ministers in the field to 32,836. But before the 1957 calendar year ended that number rocketed to 37,568 ministers preaching the Kingdom good news in Britain. The Watch Tower branch servant writes: "Now we look forward eagerly to 1958, when in April we hope to pass the 40,000-publisher mark." *These figures certainly* speak for themselves. They tell of intense interest on the part of Britishers in God's Word, the Bible, and the Kingdom message.

Further, during 1956 Jehovah's witnesses conducted more than 16,619 home Bible studies in Britain weekly. This number increased to 24,604 during 1957 and this, too, disturbs the clergy. They are making incessant attacks on the witnesses in their parish magazines from one end of the land to the other, but more and more people *are studying the Bible with Jehovah's witnesses.* Literally thousands of new ones associate themselves with Jehovah's witnesses every year.

How is this being accomplished? By following the simple method that Jesus and his apostles laid down for Christians to follow. It is being done through house-to-house preaching with the Bible and by giving the people the true Word of God untainted with traditions and philosophies of men. The honest-hearted hear the ring truth gives, enjoy it and respond to its message. Their work is backed up by God's spirit and it has his blessing. It is God who keeps making it grow.—1 Cor. 3:6, 7.

? DO YOU KNOW? ?

- What imperils the world more than bomb-carrying rockets? P. 4, ¶4.
- *Why a newly born child does not have* the right to life? P. 5, ¶4.
- Why only a perfect human life could ransom mankind? P. 7, ¶1.
- What has caused a drop of twelve thousand patients in American mental institutions? P. 9, ¶4.
- What bad reactions result from taking tranquilizing pills? P. 10, ¶1.
- Why a certain hole in the ground requires *10,000 tons of fresh air an hour?* P. *12, ¶5.*
- Why modern nations can learn from a nineteenth-century cattle town? P. 13, ¶1.
- Why an unarmed world seems like an impossible dream? P. 14, ¶5.
- Why disarmament would be no assurance *of peace? P. 15, ¶10.*
- How man's antiquity has become a guessing game? P. 18, ¶7.
- How ancient civilizations contradict evolutionists? P. 21, ¶1.
- Where there are people today who live in the Stone Age? P. 23, ¶3.
- Why there could be no such thing as prehistoric man? P. 23, ¶4.
- What death is? P. 25, ¶5.
- *What the basis for faith in the resurrection* is? P. 26, ¶2.
- Where a church is looked upon as a glorified registry office? P. 27, ¶5.



Hard Road to the "Summit"

◈ The road to a summit meeting of heads of government has proved to be an obstacle course. Since early December numerous notes have been exchanged between Russia and powers of the West on the matter and on suitable points for discussion at such a meeting. The West has held out for preparatory negotiations, either by a prior meeting of foreign ministers or through diplomatic channels, but Russia declined to accept that proposal. In a recent note (2/28), however, the Soviet Union agreed to a preliminary meeting of foreign ministers, but wanted such to be restricted to only a determination of time, place and agenda for a summit conference. In reply the U.S. (3/6) rejected such a limited presummit meeting of foreign ministers and held that "substantive" preparations of issues to be dealt with at a top-level parley were necessary. Russia's Premier Bulganin, in another note (3/7), dropped a previous proposal that a definite date be fixed for a heads-of-government conference and agreed to a suggestion made earlier by U.S. President Eisenhower for exchange visits of prominent citizens of Russia and the U.S. He refused, however, to discuss at a summit parley the matter of German unification, a consideration of which the U.S. deems necessary. Several issues have been proposed for discussion at a top-level talk. Among these are German unification, the banning of nuclear tests and weapons, the establishment of an atom-free zone in Central Europe, the restriction of outer space use to peaceful purposes and disarmament. On these issues there is considerable disagreement, and thus many are the obstacles that impede the world's steps to the "summit."

Case of the Missing "Explorer"

◈ At Cape Canaveral, Florida, recently (3/5) the U.S. Army's satellite-bearing Jupiter-C rocket emitted a reddish flame, cleared its launching pad, sped into the sky—and vanished. Reports later indicated that the last stage of the four-stage rocket, which was to have carried 31.5-pound Explorer II into orbit about the earth, had failed in its mission. Obviously, it had plunged back to the globe and had burned up after entering the earth's atmosphere. It was assumed that the final stage of the rocket, which was to have given the satellite the needed burst of power to start it into orbit at a speed of about 18,000 miles an hour, had failed to ignite. The reason for the ignition failure was not determined. The U.S. does intend, however, to proceed with further satellite-launching projects.

Italy's Church-State Issue

◈ Pietro Fiordelli, bishop of Prato, in a pastoral letter he wrote two years ago, denounced the civil marriage of Mauro Bellandi and his wife. He attacked marriages of Catholics concluded without church ceremonies as "scandalous concubinage" and referred to those so wedded as "public sinners." For this the bishop was convicted recently (3/1) of criminal defamation of character, was ordered to pay court costs and damages to the couple and was fined 40,000 lire ($65). The penalty was suspended and will be withdrawn if within five years the bishop sustains no other conviction. In bitterness over what appeared to be an act of anticlericalism, Pope Pius XII suspended the celebration of the nineteenth anniversary of his coronation. The Vatican newspaper *L'Osservatore Romano* announced (3/3) that the man and his wife and all Catholics responsible for the conviction of the bishop were automatically excommunicated from the Roman Catholic Church. Later Fiordelli appealed his case, thus indicating his recognition of the jurisdiction of Italian courts, and this seemed to reduce the church-state tensions. The controversy provoked a fist fight in the Chamber of Deputies in Rome (3/6) and it may well become an issue in forthcoming general elections.

Arab Intrigue

◈ All is not blissful in the Arab world, as current affairs there will attest. Recently (2/27), in a speech before thousands in Damascus, Gamal Abdel Nasser, president of the United Arab Republic, lashed out against those he called "imperialist stooges" in the Arab Federation of Iraq and Jordan. He termed the union of those two lands a "false fed-

eration" destined to "be scattered like dried leaves before the wind." At the same time he said concerning the United Arab Republic: "Our union shall bring together the whole Arab nation whether they like it or not, because this is the will of the Arab people on every spot of Arab land." Jordan's King Hussein defended the Iraqi-Jordanian union by saying: "Lies, intrigues and conspiracies will only make us more determined and resolute to carry home our mission for Arab unity." Even an assassination charge has figured in Near Eastern events. King Saud of Saudi Arabia was accused (3/5) of plotting the death of Nasser and a coup to stop the formation of the United Arab Republic. Nasser stated with regard to the accusation: "This is a plot for which we possess written evidence, namely checks signed by the imperialists' go-between." The outcome of the matter is yet to be determined. Amid all this tension, however, Yemen formally joined the United Arab Republic (3/8) with the signing of documents of federation in Damascus.

French–North African Troubles

◈ For three years French forces and Algerian rebels have been locked in conflict in a war without fixed fronts and with few large-scale battles. The insurgents, with rifles, machine guns and other small arms, may strike at any time and place, not with large divisions of troops but usually in bands of less than 200 men. Algerian strife took on greater proportions on February 8 when French planes bombed the Tunisian village of Sakiet-Sidi-Youssef, causing considerable damage and bringing death to 68 persons. Algerian rebels, it was held, had been using the village as a "privileged sanctuary." In an effort to settle the resulting Franco-Tunisian problem, under U.N. auspices Britain and the U.S. sent two conciliators to confer with both governments. In the meantime, Algerian refugees in considerable numbers have moved into Tunisian territory carrying with them tales of woe and suffering as a consequence of the raking by French forces of the region of Bekkaria. In Paris Félix Gaillard, premier of France, secured recently (3/7) the approval of the National Assembly for increased appropriations to be used in the fight against the Algerian rebels. In just the first two months of 1958, official figures listed 8,000 Algerian and 500 French casualties, and a long and hard struggle still appears to be ahead.

Religion and Politics in Cuba

◈ The archbishop of Santiago, bishops of all six Cuban provinces and Manuel Cardinal Arteagy Betancourt, archbishop of Havana, presented to the regime of President Fulgencio Batista recently (2/28) a statement asking that some of Cuba's revolutionary leaders be included in a new "national union government." Batista, insistent upon holding general elections on June 1, has rejected the appeal. Led by Fidel Castro, Cuban rebels have actively sought for over a year the overthrow of the Batista government and they intend to prevent the proposed elections. It was feared that the insurgents might call for a general strike on the island on March 10, the sixth anniversary of Batista's seizure of governmental control. However, while other rebel activities continued, the anticipated strike did not materialize.

Indonesia: Toward Civil War?

◈ When the revolutionary government of Indonesia was proclaimed on February 15 it was termed illegal by the archipelago's central government at Djakarta. Rebel communications were disrupted by bombings of radio stations in regions claimed by the revolutionary regime, a blockade was established off Padang, the rebel capital, and a land assault by Djakarta forces was anticipated. Recently (2/24) the central government reiterated its charge that the rival regime was illegal and insisted that it "must surrender." Later (2/26) Djakarta announced that its forces had seized Gorontalo, a city in north Celebes claimed by the dissidents. Two days thereafter the Padang regime reported the sinking of a ferry boat at Tratakbuluh in Central Sumatra. They stated that two Indonesian Air Force planes were responsible and that the craft had also attacked a mosque in the area. No casualties resulted and the attack on the mosque was denied by Djakarta. In Central Sumatra difficulties have arisen for the California Texas Oil Company, for Padang has requested that the company discontinue payments of taxes, royalties and other sums to the central government. The 3,000-square-mile Caltex development is one of the world's chief oil fields. Dr. Sjafruddin Prawiranegara, the rebel premier, has stated that if Djakarta attempts to secure weapons from Russia, "we will ask the United States for arms." Thus, although a civil war is not generally envisaged, the gravity of the Indonesian situation is apparently becoming more intense.

Wings over Korea

◈ A Korean National Airlines plane carrying 34 persons was proceeding on its scheduled flight from Pusan to Seoul (2/16) when it suddenly changed course, headed north, and landed in Pyongyang, capital of North Korea. It was later revealed that five Communist agents had at gunpoint forced the airliner to head northward. No one on board was injured and nineteen days later (3/6) 26 of those kidnaped were released at Pan-

munjom. [illegible] two U.S. j[illegible] gaged in maneuvers near the demilitarized zone between North and South Korea were fired upon by North Korean antiaircraft artillery. One was shot down and its pilot parachuted safely to the North Korean side of the zone. According to the United Nations Command the plane had "apparently violated the demilitarized zone." The pilot's fate was unknown and the incident is under investigation.

Grand Canyon of the Antarctic

◈ The "White Continent," by reason of current exploration, is yielding up secrets concealed for centuries beneath its icy crust. Recently Dr. Troy L. Pewe, a geologist of the University of Alaska, described as "the most exciting discovery of my life" his visit in February to a canyon located on the Antarctic continent approximately sixty miles northwest of the base at McMurdo Sound. It has been compared to the Grand Canyon of the United States, for both gorges have similar sheer sides cut through layers of marble and granite. The Grand Canyon of Antarctica has been fashioned, not by a river, but by glaciation, and at least nine glaciers flow into it. The chasm is about thirty miles long, 9,000 feet deep and varies from two to three miles in width. It was first photographed from the air in February, 1947, but Dr. Pewe is believed to be the first person ever to have actually set foot there. Further exploration of the canyon is in prospect during the coming Antarctic summer.

Underwater Atlantic Crossing

◈ "In the quiet depths of the ocean," according to its captain, Commander James F. Calvert, the U.S. Navy's atom-powered vessel the Skate recently (3/5) completed a record west-to-east transatlantic submarine crossing. The craft had traveled 3,161 miles from New London, Connecticut, to Portland, England, in just 8 days and 11 hours. Of that time, 7 days and 8 hours had been spent under water in what was termed a "flawless" voyage. While the Skate has made the fastest west-to-east submarine crossing of the Atlantic, its predecessor, the nuclear-powered Nautilus, still holds the all-time record for submarine travel across the Atlantic Ocean. Some time ago, in a west-bound passage from England to the U.S., the Nautilus had bettered the time of the Skate by 8 hours. The Skate, which carries a crew of 95 men, is 265 feet in length, weighs about 2,190 tons and was built at a cost of $31,000,000.

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Awake!

- Who Will Rule Outer Space?
- Dead Arithmetic in a Space Age
- Daytime in Animaldom
- The Smog Problem

MAY 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,700,000 — **Five cents a copy**

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 631 New North Rd., Auckland, S.W.1.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., May 8, 1958 | Number 9

DO YOU HAVE AN INQUIRING MIND?

CAN a prospector find gold without searching for it? Can a diver find pearls without looking for them? Can a scientist discover new laws without inquiring into the mysteries of nature?

As search is necessary to find the precious things of nature, so is it necessary to find the precious truths of God. The Bible is a treasure house of wisdom, but *it does a person no good* if he does not have the desire to search for that wisdom. Did not Jesus say: "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you"?—Matt. 7:7.

By frequently using parables Jesus stressed the importance of having an inquiring mind. The people who gathered about him could not understand these illustrations; yet it was evident that they contained a gem of wisdom. Here was a test of who had inquiring minds and were willing to search for that gem. Some in the crowd would come up to Jesus after he had finished speaking and would ask him pointedly what he meant by the illustration. He would then explain it to them and they would get the gem of wisdom the illustration contained. The others walked away without inquiring. Their minds were in a rut, hardened to any desire for wisdom of God.

Jesus' disciples were the kind who had searching minds and would seek for an understanding of the parables. On one occasion they asked him why he spoke in illustrations. His reply was: "To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted. This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it."—Matt. 13:11, 13.

Are you like those persons who walked away indifferently and did not get the sense of Jesus' illustrations because they did not inquire for it? Are you one whose mind is in a rut of materialism and self-interests? Do you lack an inquiring mind when it comes to the Scriptures and the things of God? If you do, it is to your best interests to transform your mind and cultivate a thirst for Scriptural wisdom and knowledge.

Give heed to this good advice: "My son, if you will receive my sayings and treasure up my own commandments with yourself,

so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God."—Prov. 2:1-5.

People who prospect for gold and silver or hunt for hidden treasures put forth a great deal of effort. They search diligently to get a material reward that cannot last. Should not a person be willing to put forth the same effort to find the gems of Scriptural wisdom that open the way to eternal life? Should not the desire for life spur him to cultivate an inquiring mind? The knowledge of God that is essential for life cannot be found unless an effort is made to search for it.

Not only will the person who changes his mental attitude and begins searching for Scriptural wisdom find the way to eternal life, but he will also find happiness and peace of mind. That means more than all the gold and silver in the world. The Bible points this out when it says: "Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. It is more precious than corals, and all other delights of yours cannot be made equal to it. Length of days is in its right hand; in its left hand there are riches and glory. Its ways are ways of pleasantness, and all its roadways are peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."—Prov. 3:13-18.

There are multitudes of people today who will live to see God's purposes for the earth fulfilled and will receive the gift of eternal life in human perfection. They are like the disciples in that when they heard about God's purposes they did not stay in a mental rut and indifferently walk away. They were willing to inquire about these purposes and to search the Scriptures for wisdom and understanding.

They are like the people of Beroea of whom the apostle Luke said: "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so."—Acts 17:11.

Are you willing to show the same inquiring mind, the same readiness to search the Scriptures, the same thirst for knowledge of God's purposes? Are you willing to search for the wisdom and knowledge of God as you would search for gold and silver or for precious treasures? Or is your mind bound to a hardened rut of self-interests and is it completely indifferent to God and his purposes?

You are not like an animal that cannot reason and marvel at what you see about you. Open your eyes to the beauty of the stars. Consider their precision timing and the complex laws that govern them. Look at the earth's infinite variety of plant life and creature life, and see the complex structure of them. Look at your own body and see how intricately it is constructed and the way its organs are especially designed to perform the work they do. Is this not evidence of intelligent designing and creation? Do not these things stir up a burning desire to learn about the Creator and about his purposes for man?

Do not be insensible to these wondrous evidences of Jehovah God's infinite wisdom. Do not show the indifference of unreasoning animals, but seek the wisdom he has given mankind through the Scriptures. Search for it as diligently as a prospector seeks gold.

WHO

will rule OUTER SPACE?

The race to the moon is on. The East-West contest, no longer a mere missile race, is coming into focus as a race for control of outer space.

WHY the great urgency to dominate the space beyond the earth's atmosphere? United States Senator Lyndon B. Johnson recently explained: "Whoever gains that ultimate position gains control, total control, over the earth." Thus, he said, the "urgent race we are now in—or which we must enter—is not the race to perfect long-range ballistic missiles"; rather, he added, it is "the ultimate position—the position of total control over earth that lies somewhere out in space."

So it is not mere scientific interest in outer space that prompts all the talk about manned satellites and moon bases. If it were, progress in such costly ventures would move slowly. But now it is a race for control of the earth through control of outer space. It is a race that bears earmarks of moving swiftly. There is a tone of urgency whenever military leaders discuss the matter.

Leading rocket-missile authorities recently testified that the United States might soon be eliminated from the race for control of outer space unless it developed much more powerful rockets. Dr. Wernher von Braun, civilian chief of the army's ballistic missile program, said he was firmly convinced that the United States would be "in mortal danger" if the Russians first gained control of outer space. Maj. Gen. John B. Medaris, Dr. von Braun's military commander, said: "My personal opinion is that unless we develop an engine with a million-pound thrust by 1961 we will not be in pace—we will be out of the race."

Two prime goals in the race for control of outer space are the construction of a manned space station and the establishing of lunar bases. "Because of the military advantage supplied by the orbital satellite and moon base," says the volume *Rockets Beyond the Earth,* "coupled with the tremendous punch of atomic explosives, the United States cannot afford to allow the Soviet Union to embark upon a successful space program before we do. Moreover, most justifiably from the Soviet military standpoint, they cannot afford to allow us to accomplish first the successful space program. It's quite a situation. Neither one of the

two leading world powers can afford to allow the other to get into space first."

How soon do the nations expect to put up a manned space station and reach the moon? "That is a question of the financial effort behind it," explains Dr. von Braun. "That is the root of the whole question."

Willy Ley, probably the best-known exponent of the sciences of rocketry and space travel, nonetheless has made an estimate. "I would estimate that we will see a manned spaceship in six years," says Ley. "There can be a space station in ten to twelve years, and a moonship in three more." He adds: "It is hard for today's adults, who were brought up to think of a trip to the moon as something out of a Jules Verne novel, to realize that this is not only possible but certain."

The Russians, generally conceded to be several years ahead in the race for control of outer space, may have a far different timetable. One of Russia's leading rocket experts says that flight to the moon is possible within the next three years.

Why a Manned Satellite

Experts are not telling everything about their purposes for satellite and lunar bases. Much has been said, though, to give us some foregleams as to how the nations intend to use space stations and lunar bases.

It is enlightening to note that Germany's plans for a space station within fifty years of World War II were associated with domination of the earth. "The German space station," says one authority, "wasn't planned as a scientific project at all. Germany was convinced, in the early years of World War II, that she would win that war, and the station in space was designed to maintain German domination of the entire globe."

Dr. von Braun, who directed Germany's V-2 rocket work in World War II, has said much about the use of space stations. Discussing Dr. von Braun's ideas, J. N. Leonard writes in *Flight into Space:* "The satellite station, explains von Braun, will provide the two essentials of successful war: observation and bombardment. It will swing around the earth once every two hours, and as the earth slowly turns beneath it on its own axis, every part of its surface will come into view. . . . Telescopes work much better in space than they do in the atmosphere, since the sharpness of their definition is not reduced by small disturbances in nearby air. Von Braun maintains that a hundred-inch telescope parked in steady space beside the satellite station can observe or photograph objects on the surface of the earth that are only sixteen inches in diameter. Every movement of men or machines in Soviet Russia, for instance, would be visible from the satellite. Space-borne observers could even keep track of the changing of the Kremlin guard. . . .

"To observe the enemy's moves is the first step of war; the second step is to smack him down when he makes a hostile move. Von Braun believes that this can be done efficiently from the satellite station. He proposes to do it with small, atom-armed guided missiles. . . . Even if rockets did manage to struggle up from below, von Braun believes that they could be repelled with ease by the superior equipment of the garrison entrenched in space."

A Rocket-bristling Moon?

But there is increasing doubt as to whether a space station could survive determined rocket attack; one hit by an atom-bomb-carrying rocket would knock it out of business. So the race for control of outer space goes beyond space platforms —to the moon. "I see the lunar rocket-launching base," said one air force officer, "as an inescapable means of retaliation against any marauding aggressor nation."

To military and political leaders control of the moon is no longer as ridiculously funny as it seems. The nations are serious. As a refueling point, a jump-off station, a rocket base, the moon looms up as possessing tremendous strategic value. Says *Rockets Beyond the Earth:* "It's a lot more difficult and complicated to smash lunar installations, well dispersed, camouflaged, hidden under mountain masses, and able to launch giant rockets at any aggressor nation's heart. The moon-to-earth missile is not a complicated or an expensive affair. The . . . V-2 rocket, crude and clumsy as it is when compared to missiles now in development, could be fired from the moon to the earth. . . . Without peak motor efficiency, the rocket would soar easily off the moon."

A War of Outer Space?

Many interesting questions are certain to arise. If the nations are successful in their projected space ventures, is it likely that they can be persuaded not to carry their nationalistic policies with them? Should a nation succeed in sending men to the moon, could that nation afford to allow other nations to stake out claims for lunar territory? If the Red flag should fly on the moon, would that heavenly body soon bristle with H-bomb-armed rockets aimed earthward? If men reach Mars, would that planet, in accord with its name, become a battlefield drenched with blood poured out to the god of war? Would a world organization such as the United Nations be able to settle disputes in outer space and thereby avert a war of outer space? Even now, is the U.N. able to forestall the race for control of outer space?

Discussing his view of the matter, space writer Martin Caidin says: "The first men to land on earth's satellite will stake out claims of sovereignty for the nation they represent. . . . If the Soviet Union becomes the first nation to cross space and set up an orbital satellite or a lunar base, it will establish its own precedent on allowing other nations to conduct similar activity. Then, on the basis that any other such action constitutes a military threat to the Russians, as they will in all probability choose to decide, they will employ every physical means at their disposal to prevent this country from launching space-travel programs. . . . If . . . the Soviet Union successfully launches its space program before we do, then one should expect the activities of that nation to repeat, in space, what they have been on earth."

Yes, what man has done and is doing to one planet—the earth—is an example of what he would do to other planets! Peace in outer space? How could it be? The nations are unable or unwilling to settle disputes peacefully on earth! Just because there are no nationalistic boundaries in outer space does not mean that the nations would keep their nationalistic ideas down on earth. We must remember that the prime motive prompting space travel orbits around the issue of domination of the earth. Is this conducive to peace in outer space?

If the nations were to succeed in their projected space ventures according to their wishes, what would happen then? Ruin for the moon, ruin for the planets of this solar system, ruin for any other heavenly bodies that man could put his feet upon. We need no space-fiction thriller or television program to presage the future for outer space if man could control it; we have vivid enough testimony from man's present control of one planet. The nations are "ruining the earth." The Bible tells us that. (Rev. 11:18) They would ruin outer space, should they have their way.

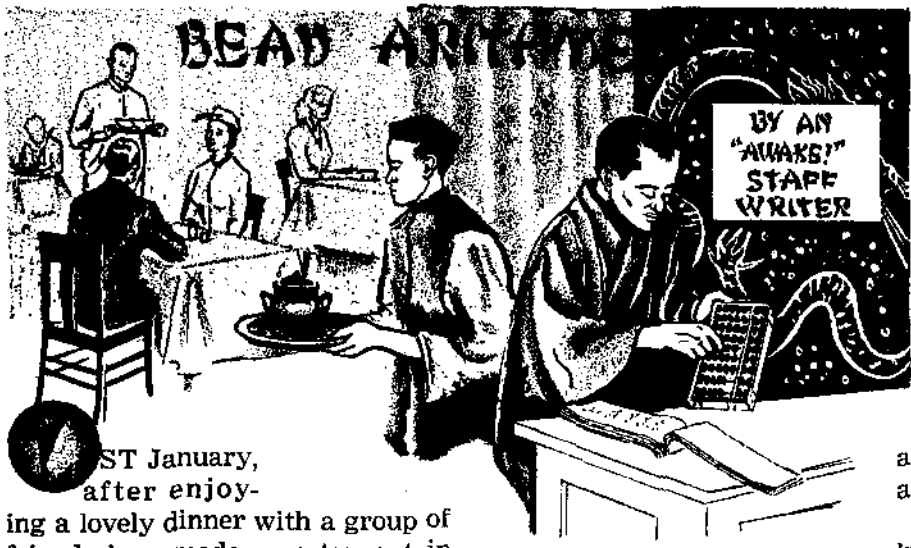
But why this foolish policy—rule and ruin? Because the nations are under the influence of a mighty spirit creature. God's

Word tells us that Satan the Devil is the one "who is misleading the entire inhabited earth." As "god of this system of things" the Devil has blinded most of mankind to the fact that Jehovah God is the rightful ruler of all the planets, of the whole universe. By virtue of his creatorship Jehovah is universal sovereign. "By the word of Jehovah the heavens themselves were made, and by the spirit of his mouth all their army." Heedless of the will of the One who created "the heavens themselves," the nations press ahead with their plans to rule outer space. Since they have defied Jehovah's universal sovereignty on earth, the nations would carry that defiance to outer space. No wonder ruin would be the fate of the planets!—Rev. 12:9; 2 Cor. 4:4; Ps. 33:6.

Ruin of the Nations at Armageddon

What does the future hold? Will God allow the nations to ruin outer space? Since God's Word declares that the time has come within this generation for God "to bring to ruin those ruining the earth," we can be assured that no would-be defilers of outer space will escape Jehovah's destructive wrath at the impending war of Armageddon. Man's misrule of the earth will be ended, and Satan the Devil, who misled the nations, will be hurled into the abyss that he might not mislead the nations any more. No opposers of Jehovah's universal sovereignty will survive Armageddon into God's new world. Let any opposers of Jehovah's rightful rule over the universe hide themselves at the bottom of the sea in a nuclear-powered submarine; they will not escape. Let them hide themselves on a satellite spinning around the earth at 18,000 miles an hour; they will not escape. Declares Jehovah: "Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and it shall bite them." None shall escape, only those who declare themselves for Jehovah's universal sovereignty, those who obey the Bible counsel: "Before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." —Rev. 11:18; Amos 9:2, 3; Zeph. 2:2, 3, *AS*.

Jehovah's universal war of Armageddon will make a clean sweep of all who would ruin the earth and other planets; it will make way for a righteous system of things on the earth. Under the overlordship of God's heavenly kingdom, the earth will be brought to a state of paradisaic beauty and fertility. God's purpose for the earth will come to glorious fruition: "Thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited." (Isa. 45:18, *AS*) Thus God will not allow men, in their race for control of outer space, to ruin the earth, bringing it to a state of virtual depopulation or to such a state that survivors would feel that their only hope would be to move to another planet. No, God's purpose for this planet will be realized. Man's venture into space, no matter what measure of success it attains, will not defer Armageddon. It will cut short the ruinous policy of selfish men during this generation. "Just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be. But the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:10, 11.



SPACE AGE

LAST January, after enjoying a lovely dinner with a group of friends in a modern restaurant in New York city's Chinatown, I was intrigued by a bead instrument that the waiter used to total the checks. We were informed that it was an ancient Chinese adding machine called the abacus. It was fascinating to watch the waiter make his calculations on a device that dates back some 2,500 years and then register his findings on an electric cash register. We felt as if we were watching an ox cart and a spaceship performing on the same platform. The remarkable thing about the abacus is that it is making a dramatic comeback in this the space age.

There are no intricate mechanics about this ancient adding machine. It is made of a wooden frame with a wooden back. It has wooden beads that slide along wooden vertical rods on which the beads are strung. About two thirds of the way up the frame is a horizontal bar that runs across the rods, separating the beads. Two beads remain above the bar on each rod and five below. The speed with which the waiter made his calculations was simply amazing. With the flick of his fingers beads went up and down the rods and almost as fast as you could say the last figure he had his answer on the abacus.

The waiter was kind enough to explain how the calculator works. He said that each of the beads below the dividing bar has the value of one and each of those above the bar has a value of five. Instead of adding from right to left, as we do in the West, the Chinese, in using the abacus, start from the left and go to the right. Further, he said that there are various sizes and kinds of abaci. The Japanese have an abacus, which they call the "soroban," that is of smaller size than the standard Chinese model. A large abacus may be fifteen inches or longer. The size used usually depends on the needs of the particular business. The one the waiter was using was about six inches long and about four inches wide.

When we inquired of the proprietor of the restaurant why he preferred an abacus to a modern electrical computer, his reply was brief and to the point. "Abacus cheap," he said. "Even best abacus not cost more than $2.50. Where can I buy adding machine for $2.50?" We had to admit that he had a point there. A modern adding machine runs into hundreds of dollars. Anyway, he added, an expert abacist can per-

form any and every process in arithmetic on the frame. "Can you do problems involving complicated fractions with it?" I asked. "With abacus you can do addition, subtraction, multiplication, division, fractions and find square roots as well as cube roots of numbers," he replied. "Some places inconvenient to use abacus, but can be done. I use abacus mainly for addition," he said.

Actually, when the operator uses the abacus all the calculating is done in his head. As an abacist goes along step by step in his calculations, he records it on the frame. The calculator retains the last figure, thus freeing the mind so that it can be devoted entirely to accuracy in computing.

As if anticipating our thoughts the proprietor said: "You think abacus slower than new electric adding machine—yes?" Well, none of us knew whether it was or wasn't. "Machine not faster than abacus," he said confidently. He enjoyed telling us about a contest between a Chinese bookkeeper using an abacus and an American using an electric computer. According to his version, the Chinese bookkeeper won in good time. It is a recorded fact that in 1946 a Japanese soldier with his soroban outfigured an American who used an electric calculator. As if wanting to prove his point, the proprietor demonstrated how a page-long list of three-, four- and five-digit numbers could be summed up without a moment's hesitation. With almost incredible speed he totaled a column that figured into the hundreds of thousands.

His phone rang. "So sorry, please," he said. He had to leave. That ended our discussion, but it did not put an end to my curiosity about the abacus. I decided to call on the businessmen in Chinatown to find out what they thought about bead arithmetic and its history.

The Abacus in Chinatown

In one of the oldest Chinese establishments on Mott Street I was greeted very warmly by a Mr. Lee. He told me that perhaps one of the main reasons the Chinese use the abacus is that they are accustomed to it. "It is second nature to us," he remarked. "We have been using the abacus for a long time, you know. Most of the Chinese people are not exceedingly rich and usually must work very hard to pay for the necessities of life. Often, buying a cash register or other adding machines may be beyond their means or it may work a hardship on them. Yet they are always able to get an abacus, which does the job of an adding machine, and at the same time it is handy, accessible and cheap."

Just then a Mr. Lum approached and joined in the conversation. He lauded the wooden computer's portability. "Abacus very easy to make," he said. "No trouble to carry around. See, you can put small abacus into coat pocket or brief bag. Can you do that with big cash register?"

At another store a well-groomed Chinese gentleman told me that he preferred the abacus to an electric adding machine because, in his words, "it does more to stimulate and develop my mind." "How so?" I inquired. He explained that "with the abacus the operator has to do the arithmetic in his head and record it as he goes along. The brain is given exercise as it thinks how to add or subtract. Whereas, with an electric computer, the operator merely punches keys on a machine that automatically figures out what the solution to the problem is."

An American-born Chinese businesswoman in Brooklyn agreed with him. She asserted that "when men started to use machines they stopped using their heads, work became routine and, as a result, the mind has suffered for want of mental ex-

ercise." She admitted that the abacus in the United States was used primarily by the native-born Chinese and not by the American Chinese. She herself did not know how to operate an abacus, even though she had tried to learn at one time.

As I probed further I met a Mr. Wong in a small business. He thought an electric adding machine would be too space-consuming for his business. "As you see," he said, "I'm cramped for space. Anyway, the abacus is entirely sufficient for my business." He picked up the abacus in his hand and said: "You see how handy it is. It never gets in the way. You can always do this when it does." Just then, with a flick of the wrist, he tossed it under the counter, saying: "Can you do that with an adding machine?"

Mr. Thom, a laundryman, confessed that the older generation of Chinese find it difficult to adjust to modern changes. "It takes them a long time," he said. "That is why we are using the abacus. Maybe we are too old-fashioned." "Do you think you will ever get rid of your abacus?" I asked. "No, no, no," he replied quickly. "An adding machine costs too much money. Abacus fine for me." Then in a reflecting tone he added: "Maybe in one, two generations they do away with abacus. Times are changing, I know."

After leaving Thom's laundry I met a proprietor who pointed out that in spite of the superiority of the abacus, it is not without certain disadvantages. He thought the chances of making a mistake on an adding machine are far less than on an abacus, because an unskilled operator is liable to err because the beads are apt to be moved out of place inadvertently. And, too, he said, to become an expert abacist would take a minimum of five years. It does not take nearly that long to become an efficient adding machine operator.

About the advantages and disadvantages of the abacus, Kwa Tak Ming in his booklet *Bead Arithmetic* says: "In dealing with intricate problems the Pen Arithmetic is indeed more serviceable, but for most of the daily business transactions, Bead Arithmetic is far better suited. Its chief advantage over the pen arithmetic is the economy of time. . . . It takes at most half the time that is needed when the written numerals are used." "In addition," he asserts, "one could hardly have finished copying down the numbers in the question when the other [with the abacus] would have obtained the answer already on the frame."

Theories of Its Origin

A Chinatown merchant thought the bead system may have had its start when someone tied a knot on a rope to remember. The reason there is so little history about the abacus, he felt, was largely because the calculator was used mostly in stores. "But why should that make a difference?" I asked. He explained that the young children in China learned to calculate with the abacus from very early use. They became experts with it when they served their apprenticeship in their father's store. Thus, when they went to school they were taught reading and writing but not arithmetic, because they already had a good knowledge of the subject. Hence, no genuine historical records of the abacus were kept.

Various authorities say that the earliest forms of abaci were boards covered with fine dust on which problems were figured. The Hindus had a wooden tablet covered with pipe clay. They sprinkled purple sand upon it and used a stylus for writing. The ancient Greeks also seem to have used this form of an abacus.

In today's world the abacus is still amazingly popular. According to a recent survey, over 90 percent of all calculations done in Japan are done on the abacus, or soro-

ban. Throughout Japan there are schools for the purpose of training students to become experts in the art of bead arithmetic. Those efficient with the soroban say they find the better jobs easier to get. Several years ago in China tradesmen considered the abacus so important that they made its use one of their necessary qualifications. When Chinese merchants advertised for business help they never failed to mention: "Only those with a fair skill in the abacus need apply." At least one department store on Moscow's Red Square still uses the abacus. Also, in Chinatowns throughout the United States abaci are plentiful and popular. In San Francisco a congregation of Jehovah's witnesses uses the abacus to tabulate its field service reports for the congregation.

The Abacus in American Schools

The ancient calculator appears to be an excellent device with which to teach children arithmetic. They are now being used in some American schools. Professor A. F. Schott, educational consultant, pointed out that "almost two thousand Milwaukee children are using the abacus and the adding machine." He said: "Their achievement in arithmetic and mathematics, when compared with the usual achievement of children their age, has been little short of sensational." Children enjoy arithmetic when it is taught this way. They learn faster and do better, the professor said.

Teachers say that when children work with the abacus they work "with concrete realities," that numbers come to life. Marvin Schwartz explains the advantages of using the abacus as an instrument for teaching in this way: "Instead of asking the child, 'How much is 2 and 2?' the teacher may now say, 'Move two black kittens [the abacus beads are imaginatively transformed into kittens] to the bar—now two more. How many black kittens are standing at the bar?' Even a child would know there are now four kittens standing at the bar. By having the numbers refer to an object (whatever the child may conjure up) teachers hope to make mathematics more meaningful."

Professor Schott says that children learn to appreciate arithmetic with an abacus because they do more than just write down numbers. They grasp them with their fingers, slide them along the counting rods, and group them in solid quantities. All the while the child sees "before his eyes the framework of the decimal system. He works with little numbers at first, but quickly moves on to bigger ones. When he's a second grader he's not a bit bowled over when the teacher says, for instance, 'Let's write the number 15678.' "

It seems rather incredible that, in this age of missiles and space travel, teachers should find themselves reverting to a method of teaching that Pythagoras used some five hundred years before Christ, when he taught geometry and arithmetic; to a system that the royal astronomers of ancient China used to calculate the seasons and days, to a mode of learning that the ancient Egyptians, the Romans, the Armenians, the French, the Germans and the British have used.

Come to think of it, maybe those old-time Chinese merchants weren't so old-fashioned after all. The abacus is proving them quite modern today.

FORECLOSURE

"Mortgage men," states the New York *Times*, "find that one of the main reasons why families lose their homes through foreclosure is that they exhaust themselves financially in an attempt to 'keep up with the Joneses.' "

Playtime in Animaldom

DO YOU know what kind of games animals play? Since almost every animal plays, you can imagine how many different kinds of games there are. And some animals make playtime an important feature of their whole life; thus one animal has become the very symbol of play, as the fox has of cunning.

Each kind of animal seems to have its favorite game. One of the most popular games in animaldom is gamboling—running and jumping about, bursting with exuberance and happiness. Lambs skip and run and leap and throw flips in the air. Calves have interesting frolics; young colts and mules have biting and kicking games. Badgers are fond of turning somersaults and playing leapfrog.

Gamboling in the sea is the favorite game of dolphins, especially young ones. The playfulness of their gambols has been observed by almost every mariner. Large herds of these animals will surround a ship with most eager delight, throwing themselves into every possible attitude and tossing and leaping about with elegant and powerful agility. How these clowns of the sea like to race a boat! And how well equipped they are for such a game! Being the fastest of all aquatic mammals, dolphins can keep pace with ships traveling at thirty-three miles an hour. One playful dolphin reached a speed of thirty-seven miles an hour—a speed verified by the known speed of the vessel. This aquatic racer was seen to zigzag in front of a destroyer traveling at thirty-two knots.

Play of the Wild Beasts of the Field

Racing is also a favorite game among wild animals of the field. One could almost guess that racing would be a popular game for deer. Young fawn of the red deer sometimes dash forward in a race but without there being any real finish line. Often a mem-

ber of a group chases the others until it has tagged another with its hoof; then the pursuer, in turn, becomes the pursued.

But racing and tag are just two of many games deer play. They are fond of just jumping and leaping. Deer also like to play stalking. They stalk one another around a hill. The objective in this game is to see which one can double back to deceive his pursuers.

When it is playtime for the wild animals of the field, not every member of a group can play. Thus when antelope play those chasing games that are so beautiful to watch, a number of animals stand aside as sentinels. At the slightest approach of an enemy the sentinels give the signal for all play to cease and for everyone to disappear over the plains. Truly it is as the Creator himself says: "All the wild beasts of the field themselves play."—Job 40:20.

Follow-the-leader is a form of play for some animals, especially monkeys. They often swing single file through the branches, each monkey aping the actions of the animal ahead of him.

Wrestling is exceedingly popular in animaldom. These mock fights are common among fox cubs and the cubs of the big cats. Beavers also enjoy wrestling. In a beaver wrestling match two little beavers, looking solemn, press their faces together. Each places his arms around the neck of the other; they sway and dip in the shallow water. It goes on until one gets a good ducking.

Many animals find themselves objects to play with. Raccoons often play with small pieces of wood, wearing the wood smooth. An explorer in Africa once observed a herd of elephants playing with a ball of sun-dried earth about two feet in diameter. Using feet and trunks, the elephants whacked it along for half a mile while he watched. Foxes toss up twigs and catch them in their mouth; but tossing up objects hardly seems necessary for a fox to enjoy life. Escaping from enemies is treated almost like a game in foxdom! One can hardly help but feel that foxes get great enjoyment out of outfoxing the hounds.

Skylarking and Aerial Maneuvers

After a good day's sleep, the flying squirrel wakes up at twilight. Before he begins his night's work of winning a living, he exuberates. He goes skylarking. He springs away from a tree, spreads himself out, glides and descends in a wide swift arc, then swerves upward abruptly before alighting upon another tree.

Skylarking is for the birds also; they have a hundred different ways to exuberate. If a human, an airplane pilot, gets enjoyment out of aerial maneuvers, how much must the birds enjoy aerial acrobatics! Flocks of rooks sometimes soar up high into the sky; then they close their wings and zoom down to earth, breaking the fall only at the last second.

In his book *Speaking for Myself* Stewart Edward White says: "In Alaska, I saw three ravens flying overhead. One of them carried in his beak what looked like a small fish. After a dozen flaps of the wing, with a quick jerk, he transferred it to his claws. A few more flaps and he chucked it forward and grasped it with his beak again. Each time he made the exchange the other ravens dashed at him, yelling at the tops of their voices, trying to rattle him into missing that fish. He was remarkably quick and accurate, but after a time he did drop it. The others plunged down and one managed to snatch it before it reached the ground. He proceeded to do exactly as the first had been doing, while the other two tried to make him miss. Soon they came so near that I could see the object. It was a small stick. This was no mere struggle for a tidbit. It was a game of tag, of miss-and-out, with definite rules."

Some animals get great enjoyment out of playing with humans. A dog's delight is in playing a retrieving game. How readily most of them will bring a ball or stick to their master when he has thrown it! And who often initiates the play? Is it not the dog? From the dog's expression and his antics a human master well knows his pet wants to play. And a dog will enter into a mock chase or battle with his master just as much as he would with another dog.

The cat family also takes delight in playing with humans. Whether it is playing with humans or by herself, the pussycat's favorite game is stalking. The make-believe victim may be a pebble, a bone, a leaf or even another kitten or cat. When a mother cat wants to entertain her kittens, she begins by slowly moving her tail. The movement excites the kittens, their eyes sparkle and their ears stand erect. Suddenly one springs over mother's back, another grabs at her feet and a third playfully slaps her in the face with a tiny, soft paw. Patiently mother submits to all this abuse, because it is only play.

Big cats romp and race as ecstatically as household kittens. African lion cubs play king of the mountain. In this game one cub assumes possession of a high spot of ground; all the other cubs try to force him off and take his place.

Bears wrestle and tumble and cuff each other. Polar bears play in icy Arctic waters, splashing and cavorting in high glee. Almost all bears seem to like the game of sliding. They slide down hills in the snow. Black bears and brown bears roll downhill, end over end, tumbling and somersaulting.

Animal Symbol of Play

But now what is this animal that has become the very symbol of play? It is the otter. "Almost from the day an otter opens its eyes," says one naturalist, "it exuberates." Young otters play tag and disport themselves by the hour. When they grow older do they lose their merriment? By no means! Grown otters cavort in the water by the hours, playing with all kinds of objects. When playing with wood chips they are as entranced as a small boy with a toy boat in a bathtub. And as human youngsters go to a playground or swimming pool to enjoy the slide, so do the otters. Indeed, the playground in otterdom is the slide.

Otters prefer to make their slide at the water's edge. Then they can go whizzing down the mud slide and plunge with a resounding splash into the water. When winter comes there is no diminution of sliding in otterdom. What delight they find in an ice or snow slide! Otters select the highest ridge of snow, climb to the top, give themselves a vigorous push and swiftly slide down the hill flat on their belly. Otters are animated toboggans. At every opportunity the task of fishing is put aside so they can enjoy the thrill of zipping down a snowy slope. And to top it all off—there is usually a playing ground at the head of each otter slide, where the turf is dug up and trampled and broken sticks are scattered about!

Why do animals play? Many reasons have been offered, such as the need for exercise, training for later life and an expression of happiness. The play of otters, at any rate, seems to be done out of bursting gladness, simply because aliveness to otters is an ecstatic fact.

Whatever the reasons for play in animaldom, they can all be summed up in this: Play of animals is just another way they can utter the glory of God: "Let them praise the name of Jehovah, for he himself commanded and they were created. You wild animals and all you domestic animals, you creeping things and winged birds, Let them praise the name of Jehovah."—Ps. 148:5, 10, 13.

THE GOLDEN CITY

IF ANY city has the right to being called a golden city because of its financial prosperity certainly New York has first claim to the title. It is the world's richest city. In fact, one of its streets has become a world-wide symbol of wealth and financial power. Who does not associate money with Wall Street?

¶ It was back in the 1920's that New York took from London the position of being the financial center of the world. Its giant financial district is where 95 percent of all American securities transactions are consummated. Here is where big financiers watch over their world-wide holdings.

¶ But the trading in stocks, bonds, securities and the operating of giant banking institutions, trust companies and investment houses are not the only cause of the golden flow of money into the city. There are also big industries and a multitude of stores, some of which sell their merchandise throughout the entire nation. New York is the nation's richest manufacturing and business center. Of all American cities it ranks first in every major industrial branch, with the exception of agriculture and mining.

¶ It is the chief wholesale market for clothing, jewelry, furs and imported goods. The New York *Times* reports that "the female population of the United States would have practically nothing to wear if it weren't for New York's gigantic clothing industry (which employs 370,000 people)."

¶ The city has approximately 235,000 separate businesses that use nearly a million and a half telephones. Forty-two thousand of these businesses are manufacturing establishments.

¶ As should be expected in a commercially prosperous city, New York is a big consumer. It is rated as the nation's largest market for manufactured goods and commodities.

¶ The fact that it is a city of commercialism is best demonstrated by the seemingly endless number of business offices and stores. Visitors will find New York to be a shopper's paradise. Just about everything that is made can be bought here. Often the stores that sell the same kind of merchandise are grouped together, which permits the shopper to price a piece of merchandise in several places before making a purchase.

¶ Good eating and entertainment are earmarks of this center of commercialism, and are in themselves big businesses. Supplying the city with food, operating restaurants, hotels and places of entertainment constitute some of the city's major activities. The hotels alone employ over fifty-five thousand people.

¶ A lot of food is required to feed nearly eight million people and thirteen million yearly visitors. It has been estimated that the city consumes nearly thirty-seven million pounds of food a day. That makes it a gigantic market for foodstuffs.

¶ If a person wants to be venturesome in his eating, New York is the place to go. Among its multitude of restaurants are places that specialize in the native dishes of many lands. If you want to try the cooking of India, Algeria, Indonesia, Japan, China or any of about twenty-seven countries you can do it here. All you have to do to locate these restaurants is to look in the telephone directory. You will find a listing of them by country in the classified section.

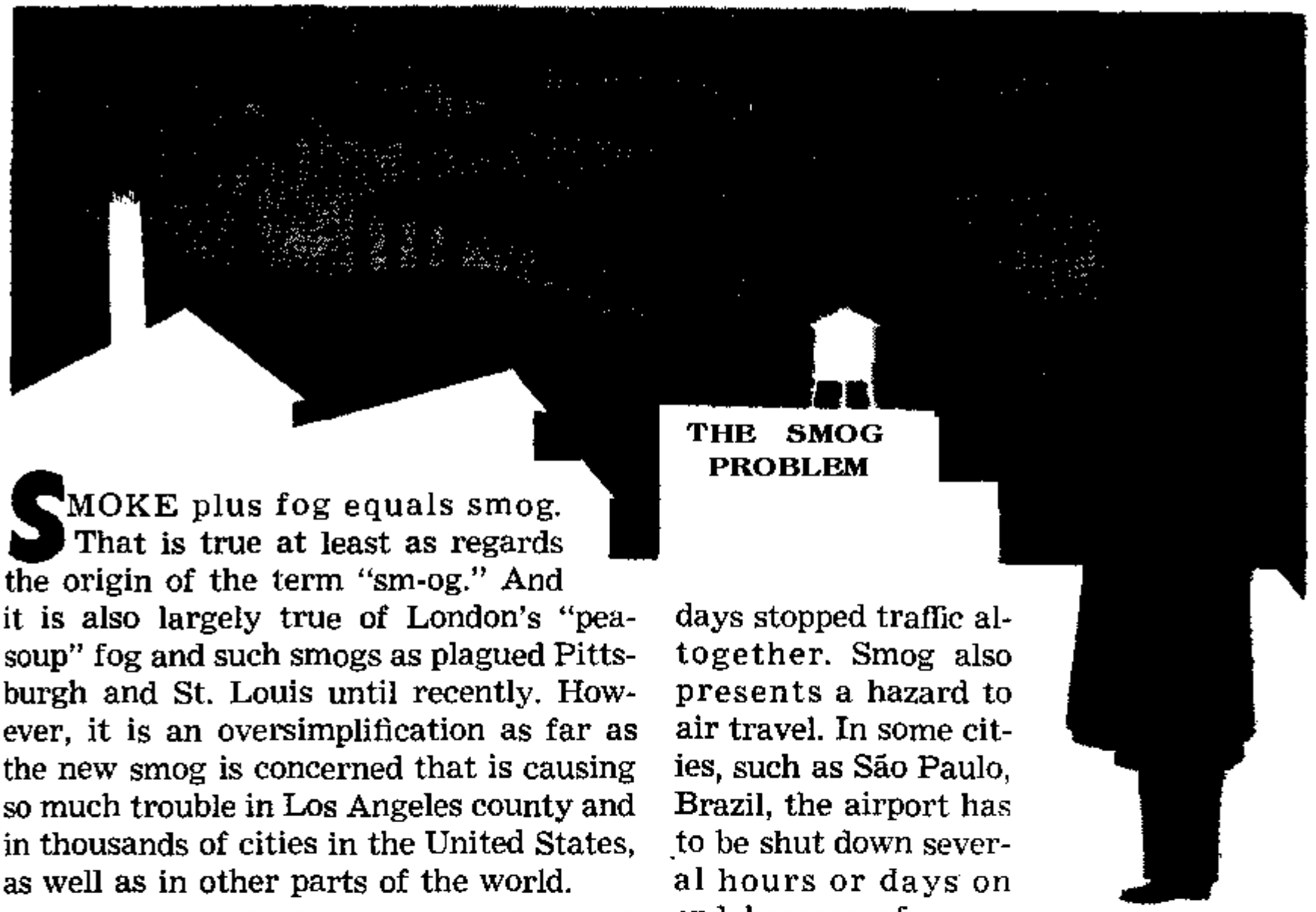
¶ No city of commercial prominence can be without a goodly number of hotels. New York has them in abundance in just about every price range.

¶ Delegates to the international assembly of Jehovah's witnesses this summer will be easily accommodated in this great city. Already the convention rooming committee has arranged for large blocks of hotel rooms. In addition to these it is locating thousands of rooms in private homes.

¶ As the visitor to New York looks about this great city and sees how it is a world center of fervent commercial activity, he may muse about what would happen if its river of commercialism should suddenly cease to flow. How long would it take for it to shrivel up and become like desolate Babylon, which was a financially golden city of the ancient world?

CERTIFIED

No sciences are better attested than the religion of the Bible.
—Sir Isaac Newton.



THE SMOG PROBLEM

SMOKE plus fog equals smog. That is true at least as regards the origin of the term "sm-og." And it is also largely true of London's "pea-soup" fog and such smogs as plagued Pittsburgh and St. Louis until recently. However, it is an oversimplification as far as the new smog is concerned that is causing so much trouble in Los Angeles county and in thousands of cities in the United States, as well as in other parts of the world.

This new kind of smog is made up of as many as fifty different elements. Many of these combine with each other or are acted upon by the sunlight or the ozone in the air to form still other known or unknown elements. The old type of smog is easy to get rid of, as compared with this new smog. To do so will take years of research and millions of dollars, according to some. But whether the old smog or the new, smog does some $2 billion of damage annually in the United States alone. It harms not only clothing, robbing it of strength, beauty and color, but also buildings, be they of wood, stone or metal. Time and again smog has caused women's nylon hose to dissolve. This new type of smog especially plays havoc with rubber, causing it to crack.

Often smog is so heavy as to hamper street traffic, causing accidents. The London smog of December, 1952, for several days stopped traffic altogether. Smog also presents a hazard to air travel. In some cities, such as São Paulo, Brazil, the airport has to be shut down several hours or days on end because of smog.

Smog also plays havoc with plant life. In fact, the new type of smog can be readily identified by reason of the nature of the damage it does to plants. Some elements of this smog are so toxic or poisonous that they severely damage plants, even if only present in the air in concentrations of one part in ten million.

The most serious aspect of both kinds of smog, however, is its harm to humans. At times smog strikes sensationally, as when it killed sixty persons in Belgium's Meuse Valley in 1930; as when it caused the death of some twenty persons and made 6,000 ill in Donora, Pennsylvania, in 1948; and as when it took the lives of some 4,000 in London from December 5 through 9 in 1952. Incidentally, in these instances the old type of smog was the culprit.

But more often than not, these smogs harm subtly, in a way that is not always

recognized or fully understood. Thus it is estimated that smog causes 700 deaths annually in Chicago, Illinois, and proportionate numbers in other United States manufacturing cities with like smoke problems. This is further borne out by what a team of British researchers found regarding benzpyrene, a waste product of both cigarette smoking and gasoline, which has been used to cause cancer in mice. They found that the incidence of lung cancer in nonsmokers closely corresponded to the prevalence of benzpyrene in the air; ten times as much benzpyrene in city air and nine times as much lung cancer in cities as compared with the rurals. Certain other elements in smog have also been found to be cancer inducing. Severe cases of asthma have been directly linked to smog, and smog is also blamed by some authorities for the increase in bronchitis and like ailments.

The Causes

As far back as 600 years ago smog was the subject of legislation in England. And some 400 years ago man-made smog was observed in the Los Angeles area, being caused by Indian campfires. Today smog is primarily caused by the faulty combustion of industrial fuels and the manufacture of chemicals. Man has yet to produce a machine whose combustion is as perfect as that of the human body. Contributing to the smog plaguing the Los Angeles area are some 17,000 industrial establishments as well as the greatest number of automobiles found anywhere in the world in proportion to the size of the area, 2.7 million autos in an area of but 5,000 square miles. All together these pour some 3,000 tons of waste into the air every day. Until they were banned as of October 1, 1957, some 1.5 million household or back-yard incinerators also contributed to the smog.

However, as already intimated, it is not the pouring of so much waste into the air that of itself causes the new smog. Rather, it is the effect of sunlight and ozone in the air on this waste that produces such irritating smog. The fact that there is a direct relationship between the amount of automobile traffic and the degree of smog clearly indicates that one of the worst offenders is the improper combustion of gasoline in auto engines. More than that, it was found that the higher grades of gasoline cause more smog.

Still, all these factors alone do not account for this new smog. Otherwise Chicago, Illinois, which pours some 162,000 tons of dust, smoke and soot into its air each year, would also be plagued by it. The reason it is not is its being the "Windy City." In contrast, such cities as Los Angeles and São Paulo are hemmed in by mountains on three sides, which prevent the free passage of winds that would carry away smog. High humidity increases smog.

And doubtless most important of all in accounting for many cities' being plagued by this new type of fog is the atmospheric phenomenon known as "inversion." Ordinarily the higher the altitude the cooler the air, and warm air has a tendency to rise. But at times a roof or lid of warm air settles on top of the cooler air, creating a hothouse condition. In Los Angeles for 260 out of 365 days of the year such an inversion layer is possible.

Remedies

As for remedies, obviously man can do nothing about the inversion layer that produces the hothouse condition and prevents smog from rising vertically. That is, at least not yet. Neither can man do much about creating horizontal air movements. To do so in the Los Angeles region would require the drilling of 14,000 tunnels, each forty feet in diameter, through the surrounding mountains. The banning of domestic incinerators in this area was a step

in the right direction. So also is requiring industry to install devices that would cut down on the amount of waste thrown into the air.

As for the part automobiles play in causing smog, *Science News Letter,* November 30, 1957, told of the efforts of automobile manufacturers in that direction. These have spent $3.5 million in the past two and a half years on research. While nine different approaches to the problem have been tried, such as absorption, adsorption, centrifuging, filtration, adding chemicals and oxidation, to date none of these have proved practical. Scientists are continuing to work on the problem, for they recognize that "smog is deadly serious."

UNLIKELY CASES

Canine Cross-Examination

It is not unusual for animals to appear in wills. Collecting the bequest sometimes presents legal difficulties. "Two red setters who inherited £7,500 a few years ago in America," says the Manchester *Guardian Weekly,* "were unlucky when the will was brought to court. The dogs were cross-examined by a lawyer, who complained to the judge that the witnesses' answers were unintelligible. Their case was lost."

Key to the Situation

Though the odds against its happening are said to be 20,000 to one, it happened. A woman in Yonkers, New York, entered a tan station wagon, fitted her key into the ignition switch and drove home. Three hours later the police informed her that the car she had taken—of the same make, model and color as her own—was owned by another person, a man. The error was discovered when the right owner got into the woman's car, which he thought was his own, and his key did not fit. A locksmith said there was a "very slight" variation between the keys and estimated the odds.

Numismatic Gem

Many persons have dreamed of finding a pearl in an oyster, but one Jean Jubin recently found something more valuable. Sitting in a restaurant in Rennes, France, Jubin bit into an oyster—and came up with a rare coin minted one hundred years ago.

Time and Coincidence

In East Providence, Rhode Island, Eric Levine was glancing through the lost-and-found section of a newspaper, wondering if a friend's dog had been found. His eyes suddenly came upon an advertisement telling of a gold ring that had been found. It was the ring his wife had lost while the Levines were digging for shellfish in 1923. How did the finder discover the ring after all those years? While digging for shellfish.

Vehicular Fiddle

An Oxford University student solved a problem recently but ran into another one. His bass fiddle was too big for taxis and too heavy to carry; so, he said, "I thought I'd solved my problem by attaching a small, rubber-tired wheel to the bottom of the instrument." But he was soon stopped by a policeman. "See here," said the officer, "that thing you're pushing. It's a vehicle. You must get in the road with it." The student pushed his fiddle through the streets. "But when I started pushing the instrument through the streets on night jobs," said the student, "I was stopped again. The police said I'd have to have headlights and a red taillight. This was too much." He appealed to a chief constable. Perplexed at a vehicular fiddle, the sergeant appealed to a police inspector, who finally told the student: "Although you will not be required to have headlights and a taillight, we feel it would be helpful if you carry a torch [flashlight] to give adequate warning of your approach."

Incubation Mishap

Outside Hillsdale, Michigan, the motor of William Duryea's automobile recently gave him some trouble. Noticing that his motor was misfiring, he stopped and lifted the hood. He found a frightened hen perched on the motor. The misfiring was caused by the egg she had laid on the cylinder block. The egg had cracked open and fried on the hot engine—shorting two spark plugs.

MELTING TIN AT NEW YEAR'S EVE

By "Awake!" correspondent in Finland

WE ARE in Helsinki, the Finnish capital. Sylvester, the last day of the year, is quickly getting dark. The festival-attired, humming city is prepared to meet the new year. As midnight approaches the excitement grows. Choirs are gathering before church steps. Youth is crowding in ballrooms. Old folk flock to churches. Thousands upon thousands throng on the streets, which are in full Christmas make-up.

¶ It is a celebration that has been closely linked with New Year's Eve in Finland since time immemorial. But regardless of where the people are going they all wish to melt tin and throw it into water during this unique winter night. There is something childish and helpless in this old ritual where paganism and superstition shake hands with the modern brain age. Molten tin is poured into water, where it congeals with a hissing sound, taking on the most fantastic shapes. From the shadow of this metal chunk the Finnish people try to read a hint as to the future.

Of course, this is only a game where imagination runs wild. Almost everything from childbirth to war and death can be seen in the swaying shadows; yet the faces watching the spectacle are usually very serious. The old year was not too happy. What will take place during the new one? Science cannot say, reason cannot tell and the future remains dark, sometimes frightening. Let the play with shadows give a hint. Let's have a game with fortune this New Year's night! That's the way a great many people view this midwinter custom.

¶ The increasing popularity of this game has more and more attracted the attention of the business world. During recent years tin and dippers and even water have been sold everywhere, even in the streets of Helsinki.

Even if this custom be regarded as a very insignificant one, it shows, nevertheless, how greatly people are interested in the future and how little they know about it. The majority prefer to look at the swaying shadows of a shapeless chunk of tin instead of studying the dependable prophecies of the Bible.

THE PROBLEM OF SURPLUS FOOD

¶ The United States has a problem: what to do with all its surplus food. The storage cost of this immense surplus, writes E. F. Hutton in the New York *Herald Tribune* of September 28, 1957, "is a $1,000,000 a day." He adds: "From time to time, Uncle Sam sells or gives away some of the surplus at a huge loss. To keep the surplus from increasing, Uncle Sam has added . . . a 'soil bank.' This pays farmers to take acreage out of cultivation so the surplus won't increase. By taking the surplus off the market and by reducing acreage, the volume of farm crops reaching our groceries is reduced, which keeps the price high. Meantime, Uncle Sam hires thousands of policemen to keep farmers from cheating. This costs money. Finally, . . . the Bureau of Reclamation spends hundreds of millions to bring more land into cultivation to grow more crops to go into the warehouse! You and I pay for this at least seven times: taxes to buy the surplus; taxes to store it; taxes to cover the losses in disposing of some of it; taxes to the soil bank farmer to reduce acreage; taxes to bring more acreage into cultivation; taxes to hire the army of wise men who do all this for us, and finally, in higher prices at the stores."

NO SENSATION OF SPEED

¶ If the nations succeed in putting up a manned satellite, men would be speeding through space at some 18,000 miles an hour. "These men will not have any sensation of this speed," says Martin Caidin in *Rockets Beyond the Earth*, "just as we on the earth are not physically conscious of the earth's 66,000 miles per hour movement about the sun."

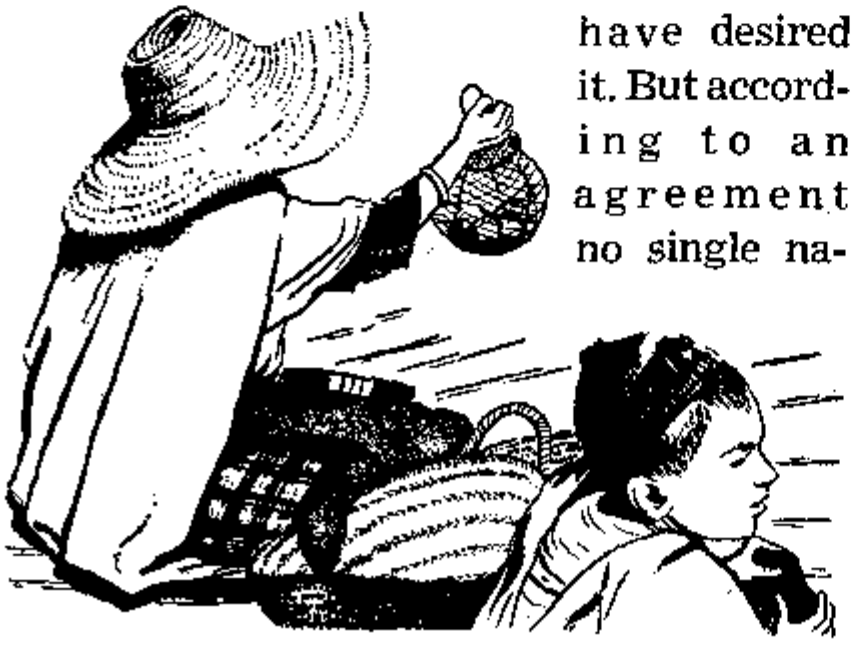
hodgepodge of fascination

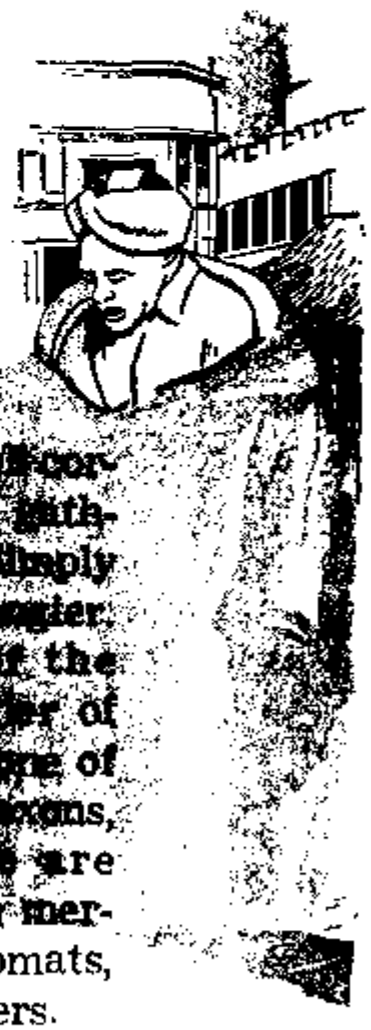
By "Awake!" correspondent in Morocco

A VISIT can hardly be long enough for you to know Tangier. "I have been here for three years," said one American, "and still I feel lost. Whenever I think I'm just about to know Tangier, I find out I don't." The reason is simply that Tangier is a colossal hodgepodge of fascination.

Whether you are walking along its modern boulevards or its old narrow alleys, boiling with life and activity, you find yourself not in a city like others, but at the crossroads of the world, where many different ages and civilizations meet. You soon become aware that here is a place with many facets of fascination.

Located at the sunny northwestern coast of Africa, just in the narrow Strait of Gibraltar, which connects the Atlantic with the Mediterranean, Tangier has one of the most strategic locations in the world. Because of this, every great European power seems to have desired it. But according to an agreement no single nation was allowed to have it, and the only solution was to let them all share it. So Tangier was made an international city. It enjoyed this privileged status from 1925 to 1956. During this time it was cogoverned by an international Assembly in which nine different nations were represented: Spain, France, Italy, the Netherlands, Belgium, Portugal, Russia (which never sent any representatives), Britain and the United States. This international regime lasted till 1956, when it was made a city within Morocco.





Tangier, despite the change, still presents a mixture of just about everything possible in the world. People from all corners of the globe have gathered here. The result? Simply that there is no single Tangier. There is a Tangier of the Moorish people, a Tangier of the Spaniards, another one of the Jews, of the Anglo-Saxons, of the French. There are Tangiers of the Indian merchants, of foreign diplomats, smugglers and adventurers.

Atmosphere of Antiquity

What makes Tangier more fascinating than other cities with mixed populations is the atmosphere of antiquity. Look at the bustling street life—the Arab women come

dressed in their long robes, their faces hidden behind veils often of very bright colors. Their husbands, also wrapped up in garments reaching to their feet, wear yellow or white pointed-toed slippers on their feet and red fezes on their heads. Their slow, dignified way of walking and their antique way of dressing gives one a feeling of being in ancient times.

You also notice the Berber women who trek for days into Tangier with a heavy load of vegetables or firewood bound on their back. They come from the surrounding country districts to sell their products. Their muscular figures and the skin of their hands, hard as leather, bear witness to the heavy work they are accustomed to from childhood. You notice that some of them carry loads that are larger than themselves, and many of the loads have a weight of fifty to sixty pounds. If they do not carry it on their backs they place it on their heads, walking with it for twenty or thirty miles. As they are Berbers and not Arabs they usually wear no veil, but are often tatooed on chin and forehead.

In contrast with this you will find the boulevard teeming with all kinds of Europeans, Asiatic and American people. There are light-haired Scandinavians and Germans, black-haired, fast-speaking Spaniards and energetically gesticulating French. There are wealthy Indian merchants; there are tall Ukrainians or Russians, easily recognized by their high cheekbones and lightly slanted eyes; there are sophisticated elderly British ladies and gentlemen and "wash-and-wear"-dressed Americans. All this variety and much more constitutes the population of this cosmopolitan city of Tangier.

Vehicle traffic is rather heavy and represents all types of transportation. A Berber peasant is driving an overloaded donkey or mule in front of himself, now and then beating it with a stick and repeatedly shouting "Burro!" to keep it awake and going, while chrome-glittering American cars, small European sport cars, taxicabs, jeeps, scooters and bicycles are swarming around him in a never-ending stream of traffic.

A Unique Phenomenon

In the midst of the hodgepodge called Tangier there is a modern uniqueness. In fact, Tangier has been called a "unique phenomenon of the modern world." The phenomenon with Tangier is that all these people of different races, nations, languages and religions seem to get along with one another without any great difficulty. Did you know that Tangier is a city where hardly a serious crime is committed? Seldom is there a murder or a robbery. Although there are banks small and large in nearly every larger building and the streets are crowded with money-changers—due to the free money market—seldom does one hear of any bank robbery or similar crime.

Tangier's language, of course, is a hodgepodge. The native Moorish people usually speak some kind of Arab dialect; and many of them also speak surprisingly fluent Spanish and French despite their often very poor education. Among the Europeans, Spanish and French are mostly used, but one also hears English, German, Italian and many other languages. You walk into a shop and ask for something in Spanish, the employee answers you in French and finally you both say good-by in English. Many old residents in Tangier speak four or five languages fluently. It is surprising to hear the small, seminude Arab boys with their shoeshine equipment address you in Arabic, Spanish, French, English or German.

Architecture is also a mixture. Mixed with Moslem mosques are small Jewish synagogues, huge Roman Catholic churches and Protestant edifices of various kinds. The eastern part of the city gives a very luxuriant and modern impression with all the high, newly built apartment houses and the palatial bank-and-office buildings. This modern, western-built part of the city suddenly collides with the old, densely built Arab or native quarters, where one house enters into the other like the cells in a honeycomb. Yes, more that that, they seem to climb up on each other, elbowing and jostling along the narrow, obscure lanes, forming labyrinths where hardly anyone except the natives knows the way in and out.

Downstairs, along the sidewalks—if there are any—may be found teeming small bazaars and shops of every kind. There are Arab shops, Jewish shops, Spanish and French shops, Indian shops and others. Here one can buy almost anything —from Oriental handiworks to American television sets. Here and there the line of shops is broken by a café, bar or restaurant with a few round tables and wooden chairs scattered on the sidewalk. Because of the varied religious professions of the shop owners, there are always shops open every day of the week from early morning till midnight.

Banking Declines, Tourism Grows

When Tangier came under Moroccan control, the city changed in one outstanding way. Fearful that Tangier would lose its liberal economic regime, bankers sent capital back to their country of origin and transferred other securities to Switzerland. In 1952 there was an estimated total of fifty tons of gold on deposit in Tangier; in 1956 these gold deposits reportedly dwindled to about seven tons. In an effort to save Tangier from this dying financial condition, the Moroccan government put into effect a program to give Tangier a special free status again, different from that of other cities in Morocco but very similar to that which Tangier had while an international city.

So on August 30, 1957, a new Royal Charter was published, guaranteeing Tangier's special economic and financial regime. According to the charter, Tangier will remain a free money market with a relatively tax-free fiscal structure.

But the Royal Charter has not comforted everyone; and foreign observers believe that capital will be slow and hesitant in returning to Tangier. One newspaper put it: "The trouble is . . . that Moroccan independence is so new the Moroccans themselves do not know what they are, or what they want to be. Right now they are in a process of becoming whatever they will become—and this particular state of evolution is rather difficult for them."

Tangier, however, remains a hodgepodge of fascination and is capitalizing on that. Tangier's new role? An international holiday or vacation resort. This new role, said the Moroccan minister of national economy recently, is just as sure as its future as a financial capital is uncertain. Tourist trade has increased steadily, to what is believed to be a new high this past summer.

After a visit to Tangier you will probably feel like the typical tourist: You have looked into a kaleidoscope with a profusion of fascinating patterns; there seems to be no end of them. You have been playing with a jigsaw puzzle, the pieces of which represent a different facet of human life and which, when patiently put together, give you Tangier—a hodgepodge of fascination.

SAFETY FACTORS IN OUR BODIES

THE safety factors that appear in the human body eloquently testify to its being a special creation by the supreme intelligent Creator. For example, many a man has lived out his normal life span with the use of only one eye, one lung or one kidney. Others have fared well with half their liver cut away, and in recent years it has been demonstrated that half the brain can be removed without seriously affecting one's mental faculties. And the human body has not only electrical regulators in its sympathetic and parasympathetic nervous systems but also chemical regulators in its hormones, products of such glands as the thyroid and the adrenals.

Especially is divine intelligence seen in the structure of the heart. The heart is composed of the toughest muscle found in a man's body and is of uniquely complex design. Its lower chambers, the ventricles, which do far more work than the upper chambers, the atria or auricles, contain far heavier muscles. And since the left ventricle pumps the blood throughout the whole body it has a heavier wall than the right heart, which pumps the blood only throughout the pulmonary or lung circulatory system.

While the Creator did not design the heart with the thought of its being abused, the way he did design it makes it able to withstand much, causing "factors of safety," as it were, to come into play. Thus both upper chambers of the heart have a beat, but the heart can keep supplying the body with blood even when this beat fails due to disease, the ventricle having this margin of safety. Likewise the beat of the upper chambers themselves constitutes a margin of safety when atherosclerosis (fatty accumulations) cuts down on the size of the valves that lead from the upper to the lower chambers of the heart. But let one disease destroy the beat of the atria or upper chambers, and let another cut down on the size of the valves, and the margin of safety is used up.

Further, the ventricles are given such a margin of power that if half of them should atrophy due to clogged arteries, the other half could still maintain circulation throughout the body. And most amazingly of all, should the right heart fail entirely it is possible to put the whole load on just the left heart, which then pumps the blood through both the general and the pulmonary circulations! At least so reports *Scientific American*, May, 1957, in its consideration of the heart's safety factors.

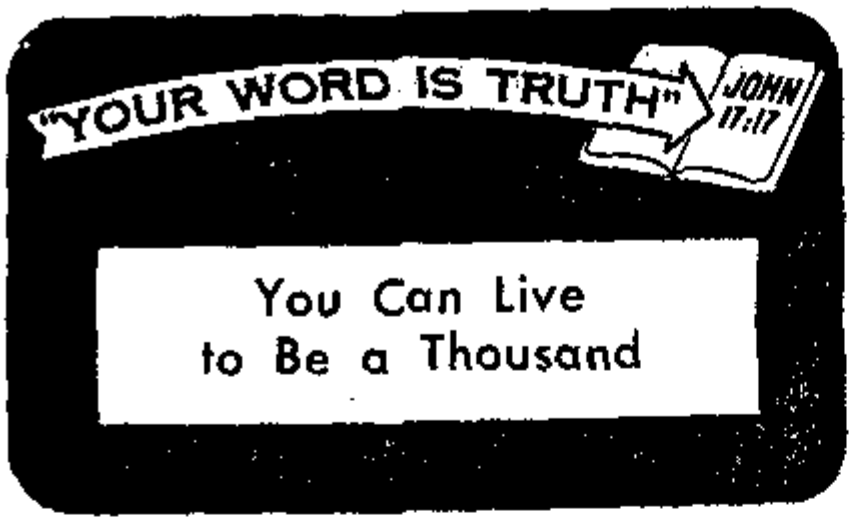
When the heart valves begin to leak the heart compensates by beating faster, as well as by increasing its stroke, as it were. And if the blood flow of a coronary artery is cut off gradually because of atherosclerosis, a parallel system of blood vessels may be developed from another heart artery so that the affected part of the heart does not atrophy. Especially is this likely to be the case if there is sufficient bodily exercise, taken in moderation, of course.

Under average conditions the heart pumps seventy-five gallons an hour. In emergencies it can increase this to as much as 430 gallons of blood an hour. During the Scriptural life span of threescore years and ten the heart pumps more than 560 million gallons of blood. And this precious fluid supplies all the body's cells with food and oxygen and carries away their waste products. It bathes all the cells in a fluid that must be slightly alkaline. It keeps the body's temperature uniform, regulating it according to environment and need. It distributes the hormones as well as the antibodies that give immunity to certain diseases, not to say anything of its army of white corpuscles that it manufactures and dispatches in the case of emergencies.

Truly the human body with its remarkable "safety factors" gives evidence of intelligent, special creation.

SOWING THE WIND

Historian Edward Gibbon's view of the flattering attention given military leaders throughout the ages: "As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of exalted characters." Says God's Word: "They sow the wind, and they shall reap the whirlwind."—Hos. 8:7, *AS*.



WHEN a spry old gentleman of ninety was asked recently what he would like yet to accomplish in life, he replied rather simply: "I would like to live another ten years." Someone nearby overhearing his remark said: "That shouldn't be too hard for you, uncle—just don't die." A smile swept across the face of the old man as he quickly acknowledged that that was much easier said than done.

Living to a ripe old age of a hundred is indeed a rarity today. Not many men reach it. Still there are people now living that will live to become not only a hundred but a thousand. Ridiculers scoff at the thought. "Fantastic," they say, "utterly incredible! No man has ever lived to be a thousand." And they are quite right; but that does not mean that men never will. There were men who came very close to it.

Adam, for example, lived 930 years before he died. His son Seth lived 912 years; Enosh, 905 years; Kenan, 910 years; Jared, 962 years; Methuselah, 969 years; and Noah, who survived the flood, lived 950 years. "But those were not actual 360-day years as we have today," some will object. One student wrote: "I heard a preacher say that in Methuselah's day a lunar calendar was in effect and one year was the same length as one month is now and so Methuselah died earlier than a certain modern person who was 84 years old when he died."—Gen. 5:5, 8, 11, 14, 20, 27; 9:29.

Such statements as made by the preacher and evidently accepted by the student are the result of lack of knowledge and lack of thinking. In the first place, a lunar year was made up of twelve lunar months, each month thirty days in length. This is shown by the fact that during the flood of Noah's day a 150-day period is measured off, a period that began in the second month on the seventeenth day and ended in the seventh month on the seventeenth day. In other words, five months equaled 150 days.—Gen. 7:11; 8:3, 4.

For another thing, Genesis 5:9 tells us that Enosh was ninety years old when he became father to Kenan. If each of those years were only as long as one of our months, that would make Enosh less than eight years old when he became a father. Even worse yet, if each of those years were equal to one of our months, that would make Kenan, Mahalalel, Jared and Enoch fathers before reaching their sixth birthday. No, the years back there were approximately the same length as our years now, and Methuselah, Noah and others really did live more than 900 actual solar years! —Gen. 5:12, 15, 18, 21.

About twelve years ago the *British Medical Journal* published a letter written by Dr. Hugh Mackintosh that said, in part: "First, human remains have been disinterred by archaeologists, almost certainly pre-Flood, having characteristics that indicate longevity far greater than anything we can at present conceive. The most striking indication is the extraordinary way in which the teeth are worn right down into their sockets by long usage. Thus 'the ancient cemetery at Ur (i.e., Abraham's Ur of the Chaldees), and the still more ancient one (*circa* 2,000 years older) at the neighbouring site called Al-Ubaid, testify strongly not only against revolutionary theories but also to the accuracy of the Bible in ascribing long life-periods to pri-

meval mankind.' . . . Actually there is ample secular evidence to show that there once existed on this earth of ours a race of men of magnificent physique, splendidly muscled, with a brain capacity exceeding that of modern man, and having all the signs of extreme longevity."

While modern skeptics doubt the Biblical ages of the old patriarchs, the Jews and other ancient races never questioned the great ages. The historian Josephus gave a list of ancient authorities who believed that the early patriarchs did live nearly a thousand years. And he also observed that their astronomical and geometrical discoveries could not have been made had they lived less than 600 years—an observation supported by modern astronomical researchers. Dr. Foissac, in his *Le Longévité Humaine,* wrote: "It is neither contrary to reason, nor to the laws of the human organism, . . . that it [the body] should live for many centuries. The long life of the Biblical patriarchs is a fact more rational, more in accord with the known laws of physiology, than is the brief existence of men who inhabit the earth today."

There is evidence today that a select group of this generation will outlive those ancient patriarchs in years. Modern scientists agree that the human body has that potential. In fact, they see no impossibility in human creatures living forever under proper conditions. Dr. Friedenburg of New York declared: "With a perfectly balanced endocrine system, such as a normal man has, one should live forever." Dr. Monroe stated: "The human frame as a machine is perfect. It contains within itself no marks by which we can possibly predict its decay. It is apparently intended to go on forever." And Dr. George R. Clements said: "If there is any one point on which leading scientists agree, it is that they can find no physiological reason in the body why man should not live forever."

Living forever in perfect health and happiness was embodied in the good news that Jesus preached. On one occasion he said: "He that exercises faith in me . . . will never die at all. Do you believe this?" Never to die at all means to live forever, which is the reward of the righteous. "The righteous themselves will possess the earth, and they will reside forever upon it." Jesus referred to himself as "the bread of life." "If anyone eats of this bread he will live forever," he said. Eating of this bread means to exercise faith in Jesus as the Ransomer of humankind. It means becoming a footstep follower of his, living the life that he lived. Paul wrote to Christians: "You are having your fruit in the way of holiness, and the finish everlasting life. For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord."—John 11:26; Ps. 37:29; John 6:48-50; Rom. 6:22, 23.

The possibility of gaining everlasting life is now open before all righteous mankind, because we are living at the time when God is going to destroy the wicked and preserve the righteous, even as he did in Noah's day. Those who today exercise faith in Jesus Christ have the promise of passing through this great catastrophe called Armageddon onto a cleansed earth, to live here forever.—Matt. 5:5; 2 Pet. 3:13.

Survivors will have Jesus Christ as their "Everlasting Father," because he redeemed them, and in the new earth he will restore them to perfect health and everlasting life. "And death will be no more" among the inhabitants of the new world, "neither will mourning nor outcry nor pain be any more. The former things have passed away," is God's promise. As long as men continue faithful to God, "the source of life," they will keep on living. —Isa. 9:6, *AS;* Rev. 21:4; Ps. 36:9.

Yugoslavia

YUGOSLAVIA is a land of high mountains, mild valleys and vast plains that lead into what is called the *Puszta* of Hungary. In days gone by it was considered the gateway to Europe, where Oriental culture touched and overlapped European culture, and where the Ottomanic campaigns suffered their defeats in their drive to the West.

The people are as different as the country they inhabit. They are divided into three main races: the Slovenians, the Croatians and the Serbians. The nation itself is a federal state consisting of six constituent republics: Serbia, Croatia, Slovenia, Bosnia, Montenegro and Macedonia—as you see, six quite different peoples, but all of Slavic origin. Each race has its own manners and customs, and so their ingrained religious sentiments are quite distinct. Slovenia and Croatia are both strictly Roman Catholic; Serbia, on the other hand, is Serbian Orthodox, while Bosnia and Macedonia are mainly Moslem. And added to this there are many different Western sects in all parts of the country, seeking to bring "salvation" to this people.

To this conglomeration of religious sentiment come the various languages and dialects, which greatly impede the preaching work of Jehovah's witnesses. The literature must be prepared in the three main languages of the country, and methods must be found to acquaint the people with the truth as are best adapted to their customs and mentality. They must also contend with a certain religious intolerance that has prevailed among the many races for centuries. The Catholic Church principally bears the blame for this, because there has been a continual fight for priority as state church between the Roman Catholic and Serbian Orthodox churches. This bitter competition was especially evident during World War II when the Catholic government in the territories of Croatia and Bosnia branded all members of the Serbian Orthodox Church as enemies of the state, and thousands of Orthodox believers found their death in the concentration camp of Jasenovac because they refused to be baptized into the Roman Catholic religion. After the war the former Catholic primate was accused of having organized such "mass conversions" to the Roman Catholic sect, and was sentenced accordingly.

A new law has come into force since 1953, by which all religions enjoy equality of rights, and the Christian community of Jehovah's witnesses in Yugoslavia has been able to carry on the preaching activity since that time. Over 1,700 ministers of Jehovah's witnesses, scattered in many smaller and larger congregations, bring the good news of God's kingdom into all corners of the country. Preaching from house to house is not permitted, but every other opportunity is used to give a witness of the only hope for mankind and to speak "to the sons of men his [God's] mighty acts and the glory of the splendor of his kingship."—Ps. 145:12.

In 1957 Yugoslavia enjoyed a 17-percent increase in ministers of Jehovah's witnesses over 1956. Some 16,401 return calls were made on interested persons and 431 home Bible studies on an average were be-

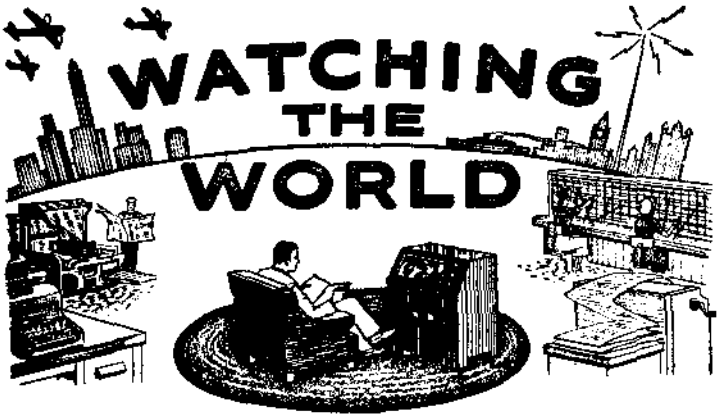
ing conducted throughout the year. These preachers of the good news of the Kingdom have become very apt in their methods of presentation. They also demonstrate a maturity of faith.

In many places where Jehovah's witnesses have been able to obtain Kingdom Halls, regular public lectures on Sundays are now being conducted. Usually the accommodations are far inadequate for the large attendance. So to accommodate all, the lecture is simply repeated three times on the same day at different time periods, thus giving everyone who might have a hearing ear an opportunity to be comfortably seated and drink in the waters of truth. A report from Yugoslavia says: "Our halls are always filled. Many congregations have no halls yet and many brothers and sisters walk miles on foot to attend a study at the nearest congregation. Our circuit servants have a strenuous time too visiting the congregations, as many places are a long way from the railroad and the servants have no means of conveyance at their disposal. The larger congregations send brothers out every Sunday to the little scattered outlying groups to serve them with the public lectures."

And so the good news of God's kingdom is being brought to the inhabitants of this country with all the means at the disposal of the Christian witnesses and the people of good will. Jehovah, who was once an "unknown God" to the people of this section of the world, is becoming known as the only true and living God worthy of praise and exclusive devotion. And these praisers of the true God Jehovah long for the time when "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." Their faith tells them that that time cannot be far away.—Hab. 2:14, *AS*.

DO YOU KNOW?

- Why Jesus spoke in parables? P. 3, ¶3.
- Why the great urgency to dominate outer space? P. 5, ¶1.
- What the prime motive is that is prompting the effort toward space travel? P. 7, ¶4.
- What computer operates efficiently without gears, keys or even electricity? P. 9, ¶4.
- Whether an abacus can outperform an electric calculator? P. 10, ¶2.
- Why deer stalk one another? P. 14, ¶1.
- What animals love tobogganing? P. 15, ¶6.
- What city is the financial center of the world? P. 16, ¶2.
- Why it is risky to wear nylon stockings where there is smog? P. 17, ¶2.
- Where a one-hundred-year-old coin was found in an oyster? P. 19, ¶4.
- Where New Year's Eve is celebrated by melting tin? P. 20, ¶2.
- Where shoeshine boys address passers-by in Arabic, Spanish, French, English and German? P. 22, ¶5.
- What muscle is the toughest in the body? P. 24, ¶2.
- What evidence there is that man once had a much longer life span? P. 25, ¶6.



Khrushchev at the Helm

◈ Sixty-three-year-old Nikita Sergeyevich Khrushchev was recently (3/27) unanimously elected premier of Russia at a meeting of the Supreme Soviet in Moscow. He thus succeeded Marshal Nikolai A. Bulganin, who resigned. Khrushchev retained his post as first secretary of the Soviet Union's Communist party and became undisputed head of the government in these posts once combined by Joseph Stalin. No major change in Soviet policy is expected to result from the shift.

Summit Roadblocks

◈ For months East-West exchanges have taken place on the matter of a summit conference of government heads. Issues have arisen over suitable preparations for the proposed parley, the banning of nuclear tests and weapons, a nonaggression pact, the restriction of the use of outer space to peaceful purposes, German unification and other points. The West has held out for pre-summit negotiations through diplomatic channels or by a meeting of foreign ministers. Though originally opposed to a preliminary foreign ministers' meeting, Russia finally consented to such a talk, restricted to the determination of time, place and agenda for a top-level parley. The West, and especially the U.S., wants such a prior meeting to deal with substantive issues so as to give some assurances that a heads-of-government conference might be successful. Former Soviet Premier Bulganin, in a note to Britain's Prime Minister Macmillan (3/17), reiterated previous Russian views and, referring to moves such as the current Anglo-American plan for establishment of missile bases in Britain, asserted that the West was making "war preparations" while delaying a summit talk. The Soviet reply (3/24) to an earlier U.S. note (3/6) repeated former proposals, would not agree to dealing with substantive issues at a preliminary meeting and wanted discussion of the use of outer space tied to the closing of foreign military bases. Thus, apparently, the path to the summit must yet be cleared of many roadblocks.

Two New Travelers in Space

◈ The U.S. has recently sent into space two new earth satellites. Circling the globe in an elliptical orbit at an altitude ranging from about 400 to 2,500 miles is Vanguard I. This sphere, launched with the use of the U.S. Navy's Vanguard rocket (3/17), is 6.4 inches in diameter, has a weight of only 3½ pounds and is traveling at a speed of about 18,000 miles an hour. Success had come after numerous postponements and two failures (12/6, 2/5) in naval satellite-launching attempts. Later (3/26) the U.S. Army's Jupiter-C rocket soared into the sky to place in orbit another artificial moon, Explorer III. The Army had succeeded in launching Explorer I (1/31), but its Explorer II failed to orbit (3/5). The bullet-shaped Explorer III, with a length of 80 inches and a weight of 31 pounds, entered an elliptical orbit at altitudes from 125 to 1,735 miles above the earth, around which it makes a complete circuit in 115.7 minutes. Due to the fact that the last three stages of the rocket had failed to fire at a desired angle, a short life span was expected for the satellite. Data could be gathered by means of it, however, as long as it would stay aloft, and this would include information on internal and external temperatures of the sphere and the effects of cosmic rays in space. Two new satellites have thus joined Russia's Sputnik II and the U.S. Army's Explorer I in travels about the earth.

SEATO Allies Assemble

◈ Representatives from Australia, Britain, France, New Zealand, Pakistan, the Philippines, Thailand and the U.S. met recently (3/11) in Manila for a three-day parley of the Southeast Asia Treaty Organization. Earlier (3/8) the Soviet Union had warned SEATO nations to reject U.S. missiles, atom armaments or the establishment of missile bases within their borders. Pact members were urged to seek no links to NATO, and it was held that Asian lands "can and must" set up in that sector of the world a zone free from nuclear weapons. The Russians also contended that SEATO had aggressive intentions. Britain assessed the Soviet assertions to be unjustified propaganda, and U.S. Secretary of

State Dulles said that pacts such as the Asian alliance "are purely for defensive purposes as authorized by the Charter of the United Nations." He warned that communism itself might have aggressive intentions. Some discussions took place on the matter of a summit conference of government heads, the Indonesian crisis and various political, military and economic problems of SEATO member nations. Dulles cautioned (3/12) against Communist subversion of Asian governments regarding themselves as neutrals. On the concluding day of the conference (3/13) a communiqué was issued calling for national and collective defense against aggression and pledging continued efforts toward international disarmament. Closer links to other defense organizations were also authorized.

Power Shift in Saudi Arabia

◈ Control of foreign, internal and economic affairs of Saudi Arabia was vested recently (3/24) in Crown Prince Faisal, brother of King Saud. Since 1953 Prince Faisal has held the posts of premier and foreign minister, but, due to travel and illness, has been relatively inactive in these capacities for about a year. In these appointments there have been no changes, but it is generally believed that his powers have been measurably increased by Saud's decree. For some time King Saud has been the target of Egyptian propaganda, and recently he was accused by President Gamal Abdel Nasser of the United Arab Republic of an assassination plot against him and of a coup to block the formation of the Republic. Some quarters felt that the transfer of powers was a step toward reconciliation between Saud and Nasser, but this was only speculation. At any rate, it is believed by some that the shift may result, among other things, in improvement of Saudi Arabia's weak economy.

Arab Federation

◈ The Arab Federation of Iraq and Jordan recently (3/19) proclaimed a constitution that, upon ratification, would provide for common defense, foreign and economic policies for the two lands. It places Iraq's King Faisal at the head of the union, but makes allowance for a change in that position should other lands affiliate with the new federation. Baghdad and Amman will serve alternately for six-month periods as seats of the government. While Jordan and Iraq will maintain separate parliaments to deal with local matters, twenty appointees from each country will fill posts in a joint legislative assembly established to formulate federal policies. The federation's Council of Ministers is to be headed by a premier.

Explosion Heard World-wide

◈ Recently (3/11), near Florence, South Carolina, from the bomb bay of a U.S. Air Force B-47 jet plane descended an unarmed atom bomb. As a result, a crater 75 feet wide and 35 feet deep was torn in the earth, a farmhouse was demolished and six persons were injured. The craft had been carrying the component parts of an atom bomb, along with a trigger device containing a charge of TNT. Explosion of the TNT, not a nuclear reaction, had wreaked the damage. The cause of the accident was not definitely determined, but it may have resulted from malfunction of the plane's bomb lock, improper maintenance or an error of the crew. It was revealed that there had in the past been accidents involving aircraft carrying nuclear bombs, but with no disastrous consequences. Nonetheless, this explosion was virtually heard around the world. Moscow Radio warned that flights of planes bearing nuclear bombs were threats to life and that such patrols must cease. The incident received prominent coverage in Dutch newspapers, was headline news in Greece and was given considerable attention in Italy and Denmark. In Britain, where planes have for some time been carrying hydrogen bombs in training and operational exercises and where for months there has been opposition to such flights from some quarters, the incident stirred new alarm. Despite this, however, Britain's prime minister, Harold Macmillan, said (3/18) that air patrols with nuclear bombs would continue there. Since the bombs are transported partly unassembled, there is little danger of nuclear reaction in accidents involving these weapons.

Paris Police Protest

◈ Quite a spectacle was staged recently (3/13) when, in order to lodge a protest, thousands of off-duty policemen marched through the streets of Paris. Though the demonstrations resulted in traffic jams and brought to the scene government security troops, no attempt was made by policemen on duty to halt the march. Discontent had arisen among the police because of attacks upon them by Algerian nationalists in some areas of Paris. Higher pay and bonuses were being demanded as compensation for risks imposed upon the policemen by the current situation. The day after the tumult Paris' Prefect of Police was replaced and it was indicated that sanctions would be applied against those who had organized the demonstrations. Due to dissension among its political parties, France has for some time been unable to resolve various aspects of its problems in Algeria, where French forces have for three years been battling insurgent bands. The police

demonstrations, some concluded, seemed even to call into question the strength of the French government under Premier Félix Gaillard.

"A Fight to the Finish"?

◈ In the face of increasing rebel activities and the threat of a general strike, the government of President Fulgencio Batista decreed recently (3/12) a 45-day suspension of civil rights in Cuba. A few days later (3/17) insurgent leader Fidel Castro issued a manifesto warning the government that a general strike would occur, although he set no definite date for it. He also declared "total war" against the Batista regime, due to begin April 1. This, Castro asserted, would be "a fight to the finish." President Batista had intended to hold general elections in Cuba on June 1, but the current suspension of civil rights on the island has made these quite impossible. Consequently, they have been postponed until November 3. Calling Castro's threat of "total war" a display of "arrogance," Batista declared (3/23) that he would take the needed steps "to maintain order."

Sad Parting of the Ways

◈ Unwilling to share with another woman the love of her husband, former Queen Soraya of Iran decided to choose divorce. Parting came (3/14) when Iran's Shah Mohammed Reza Pahlevi, who could have taken a second wife according to the Moslem religion, divorced his queen, who had failed to give him a male heir to the throne. The 25-year-old former queen accepted the decree at the "sacrifice of my own happiness." Love, it seemed, had been forfeited by both. In a nationwide broadcast (3/21) the shah explained that the future of the monarchy had necessitated an unhappy parting with the woman he called "my dear spouse."

"It's a Boy!"

◈ "It's a boy! It's a boy!" cried an excited young girl from a palace window in Monaco recently (3/14). Now the 990-year-old monarchy has a new male heir, the second child of Princess Grace, the former Grace Kelly of the U.S., and Prince Rainier III. Their first child was Princess Caroline, who had been heir presumptive until the birth of this eight-pound-eleven-ounce baby, described as "perfectly formed." With the news of this event celebrations broke out and a 101-gun salute sounded from the tiny principality of 2,500 inhabitants. A 1919 treaty provides that Monaco would be annexed by France in the event that Rainier died without an heir. Now the state's future appeared to be assured.

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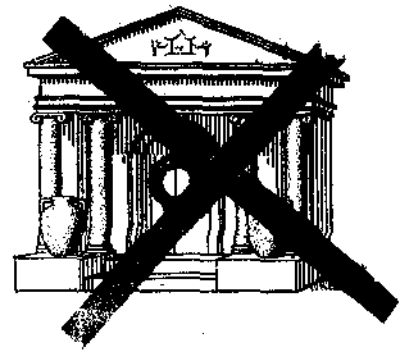

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Awake!

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- Caring for Baby Before It Is Born PAGE 9
- Baseball's Religious Beginning PAGE 13
- The Peaceful Chamas PAGE 17

MAY 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,700,000 — **Five cents a copy**

"Awake!" is published in the following 17 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.I.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used is "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., May 22, 1958 | Number 10

DEATH is an age-old enemy. It has won every fight man has made to conquer it. But man continues to hope that someday the tables will be turned, that death, instead of humans, will go down in defeat.

Scientists are working to find the weapon that will conquer this mighty enemy, but their efforts continue to fail. They have discovered, however, that death for a living creature does not exist within the individual cells of protoplasm that make up its organism. The human body is an enormous group of some 100 trillion living cells. Every cell can live forever, they believe, if isolated in special laboratory fluids.

Nobel scientist Alexis Carrel demonstrated this. He trimmed a sliver of tissue from the beating heart of a chicken embryo and placed it in a nourishing blood-plasma fluid. The heart tissue grew. Each of its cells became larger and then split, giving rise to two young cells, which, in turn, split to form four new offspring. Had not the tissue been kept trimmed down continually it could have grown within three months to weigh 65 billion pounds.

The chick-embryo fragment survived two world wars and outlived Dr. Carrel himself before it was discarded in 1946.

From such experiments scientists conclude that the organism that can maintain its living cells under proper laboratory-like conditions will never die. "Scientifically, the mystery of death, as we know it, is why these vital units should lose their inherent immortality when they join together in the great communities which are organisms," reports author John Pfeiffer in *Coronet* magazine. "In an important sense, there is no such thing as 'natural' death. Death can be regarded as a disease, or complex of diseases, which is yet to be understood—and may one day be cured."

One scientist, Dr. Johan Bjorksten, is exploring the theory that explains death in this way: "The molecules of proteins, the substances most characteristic of living matter, come in long chains or spiral forms. They are fastened to each other by chemical bonds, cross-linkages. To make bound-together proteins available for living cells, the body breaks the linkages with the aid of special materials known as enzymes—an ability which begins to fail in later life. The linkages become 'handcuffs,' bonds that cannot be broken. The

body is poisoned by proteins that can't be used for proper nourishment. Bones, arteries and other tissues lose their elasticity and tend to become brittle."

According to Dr. Bjorksten, "death is a slow coagulation, a clotting. It may be possible to find a Substance X which will defeat death . . . which can dissolve the cross-linkages that our bodies can't dissolve." If that substance can be found he believes that science could add a thousand years or more to human longevity; it might even stop or reverse the aging process.

Experiments made with rats by Dr. Clive M. McCay revealed that length of life can be affected by a low-calorie diet. Rats that were given diets low in calories but high in vitamins, minerals and amino acids lived much longer than those rats fed on a high-calorie diet. From these experiments it has been concluded by some that if a person were brought up on a low-calorie diet so that he would mature slower he would live possibly 250 years.

But in spite of the many theories put forward, death continues to be a mystery, and people continue to die. Few ever reach the age of one hundred. Even though these experiments have not revealed the secret of long life they have shown that it is possible for an organism to live indefinitely.

This agrees with the Bible. That inspired Book reveals that eternal life was what God had in mind for man when designing his body. It was not God's purpose that man should die. Death was the result of willful disobedience. Adam's failure to obey his Creator brought death upon himself as well as his offspring. Since he no longer had the prospect of living forever he could not pass life on to his descendants. He could not give them what he no longer possessed. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

But death will not always curse mankind. It will not always be the victor. The time is coming when it will be conquered and will have no further power over mankind. Jehovah God is the One who will destroy it. He demonstrated that he can and will do so by breaking its hold on Christ. The ransom sacrifice of Christ was the first step toward freeing obedient mankind from its cold embrace. "For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Cor. 15:22.

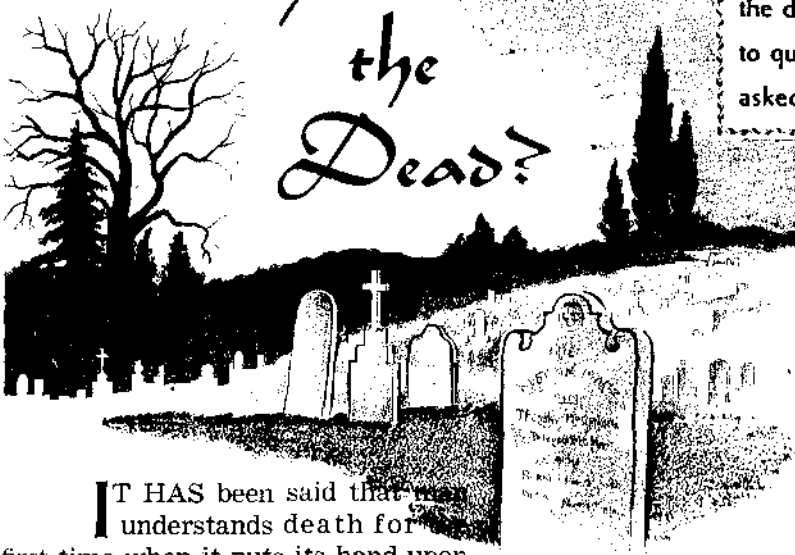
Life will go to those who manifest the obedience to God that Adam failed to manifest. There is no reason why the great Life-giver should loosen death's grip from persons who refuse to obey him.

It will be during Christ's thousand-year reign that the obedient of mankind will be liberated from the power of Adamic death. It will be during that time that the benefits of Christ's ransom sacrifice will be applied toward them, freeing them from the effects of Adam's sin. Even those who have died and whom God has retained in his memory will receive those benefits. They will be resurrected and given the opportunity to prove their worthiness of eternal life. Jesus made the unfailing promise: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life, and everyone that comes to life and exercises faith in me will never die at all."—*John 11:25, 26, footnote.*

That will mean the conquering of death. Never again will anyone die because of inherited sin from Adam. This great victory will come from God's power and not from any "Substance X" or anything else that modern science may theorize as being a weapon against death. It will be because of God's undeserved kindness toward the human race that obedient persons will regain what Adam lost and have the prospect of never dying.

Where Are the Dead?

Almost everyone has asked questions about death and the dead. Here are answers to questions you may have asked or still be asking.



IT HAS been said that man understands death for the first time when it puts its hand upon one whom he loves. This understanding, though, is limited to experience with grief and sorrow, to a realization of what an enemy death is. Experienced as adult persons are with the sorrow caused by death, there is this about it: Few adults understand what the condition of death really is. The question, Where are the dead? elicits many different and confusing answers.

This confusion about man's death state only heightens the grief, makes more intense the sorrow. Philosophers and tradition-following religious teachers have caused much of this misunderstanding about death. They have tried to make death something mysterious and complex; actually the truth about death is clear and simple. Learning the truth about death brings hope and comfort.

From what source can we learn this comforting truth?

Only in the Bible do we find the truth about death, for that Book is God's Word. In the Holy Bible the Creator of man caused to be written the things we need to know, as a Christian Bible writer said: "All the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope."—Rom. 15:4.

Where does the Bible show the dead are?

The words for the place where the dead go are *Sheol* in the Hebrew Scriptures and *Hades* in the Greek Scriptures. In some Bible translations, such as the *King James Version,* these original words have been translated as pit, hell and grave. The Bible hell, therefore, is not something different from the grave. *Sheol* and *Hades* were used by the Bible writers to represent gravedom, or the common grave of mankind.

Can one suffer torment or experience pleasure in Sheol or Hades?

Many scriptures show that the dead, those in Sheol or Hades, can feel nothing. The dead are spoken of as being in a state of silence: "The dead themselves do not

praise Jah, nor do any going down into silence." (Ps. 115:17) Those in Sheol are unconscious and incapable of experiencing sensation: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going."—Eccl. 9:5, 10.

Christ Jesus, the Son of God, tells us that death is like sleep. When Jesus' friend Lazarus died, Jesus said: "Lazarus our friend has gone to rest, but I am traveling there to awaken him from sleep." (John 11:11) After Jesus raised Lazarus from the dead, Lazarus spoke not one word about being in torment or experiencing any sensation; for he had been sleeping in death, as the Son of God showed. Jesus' likening of death to sleep is in harmony with the Hebrew Scriptures.

What is death, then?

It is the end of all forms of life. For man it is a state of unconsciousness, the end of intellectual and physical activity. Death for man is the result of sin. The Bible clearly states: "The wages sin pays is death."—Rom. 6:23.

Why do all men die?

Because we all inherited sin and its consequence, death, from the first man Adam. The Bible explains: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

What penalty did Adam suffer for his sin? Did God say he would suffer torment?

God said nothing about tormenting Adam. God had told Adam that if he ate from the tree of the knowledge of good and bad he would die. These are God's words: "In the day you eat from it you will positively die." (Gen. 2:17) Thus God told Adam the penalty for sin would be, not torment in any underground place of suffering, but rather death, the opposite of life.

Does the Bible tell us what man is?

Yes. When God created Adam he used the elements from the dust of the ground. "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul."—Gen. 2:7.

Does this mean that man has a soul?

Notice that the Bible says "man came to be a living soul." Man, then, is a soul. He has soul only in the sense that he has life, soul meaning life. He does not have a soul apart from his living organism. A soul is a living, sentient creature. It is that simple. Genesis 2:7 shows that God did not breathe a soul into the man, as if a soul were something separate from the physical body. It is easy to understand what a human soul is from this simple Bible 'soul equation':

Human soul = body + breath of life from God.

Adam was the first human soul, as an apostle of Christ wrote: "It is even so written: 'The first man Adam became a living soul.' . . . The first man is out of the earth and made of dust."—1 Cor. 15:45, 47.

Does the human soul die?

Adam, the first human soul, died just as God had declared. God said to Adam after he sinned: "Dust you are and to dust you will return." (Gen. 3:19) In other words, God told Adam that he, the living soul, was taken from the elements of the earth and to the earth he would return.

There are innumerable scriptures showing that the soul dies. Here are just a few of them: "His soul got to be impatient to

the point of dying. . . . Samson proceeded to say: 'Let my soul die with the Philistines.' " (Judg. 16:16, 30) "Their soul will die in youth itself." (Job 36:14) "He did not hold back their soul from death itself, and their life he handed over even to the pestilence." (Ps. 78:50) "He poured out his soul unto death." (Isa. 53:12, *AS*) All that the Bible has to say about the soul that sins is summed up in the scriptures at Ezekiel 18:4, 20: "The soul that sinneth, it shall die."—*AS*.

Is it proper to speak of a dead human as a dead soul?

Yes, the Bible uses the term "dead soul" several times: "For a deceased soul no one may defile himself among his people. And he should not come to any dead soul." (Lev. 21:1, 11) "All the days of his keeping separate to Jehovah he may not come toward any dead soul."—Num. 6:6.

May animals be called souls?

Like man, animals are souls. The Bible's creation account says: "And God went on to say: 'Let the earth put forth living souls according to their kinds, domestic animal and creeping animal and wild beast of the earth according to its kind.' . . . Now Jehovah God was forming from the ground every wild beast of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would call each one; and whatever the man would call it, each living soul, that was its name." (Gen. 1:24; 2:19) And in the Christian Greek Scriptures we read at Revelation 16:3: "And every living soul died in the sea." So there are two kinds of earthly souls—human and animal.—*AV*.

How does man, the human soul, differ from animals?

Man was originally created to live forever on earth; animals were not. Because of sin, however, death came upon all men, with the result that human souls, just like animal souls, go back to the dust of the earth. All conscious existence ceases. Says the Bible: "There is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. All are going to one place. They have all come to be from the dust, and they are all returning to the dust. Who is there knowing the spirit of the sons of mankind, whether it is ascending upward; and the spirit of the beast, whether it is descending downward to the earth?" —Eccl. 3:19-21.

What is the spirit that returns to God at death?

Ecclesiastes 12:7 says of the human soul at death: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to The [true] God who gave it." This does not mean that at death one has a spirit that goes to live in another world. No, the spirit refers to the life-imparting spirit or invisible life-giving active force of which Jehovah God is the Source. God's just law requires that life force or spirit of all human creatures because of Adam's sin. When the body returns to dust, the spirit or active force that animated the body returns to its source.

So the Bible shows there is a difference between soul and spirit. A soul is a living, breathing, sentient creature. Spirit, as at Psalm 104:29, refers to the life principle or life force: "If you conceal your face, they get terrified. If you take away their spirit, they expire and back to their dust they go." So the spirit that goes back to God at death is not a conscious something; it is simply the life force that God requires of condemned sinners. At death a man's "spirit goes out, he goes back to his ground,

in that day his thoughts do perish."—Ps. 146:4.

What hope is there for the human dead?

Through Christ Jesus and on the basis of Christ's ransom sacrifice, God has made possible hope for the human dead. This hope is one of the Bible's foremost doctrines. It is the resurrection of the dead. If the dead were living, then this Bible doctrine of the resurrection would be untrue; but God's Word is true, as Jesus said: "Your word is truth." (John 17:17) Christ also said: "I am the resurrection and the life." "I became dead, but, look! I am living for ever and ever, and I have the keys of death and of Hades."—John 11:25; Rev. 1:18.

Is Sheol or Hades, the Bible hell, eternal?

A key is used to open something. The fact that Christ Jesus has the keys of "death and of Hades" or hell, as the *King James Version* puts it, shows that Christ has the power to unlock the grave, as it were, and empty it of its occupants. Referring to the time when he would use "the keys of death and of Hades," Christ said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) During his thousand-year rule over mankind Christ will raise all those in the memorial tombs. Pointing forward to that time, the prophecy at Revelation 20:13 says: "Death and Hades gave up those dead in them." Or as the *King James Version* of this verse says: "Death and hell delivered up the dead which were in them."

So the following becomes evident: (1) Those in Hades or hell are dead, unconscious, nonexistent. (2) Hades or hell is not eternal, for Hades gives up its dead occupants through a resurrection.

After all those "in the memorial tombs" are raised to life in the resurrection, what happens to death and Hades?

Bible prophecy tells us what happens to death and Hades following the resurrection: "And death and Hades [hell, *AV*] were hurled into the lake of fire. This means the second death, the lake of fire." (Rev. 20:14) Since no longer does anyone die because of Adam's sin and no longer does Hades or hell hold anyone, death and Hades themselves are destroyed. The Bible says they are hurled into the "lake of fire." The "lake of fire," the scripture says, is a symbolic expression for the second death, the death not caused by Adam's sin, but the everlasting destruction from which there is no return or resurrection. Hades or hell never comes back.

So the glad day finally comes when the death inherited from Adam no longer exists. Christ Jesus will have subdued that death, as it is written: "For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed." (1 Cor. 15:25, 26) At last victory over death! That enemy that had so long enslaved mankind to grief and sorrow at last loses its sting and is itself swallowed up in destruction.

Never again will death because of Adam's sin claim any of mankind! Never again will the earth open up its bosom to furnish a memorial tomb for some loved one! Never again will tears flow at a dimly lit funeral parlor or over a headstone in some cemetery, for such places will never more exist! Says God's sure Word of prophecy: "I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, . . . And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:1-4.

Caring for baby

BEFORE IT IS BORN

SOMEONE once asked Napoleon: "When does the education of a child begin?" He replied: "Twenty years before its birth—in the education of its mother". If we were asked a similar question regarding child care we would be prone to give the same answer. Because feeding and caring for a child begin first in the caring for ourselves. Unfortunately, very few mothers realize that fact. Child care should begin in all earnestness no later than nine months before it is born, namely, at the time of its conception. To begin any later than that is to start too late. It demonstrates a lack of appreciation and understanding of the vital role mothers play in childbirth.

Being a mother is not only a tremendous responsibility but an unspeakable privilege, a glorious gift from God. The inspired psalmist said of children: "Look! sons are a possession from Jehovah; the fruitage of the belly is a reward." To be able to bring forth children is a reward from God, a privilege not even the angels of heaven enjoy. How greatly we should cherish this privilege! Do we?—Ps. 127:3.

To be the kind of mother your baby needs and deserves has always been a great task. But any job worth while has its worries and joys, its troubles and rewards, and the bringing of children into the world is no different. It is a very great challenge indeed! Are you equipped to meet it? The job is immeasurably more difficult than can be imagined, because there are no rules laid down that guarantee absolute success.

The preparation for motherhood is very much an individual matter, because not only is each mother different, but also each child born is different. Each infant is unique in itself. Yet each is one of mankind. Each is a distinct individual. There has never been one exactly like it in the earth and there never will be. Each baby is a product of God's creation, and for that reason, if for no other, it deserves the very best attention its mother can give.

It is reasonable to conclude that a woman with a strong, healthy mind and body stands a much better chance of having a well-developed baby than a mother whose mental and physical condition is below par. So, then, the first place to begin is with yourself. Get your mind and body in sound condition, because it is in you that your child will have its start; give it a good one. Let your mind dwell on the marvelous privilege that is yours to build one of the most

magnificent structures on earth—the human body—and see if you are not humbled, thrilled and frightened at the thought of the greatness and beauty of it all. The nine-month period of pregnancy will seem like no time at all to accomplish so great an undertaking. Fortunately, mothers do not have to do the creative work. All they need do is supply the appropriate material.

The Chinese say that a child is a year old when it is born. They contend that the nine-month period of pregnancy is equal to a year of a child's life when on its own. They maintain that life begins in the mother, that by caring for herself during this time she is also caring for her baby. From a single fertilized cell the mother develops a well-organized 200-billion-cell miraculous living creature.

Children are not born abruptly into the world. It is a slow process of building. Hardly has the first month gone by after the child is conceived than the mother has already built a tiny heart that has begun to beat. In seven short months she has built the full shape of its body with all the countless vessels at work in it. While the baby is still in her, the twelve billion and more nerve cells that go to make up the human nervous system are formed. It has a full set of muscles with which it can move, stretch, wiggle and kick; and kick it does! It has eyes, ears and a good pair of lungs. From the hair on its head to the toenails on its feet, some seventeen inches or so away, it is all there. The day it is ushered into the world it is remarkably complete. It may even look like mother or father, or a little like them both. When meditating on the miracle of birth David was moved to praise God, saying: "I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." Every appreciative father and mother have this same feeling of gratitude sweep over them when they see their newborn baby. —Ps. 139:14.

How Can Mothers Help?

Since everything is done so miraculously, concealed from the mother's view, what can she do to help her baby before it is born? Before birth the mother supplies all the baby's needs. It gets its oxygen, glucose, calcium, iron, fatty acids, salt and hormones, along with many other things, from its mother. By the process of osmosis the needed nourishment passes over from the blood stream of the mother to the baby's blood stream, without the two blood streams ever mixing. Mother's blood comes from the food that she eats and digests. In turn her blood not only furnishes the energy and the building material necessary for her own body because of constant wear and tear, but also provides the needed building blocks for the making of baby's body. But if a mother starves herself for fear of gaining weight during pregnancy, or suppose she eats the wrong kinds of food, foods that provide only energy, what is there left for the building of her baby?

Women who work hard eat heartily because their bodies demand extra nourishment. Pregnant women, whether they realize it or not, use up a tremendous amount of energy, because they are building a brand-new body. That is why pregnant women, as a rule, have big appetites. There is a danger here, however. The tendency is to eat "any old thing that comes along" without giving any thought to its food value. Wrong kinds of food might fill you in the same way that right kinds of food will, but will not provide the nourishing qualities, the building material so essential to the body that you are building. Pregnant mothers, therefore, should be especially conscious of the kinds of food they take into their systems. They should learn something about foods, the kinds that furnish

the body with building material and the type of foods that supply energy. Foods containing proteins are the body builders. The article "Eat Right and Feel Better" in the March 8, 1958, issue of *Awake!* provides a list of both energy-producing and body-building foods. You should read the article and follow its suggestions.

Before a builder begins to construct a house he first decides on a good pattern to follow. Since pregnant women are also builders, it is only reasonable that they follow a good dietary pattern. You can do this by organizing your eating habits during pregnancy. Dr. Benjamin Spock said that "studies have demonstrated that the quality of the food shows up in the finished baby just as a good quality of construction material makes a house of which you can be proud." Do not build your baby's body with inferior material by eating "any old thing," if you can help it. "Imagine what would happen," Dr. Spock said, "if on the day the carpenters were ready to put in the woodwork of your house they had only the kind of boards used to build the framework." So not only good food is necessary, but the right kind of food at the proper time is the essential factor.

Food During Pregnancy

Milk is a good food. According to Dr. Spock, it has many of the most important vitamins in it and, best of all, it provides almost half the protein an adult needs in a day. Four cups of milk a day will go at least halfway toward supplying your body's daily protein needs. Suppose you do not like milk; what then? Try to mix it with something that you do like. Add a little honey, maple syrup or coffee with it. After seeing her baby a mother remarked: "I drank a quart before I had seen her, even though I don't like it. Now that I have seen my daughter I can surely drink six cupfuls." Learn to drink milk, because it is a marvelous body builder. About milk-drinking Dr. Spock said: "One scientific experiment showed that the subjects who drank one glass of milk at breakfast and one at dinner in the evening made better use of the nutrients than those who drank the two glasses of milk at one time. So during pregnancy, especially, it is necessary to eat a good diet day by day and meal by meal."

What other foods are good body builders? Meats are good; they contain a lot of protein. Cheeses of various kinds, fish and eggs are all fine foods for building. All during pregnancy your baby will need vitamin C, which means that you should spend a lot of time eating fresh fruits and vegetables. Some doctors liken vitamin C to the mortar that cements the building blocks together. The vitamin gives strength to the walls of your baby's body.

Do not become alarmed if you get real hungry. It may surprise you, but a pregnant woman needs the same amount of calories as a growing boy of seventeen demands. Mothers generally refer to boys of that age as "bottomless pits," because there is no satisfying of them. They scoop up everything in their path and still remain hungry. The reason they are that way is that they are growing and their body keeps demanding more building material. You are hungry for the same reason. Your baby is growing. The time to become alarmed is when you are not hungry. Be glad that you are.

When your body is in need of energy it will generally crave something sweet. A tablespoon of honey spread over a slice of bread will give you an immediate boost. The wise man advised: "My son, eat honey, for it is good, and let sweet comb honey be upon your palate." Because of its sweetness, do not take too much. "Eat what is sufficient for you, that you may not take too much of it and have to vomit it up."

There are not many things sweeter than honey and for the few calories that it contains it will do wonders to satisfy your desire for sweets.—Prov. 24:13; 25:16.

Bedtime snacks can be trickier than you think. They have a way of putting on weight that is shocking. And the problem of overweight is a big factor with pregnant mothers. Their appetites carry them away to starchy foods. Mothers, bridle your cravings. A well-planned menu will help you do it. When hunger pangs strike, deliberately steer yourself away from foods that are starchy. Keep to proteins.

When women come to appreciate that having a baby is a reward from Jehovah, then fulfilling their role as mothers will be to them most precious indeed! No longer will diets and schedules seem burdensome to them. Each mother will feel that she is directly contributing a part toward fashioning the greatest of all earthly structures to Jehovah's praise, namely, a human creature.

"Jehovah's Witnesses Called Kremlin Threat"

UNDER the above title a United Press news dispatch from Washington, D.C., was published in the New York *World-Telegram and Sun* of January 29, 1958:

"Jehovah's witnesses, a religious sect with headquarters in Brooklyn, N. Y., has been giving Kremlin leaders a headache as a center of anti-Soviet activities, it was reported yesterday. Exact status of the group's work inside Russia is unknown following a crackdown some months ago which resulted in arrests and trials of its leaders. According to reports received here the Witnesses recently seemed the best organized and equipped of a 'very few' anti-Soviet organizations. They were reported active in Moldavia, the Western Ukraine and Kazakhstan where the trials were held.

"Red prosecutors accused the group's leaders of taking orders from the parent organization in Brooklyn. Just as serious in Soviet eyes, according to the reports, were charges that the Russian Witnesses claimed the 'dictatorship of Satan reigns in the Socialist camp' in contrast with democracy in the United States. The Witnesses also were charged with encouraging pacifism among draft-age youth.

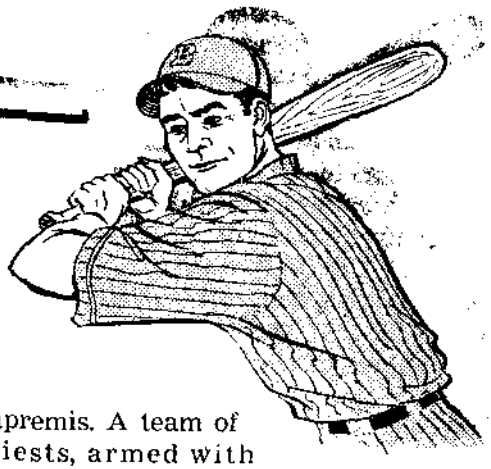
"Officials were surprised the religious group drew the attention of Soviet prosecutors. Before accounts of the trials were published in Soviet newspapers there was no knowledge the Witnesses were active inside Russia. All indications are that members are Russians, not Americans.

"[The] foreign service secretary of the Witness magazine *The Watchtower told the* United Press in New York he cannot reveal details of the group's underground operations. He said, however, that 80,000 'ministers' . . . are preaching behind the Iron Curtain and 5,000 are imprisoned at the Vorkuta slave labor camp in Siberia with thousands more in other camps."

The fact is, however, that even the Russians know Jehovah's witnesses themselves are no threat to any nation, as a report in the 1958 *Yearbook of Jehovah's Witnesses* shows:

"The persecution carried on by the Russian authorities makes them all the more blamable, as they know from their own admission that Jehovah's witnesses are an innocent and harmless people. Some authorities have admitted to Jehovah's witnesses that officials of Jehovah's witnesses in other countries have been observed carefully, and it has been found that they will have nothing to do with politics in other countries and that they are not engaged in any killing. Everywhere they form a separate and distinct people who want to serve their God, and therefore the authorities of the Russian government know that Jehovah's witnesses are innocent and harmless. Even though some know this to be truth as regards Jehovah's witnesses in other parts of the earth, still they think they must crush them in Russia because they preach God's kingdom as man's only hope."

Baseball's RELIGIOUS BEGINNING



IT IS about as difficult to determine the exact beginning of baseball as it is to tell precisely when a boy becomes a man, or just when dawn becomes morning, or when evening becomes night.

Some experts say that baseball began in 1884, when overhand pitching was first permitted. Others say the game had its start when the lively hard ball was introduced. There are those who say baseball is strictly an American sport, while others mention Egypt, France and England as its birthplace.

Historian Robert William Henderson, who squeezed many years of research on baseball's origin into his book *Ball, Bat and Bishop,* has arrived at some interesting conclusions, which appear to be clear-cut, complete and convincing. Henderson repeatedly proves that all modern ball games are derived from religious rites of ancient times. The historian places the first recorded "batting contest" in Egypt some 4,000 years ago.

Bat-swinging Egyptians had a religious rite, Henderson says, where the congregation met the priests. An image of the sun-god Osiris, resembling a ball, was placed on a cart. Armed with clubs or bats, the worshipers of Osiris would, with swinging clubs, rush the image into the temple of Papremis. A team of priests, armed with clubs the shape of modern-day bats, defended the entrance. A dramatic battle followed, which was engaged in with all earnestness. The deeper the conviction, the harder the worshiper would strike. Though many a head would be split and bones bruised or broken in the effort, Osiris, god of agriculture and fertility, was always hailed as victor.

The first female ball games originated about that time, according to the historian. Balls, which at various times in history represented the sun and the moon, also growth and fertility, became a part of the Egyptian spring rite. Since the ball came to be a symbol of potency, ball-tossing games were commonly played with women. Sometimes female virgins would join in the battles at the temple of Papremis. If any of the maids died of wounds suffered during the struggle, they were called false virgins. Carved into the tomb of Beni Hasan, which was built about 2,000 B.C., are pictures of seminude women playing ball. At a much later date naked women are seen engaged in ball games designed to encourage rainfall.

H. J. Massingham, author of *The Heritage of Man,* believes ritualistic ball games

dramatized the conflict between winter and summer. Massingham discards the theory that ball games sprang up spontaneously as innocent amusements. "On the contrary," he says, "the ball game must have been a royal prerogative. It was first played not by common folk, but by kings, and divine kings at that, and only by ordinary men who were delegated by the priests to take part in the holy function." He further insists that "the ball game was a religious ceremonial instituted by ancestor king-gods who were credited with miraculous powers over nature."

The ancient Greeks and Romans also played ball games, but their games were of a different nature. They used a large ball of the medicine-ball variety. This ball was tossed about in exercise for the purpose of developing a beautiful body. Ancient doctors would tell their patients to play a game of ball, where the doctor of today prescribes a diet of pills.

Ball Games in Europe

Religious ball games spread from the Egyptians to the Arabs and into the southern part of Europe by way of the invading Moors. Apostate Christians adopted the pagan ball practice in their Easter ceremony. Henderson writes: "It is quite natural that the ball rites of the Moorish invaders, regularly observed in the spring of the year, should become associated in the minds of the people of Spain with Christian Easter festivals, for they were practiced at the same time of the year, and both symbolized the idea of rebirth."

"We may go further," says this historian, "and claim that the association of the pagan fertility ball-rite with the Easter festivals was deliberately fostered by the [Roman Catholic] Church, for its usual policy was to adapt to, or incorporate into its ceremonies those pagan customs which it found too firmly established to be uprooted, or to be susceptible of adaptation. As early as the year 400 A.D. Saint Augustine advocated that 'Christians ought *not to reject a good thing because it is* pagan.'. . . And so heathen gods were supplanted by Christian saints, and pagan temples converted to Christian usages." So, too, the pagan ball ritual gradually became a part of the Easter observances of the Roman Catholic religion. Henderson says: "Upon the adaptation of the pagan ball rite into the Easter Christian ceremonies hinges the subsequent development of the bat and ball games so familiar to us today."

Various older priests objected to the profanation of Easter observances by the introduction of pagan practices. In 1165 Jean Beleth, a Parisian theologian, opposed the playing of ball games at Poitiers and other places for the reason that they were old pagan customs. "There are some Churches," said Beleth, "in which it is customary for the Bishops and Archbishops to play in the monasteries with those under them, even to stoop to the game of ball."

Despite objections ball games continued to be played in churchyards and other places. The high church of Vienne and the cathedral of Rheims wound up Easter services with a ball game.

In England stool ball was played. It was a game in which both men and women played. A three-legged stool was upended. A batter stood before the stool either barehanded or with some form of a bat. The object was to hit the ball before it hit the stool. A player was out if a ball hit the stool or was caught after being struck. The winner was the player who scored the greatest number of hits. Eventually the stools were replaced by bases and the game came to be called baseball.

The earliest mention of baseball was made in 1700 by a clergyman named Thomas Wilson. He disapprovingly wrote: "I

have seen Morris-dancing, cudgel-playing, baseball and cricketts, and many other sports on the Lord's Day."

Baseball Comes to America

No one knows exactly how baseball came to America. It most likely was brought over by English children, but there is no way to prove it. In 1778 the men in Washington's army at Valley Forge were reported to have played a game of baseball. Eight years later the students of Princeton were known to have played some form of a ball game. One wrote in his diary on March 22, 1786: "A fine day, play baste ball in the campus but am beaten for I miss both catching and striking the ball."

But baseball was still in a state of infancy. No definite rules had as yet been formulated. Flat objects, often stones, were used for bases. Balls were made from woolen socks, strips of a rubber overshoe, pieces of cork, almost anything. Sometimes there were four bases and sometimes six or seven. The bases were not laid out with mathematical accuracy, nor did players play in set positions. There were no masks, mitts or protectors. The pitcher threw the ball so that the batter could hit it. The curve ball, or the spit-ball, was not in evidence. In fact, baseball must have been quite a perilous pastime then, because the ball could be thrown at the base runner. If it hit him he was "dead" or out—almost literally sometimes. Even though the game was played in a very primitive form, traces of religion were gone. No player thought of the sport as a pagan religious rite.

In 1845 an engineer by the name of Alexander J. Cartwright became tired of playing and watching haphazard games. He proposed a list of rules. He specified the ninety-foot space between bases and made a diagram where the batter was to stand. There was to be no more throwing of the ball at the runner. And three foul ticks no longer meant a compulsory run. Cartwright formed the first ball club in history, the Knickerbocker Base Ball Club of New York. His rules were adopted September 23, 1845.

The first recorded baseball game in history between two teams was for the side bet of a dinner per player. The game was played on June 19, 1846, at the Elysian Fields, Hoboken, between the Knickerbockers and the New York Club. The game was over in four innings, with the New York Club winning by a score of 23 to 1. The rule then was that the first team scoring twenty-one runs was the winner. The nine-inning rule was not adopted until May, 1857. A player by the name of Davis was fined six cents for cursing the umpire during this game. This is the first record of a fine being paid.

So, as interest developed and time passed, technicalities and new rules began to creep in, until baseball became shaped into what we know the game to be today.

Even though ball games can be traced back to ancient Egypt, it would be stretching a point to say they resembled modern baseball. Perhaps the only remaining similarity to the ancient Egyptian spring rite, given in honor of Osiris, lies in the tools of the game—the ball and the bat.

Sea Speedster

Both the marlin and the swordfish are considered ultraspeedy fish, capable of doing about sixty miles an hour. The sailfish may even be faster. "The sailfish is often asserted to be one of the fastest of all marine fishes," says Lionel Walford in *Marine Game Fishes*. "In the Atlantic the runs of hooked specimens have been timed with a stop watch, and the speed attained has been reckoned at as much as 100 yards in 3 seconds or, roughly, 68 miles an hour."

THE FACE OF NEW YORK

THE face of a city is its buildings. They can make it appear handsome or very ugly. Or, as in the case of New York city, they can present a face that is both. The appearance of New York changes as a person moves to different viewpoints.

❦ Around Central Park there are many fine apartment houses and hotels that give the city a handsome look. But south of the park and to the end of the island are the really impressive features of the city—its tall skyscrapers. For the ugly face of the city, look past these fine buildings to its many dilapidated tenement houses, where hordes of poor people are living in crowded and squalid conditions.

❦ But this is not the face visitors want to see. They prefer to look at the giant skyscrapers. These immense buildings are remarkable structures that tower hundreds of feet into the air, completely dwarfing average buildings.

❦ The first of these architectural monsters was begun in 1905 with the construction of the Singer building. It broke the twenty-story limit that had generally existed up until then by reaching a height of forty-seven stories, with an over-all height of 612 feet. But it did not hold the title of the world's tallest building for long. It lost it to the Metropolitan Life Insurance building in 1908. This 700-foot structure is noted for its four-faced clock that sounds a musical Handel measure every fifteen minutes.

❦ In 1913 the 792-foot Woolworth building with sixty stories in Gothic architecture was built. It held the title of the world's tallest building for many years, until 1929, when it lost first place to the Chrysler building. This was the first building to exceed one thousand feet. It reaches 1,046 feet into the sky. Like Rockefeller Center, it is built upon tax-free land leased from Columbia University. Its controlling interest was recently sold for 66 million dollars.

❦ Two years later, in 1931, the famous Empire State building was opened, at which time it took the title of the world's tallest building, and it continues to hold the title. Originally it was 1,250 feet tall, but when a 222-foot television tower was added in 1950 its height was increased to 1,472 feet. It has 102 stories and seventy-five elevators. The people employed in its many offices number around 20,000. Near its top are four revolving searchlights that can be seen by air travelers 300 miles away. Its two observation rooms give a breath-taking view of New York city.

❦ A cluster of buildings sixteen blocks north of the Empire State building is one of the city's big attractions. It is Rockefeller Center. It consists of fifteen magnificent buildings whose construction began in 1931. Although the tallest building of the group does not come near the height of the Empire State building, still it is an impressively tall building of 850 feet.

❦ One of the buildings contains the Radio City Music Hall, the world's largest indoor theater. It seats 6,200 people and entertains more than seven million people a year. It is a favorite spot for visitors to New York.

❦ To the southeast of Rockefeller Center and on the banks of the East River stands the unique Secretariat building of the United Nations. It rises to a height of 505 feet and has blue-green glass and aluminum for its east and west walls. The north and south sides are made of beautiful Vermont marble and are without windows. It is one of four buildings on eighteen acres of land that no longer belongs to United States territory because of having been given to the United Nations.

❦ To the north of these buildings and near the banks of the Harlem River are two big baseball stadiums that will be of particular interest to Jehovah's witnesses this summer. The witnesses will gather in them for an international assembly. One is Yankee Stadium and the other the Polo Grounds.

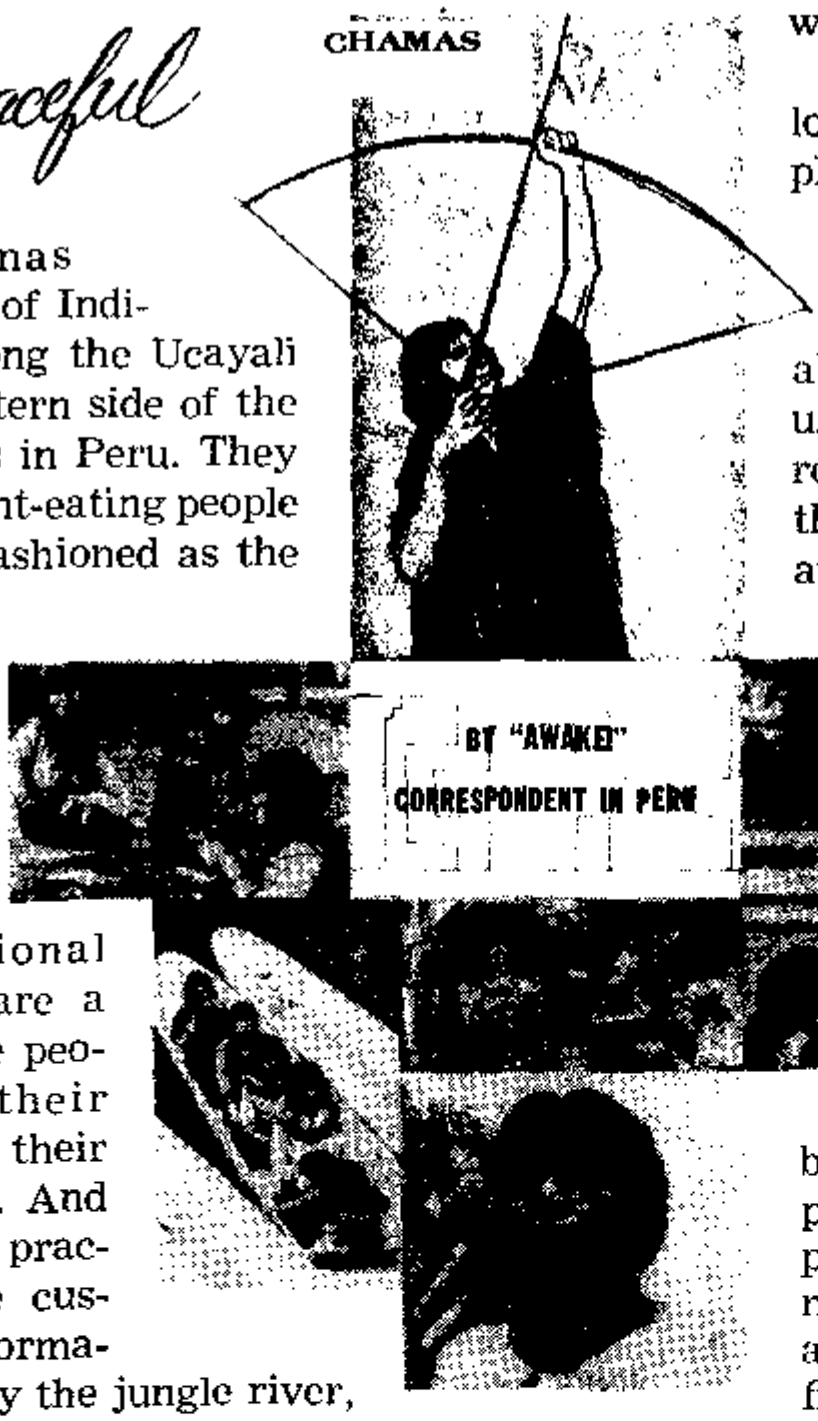
❦ Yankee Stadium was built in 1922 at a cost of three million dollars. The Polo Grounds was built ten years earlier, in 1912. Yankee Stadium is the larger of the two, being able to seat 70,000, to compare with 56,000 in the Polo Grounds.

❦ These two stadiums and the skyscrapers that have been mentioned are only a few of the many impressive structures that form the face of New York city. All are distinguishing features that make this city outstanding among the cities of the world.

the peaceful CHAMAS

BY "AWAKE!" CORRESPONDENT IN PERU

THE Chamas are a river tribe of Indians scattered along the Ucayali River on the eastern side of the Andes Mountains in Peru. They are a grub- and ant-eating people who are as old-fashioned as the bow and arrow and just as modern as the V-slit neckline and the sack-like dress, which is a part of their traditional costume. They are a proud but simple people who love their dance and drink their brew with vigor. And as a tribe they practice the strange custom of head deformation. Mothered by the jungle river, they put it to use as a means of transportation. They have found the canoe to be best suited for the purpose of travel.



Over the years they have become very adept at canoe-making. Because of the ever-present caymans (alligators) and boa constrictors their canoes are not fragile affairs. These are dugout canoes made out of the hard mahogany or the softer wood, cedar. First, the tree is selected, felled and moved to the shore on rollers. Next comes the hollowing-out process. This is done with an adze. In earlier times they gradually burned out the wood and scraped it with a flint until the hull reached an even thickness. The interior was stretched to the desired width by means of crossbeams inserted inside. Some canoes of olden times were up to sixty feet in length.

To be expected, the Chamas love to fish, which makes it a pleasant chore since they depend much upon the river for their food. Their method of fishing is probably quite different from that used by most of us. A fishing rod and reel is unheard of to them. Instead, the trusted bow and arrow suffices every bit as well for the sport and skill of making a catch. The fact that the tribesman is able to glide silently along in a round-bottomed canoe balanced expertly in standing position, poised with arrow ready for a mark, makes Chama fishing an art. A barbed harpoon with float attached or a slender spear is likewise used, especially when the fisherman is out for catching a large manatee (sea cow), dolphins or a cayman.

When something special comes up and the tribesmen desire to make a really big catch, the Chamas (as do many other tribes) use a drug such as the barbasco root they cultivate. Leaves, branches and roots of one or another of the drugs used are put into a canoe filled with water. These are beaten with a wooden club until the water is permeated. Then the whole batch is dumped into a selected spot in a stream above a woven reed fence, after which whole canoeloads of stupefied fish can be picked up. Later, over a properly

built smudge fire, much of the fish is smoked for longer keeping.

Turtles and turtle eggs add to the fare of the Chamas. A hunt for these might bring in a catch big enough to have to make corrals to keep them in. And considering that meat from one of the large turtles suffices to feed thirty people for one meal, it can be appreciated that the tribe rarely lacks fresh meat. Nothing of the turtle is wasted. Grease scraped from the intestines or rendered from crushed eggs is boiled, salted and put away either for trade or for local use in cooking and for illumination.

Another stock in trade of the native Indian for food is the tuber root manioc (yuca). The "slash and burn" method is used for clearing jungle to make way for cultivation of this. Men begin by slashing all higher growth, letting it lie where it falls. A sufficiently large tract of slashed jungle is then burned out, leaving room for planting. Shoots of the tuber plant are set out and harvested seven to eight months later. Added to this is the peanut crop planted in the sandy soil along the river. Other foods include sweet potatoes, plantains and, of course, an ever-present variety of fruits.

Certainly not to be left off the menu at the expense of a tantrum from Junior are the two-inch-long fat grubs taken from trunks of palm trees or the large flying antlike insects that are deep-fried to a crisp tasty morsel. These eaten with wild honey are considered a treat for any flat-faced youngster.

Head Deformation

Flat-faced youngster? Yes, for the Chama Indians practice the strange custom of head deformation. About four days after the birth of a child a pad is placed on its forehead, held tightly in place by a board tied to a band passing around the back and over the top of the head. This deforming process flattens the forehead, rounds out the face and elongates the cranium. The results could be pleasing only to a Chama.

It is said the idea is so that in adulthood the individual will be able to attain the proper hairdo peculiar to the Ucayali River tribes. And so it is that the thick coarse hair falls easily in the form of curved bangs reaching down to the top of the bridge of the nose, at times even covering the eyebrows. The heavy rounded umbrellalike effect of the hairdo comes from a properly deformed head and affords a quite natural protection from the hot tropical sun. Calling one a flathead in the Cham language does not mean any reflection upon the personality of the individual. (Interesting to note is the fact that any babies naturally deformed at birth, clubfoot, etc., are not permitted to live. They are considered as a would-be burden to the community.)

Beneath the hairdo the Chamas manage quite a colorful dress attire. The women wear a tubelike skirt, which is simply a single piece of cloth sewed together. These may be woven of white or black cotton and have designed into them many intricate and colorful patterns characteristic of the area. Above a bare midriff is a tight short blouse that covers the shoulders. Completing the outfit is a shawl slung over the shoulder, principally serving as a sling to provide transportation for the newest arrival of the many little ones. No footgear is used by either of the sexes.

For the men the *cushma* is commonly worn. This is a long, voluminous sacklike dress that falls straight down, touching the feet. A V-slit at the top allows for the head and holes at the sides for the arms. When at work a simple wrap-around skirt suffices for the man, permitting more freedom of movement. But be it man or wom-

an, the most colorful *cushma,* the best blouse and the prettiest skirt are carefully reserved for the native dance and the drinking bout.

"Fiesta" Time

The native dance is looked forward to with anticipation for many a day. All-out preparations are made. Beautifully festive, multicolored feather hats are fluffed up and worn. The men newly blacken their teeth, staining them with a pepper chewed for that purpose. Paint dyes from cultivated plants supply the color for the delicate designs of black, red, purple and red-yellow stripes and dots on face, arms and legs. Nose and ear ornaments of silver suspended by a cotton thread passed through the septum of the nose or through various holes in the ears are polished to a glitter. Seemingly the men are every bit as proud of their festive ornamentation as the women.

Dancing at *fiesta* time for the native provides an outlet for a variety of emotions. They love to dance and never tire of it. Frequently an emboldened dancer will take it upon himself to favor the audience with a song. It may tell of a hunt, in which he will skillfully interweave many imitations of birds and animals. When he finishes, another dancer, anxious to outdo his predecessor, will take up the rhythm, keeping it going with song and story.

Drinking bouts are carried on at the same time as the dancing. Eventually most of the dancers will be under the influence of the native *chicha* or drink. The preparation of this brew is quite unique. Several days previous to the *fiesta* the women gather together for a chewing session. Thoroughly they chew sweet potato or manioc (chewing aids fermentation), which they spit into a trough. This along with several other ingredients forms a brownish gruel, which is allowed to warm near a fire for a day. After several more days of fermentation the mass is squeezed out through a wicker basket, resulting in *chicha,* native-style. Frequent trips to the trough enliven the dancers and often bring on contests of strength for a showy display of prowess.

Music is provided from a small selection of instruments. Two-headed monkey-skin drums keep up a throbbing rhythm. Panpipes, wind instruments made of five to twelve reeds of varying lengths tied together in a row, add a weird, melancholy note to the music. The dancers themselves contribute to the discordant beat by the fruit-shell leg rattles tied to their ankles. So on into the night the *fiesta* continues, and while it does it might be best to leave behind the Chamas to their way of life in the extreme western part of the Amazon Basin.

When Wesley Spoke About Christendom

¶ The following passage in John Wesley's *Sermons* sounds as if it had been written in these days to describe Christendom: "See how these Christians love one another! These Christian kingdoms, that are tearing out each other's bowels! These Christian nations . . . party against party, faction against faction! These Christian cities, where deceit and fraud, oppression and wrong, yea, robbery and murder, go not out of their streets! These Christian families, torn asunder with envy, jealousy, anger, domestic jars, without number, without end! Yea, what is most dreadful, these Christian churches that bear the name of Christ, the Prince of Peace, and wage continual war with each other! Who follows after only the 'things that make for peace'? O God! how long?"

THE HEAD-HUNTING JIVARO'S

By "Awake!" correspondent in Peru

ESSENTIALLY the Jivaros are an Indian jungle tribe whose boundaries reach to the foothills and slopes of the Andes in the Maranon River section of north Peru. Over the centuries attempts have been made to conquer and subdue the tribe, mainly to get into their territory, where it is said there is much placer gold; but they have resisted such efforts quite successfully. Consequently the white man has considered it prudent to leave them alone, except for the occasional visit by individual explorers, at which time they are usually welcomed.

There is a way to approach the Jivaro, and it is not done the white man's way. In earlier times elaborate rites were necessary to be peaceably received into a village. Today it is best done through a man who knows a man who knows a Jivaro. Then proper steps are taken to approach and be received into a village. Only as recently as 1956 a number of white men using the white man's way—an airplane—tried to gain entrance into Jivaro territory and were killed in the attempt.

The Jivaros do not make a practice of warring against outsiders. Rather, their fighting can be classed more as a feuding-type warfare. Tribal chiefs having personal feuds against others have authority to direct a "hunting" expedition. Whether it be the disappearance of several tribal family members or a supposed "black magic" curse leveled against a village, one tribe will feel the need to retaliate against another, and that means heads will roll. Whatever be the cause or reason, the fierce Jivaros welcome a chance to fight.

Weirdest of their customs is the practice of shrinking the heads of enemies taken in intervillage war. This has a religious significance and the head itself becomes a fetish. It is believed that by the shrinking process the avenging spirit of the foe, which purportedly remains in the severed head, is subdued. To shrink the head the skin is first cut and removed from the skull, hair and all. Next the lips are everted and pierced with wooden pins and sewed together to maintain the shape of the mouth. This head mask is then boiled with a plant, the chemical effect of which fixes the hair and starts the shrinking. Manual manipulation compresses the forehead laterally, dilates the nostrils and removes all facial hair. Hot stones and sand are placed inside the mask, finishing off the reducing of the head to about the size of an orange. For complete preservation the head is then smoked over a smudge fire and finally polished.

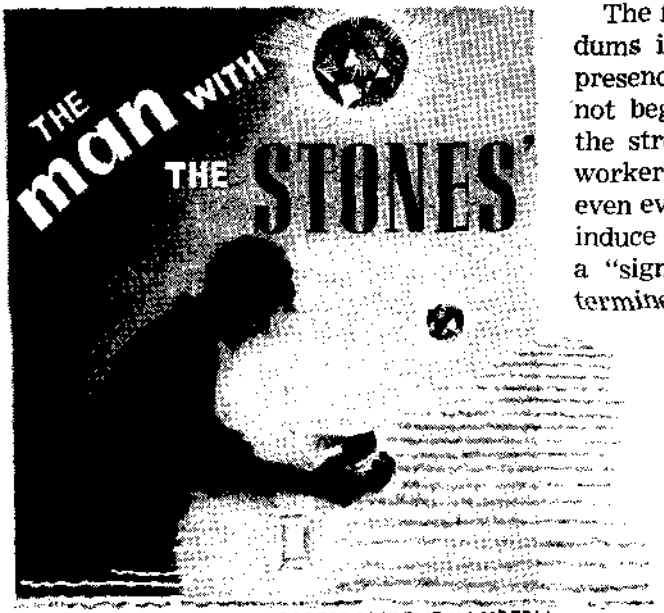
After the head is prepared the victory dance is next on the agenda. Using hollowed-log signal drums, shamans (medicine men) summon friendly tribal families for ceremonial rites, which center around the warrior's prowess and his gruesome trophy. Steady stomping and chanting for hours on end in honor of the tsantsa (shrunken head) relieves the Jivaro group of all danger of superstitious fear of the dead one.

Contrary to the thought of some, the blowgun and poisoned darts are not used to bring down the enemy in warfare. Spears and modern firearms, of which the Jivaro has a goodly supply, are used for that and for hunting larger game. The blowgun is used only for the smaller game. A good marksman will strike his target with a blowgun at a distance of 100 to 120 feet with all the effectiveness of a bullet at the same range. Monkeys are considered good eating by the natives and so are hunted, and the meat is smoked as a staple.

The playful, chattering and sometimes dangerous monkey figures somewhat in the religious ideas of the Jivaro. The tribe believes in the idea of reincarnation. Souls of the medicine men (shamans) are believed to become dangerous monkeys or jaguars to attack and harass the people later. Like all false religion, the shamans' powers, made up of a number of drugs, tobacco being high on the list, are a sham. But try telling the average Jivaro that.

HOW TO WRECK PERSONAL FINANCES

"One of the quickest ways to wreck your personal finances," says *Changing Times*, "is to assume that—because someone else can afford it, you should be able to afford it, too; because someone else spends in a certain way, you should spend in the same way."



BY "AWAKE!" CORRESPONDENT IN LIBERIA

HOW men leaped at the prospect of becoming rich! They were ready to suffer about anything to find hard little stones—diamonds!—of all shapes and sizes that would bring them riches. The idea of finding diamonds, or becoming a "man with the 'stones,' " as he was called locally, became an obsession to thousands of fortune seekers in a recent diamond rush in the West African republic of Liberia.

Prospectors first trickled into the dripping rain forests and followed the courses of numerous streams. Here, millenniums before, land upheavals had undoubtedly brought to the surface a huge cache of multicolored diamonds. Rains had washed much of the treasure into streams, and the gravel deposits at the outer curves of winding creeks were coveted spots. Treasure hunters eagerly looked for a bluish stone called "blue-blond," a corruption of the French *bleu-blanc*. The "white" diamonds were next in value. And there was a wide variety of others of less worth.

The finding of crystal quartz and corundums in a stream indicated the possible presence of diamonds. But digging could not begin at once, because, according to the strong Islamic beliefs of most of the workers, God controls everything, using even evil spirits called *jinn*. Nothing would induce the laborers to start digging until a "sign cutter," a local doctor, first determined by his "medicine" the number of *jinn* guarding the creek and what would persuade them to give up its riches. This mental attitude accounts for the speech here being constantly punctuated by the expressions, "If God 'gree," "If Go' bless me," and "If Go' say."

An elaborate sacrifice is usually determined. The creek owner is generally called upon to procure, for example, a white sheep, a brown goat or six white chickens, one hundred white cola nuts, one hundred ten-cent or five-cent pieces and several yards of white cloth. On the appointed day the animal and chickens are sacrificed, appropriate Moslem prayers are said, the blood of the animal is emptied into the water. A grand feast follows.

Non-Moslem creek owners at first protested the futility and expense of this sacrifice, but they later acknowledged the good psychological effect on the workers. If, after all this, the creek yielded no diamonds, then it was usually concluded to be the will of Allah, more so than that there were simply no diamonds there.

For a time operations were confined to the smaller creeks, but toward the end of 1956 enterprising prospectors began eying the Lofa, a large river running the width of the country. Soon reports spread that fantastic treasures of diamonds were being found at the bottom of the great river; easy, quick and big money waiting only to be scooped up!

Diamond Rush Begins

This tantalizing prospect lured humanity of every description. Workers and creek owners rushed to the scene. Daily droves of rubber tappers came. Then came the diamond buyers. Large trucks, pickups and taxis choked with fortune seekers kept arriving. Even men who had no idea what a diamond looked like or what it is used for joined in what was now a full-scale diamond rush. They came with little or no possessions, perhaps a shovel, a pan, a few pounds of rice, maybe a little money in the pocket, but that was all. Every last one of them, however, shared the common hope of finding the "stones."

Shovels and pans sold by the truckload. Everywhere in Bomi Hills, the nearest large town, was to be heard the constant tap-tap-tap of hammers perforating pans for use at the river. Carpenters were kept busy making "jeeps," wooden frames with wire-gauze bottoms to wash the fine gravel. Business was never quite so good!

At the big stream thousands encamped in towns bearing such romantic names as "Monkey Bridge" and "Takpoimah" (meaning "the town where they drink plenty palm wine"). Some slept under crude shelters, but most of the campers slept on the ground in the open. Early mornings would see a general stir and then the mass movement to the river would start. Groups of three or four would select sites, which might be knee-deep, waist-deep or merely ankle-deep in water. Gravel would be shoveled into pans, larger rocks removed and the finer gravel taken to the edge of the river to be carefully washed in the wooden "jeeps."

Many pools in the river were too deep for normal digging methods; so, diving to the bottom of a pool, a man would hurriedly scrape gravel into his pan while his teammate stood on his shoulders to keep him down. A wriggle of his body would indicate the pan was full and then he would be allowed to pop back to the surface. Crocodiles, evidently cowed by the seething, shouting, splashing humanity, decided that this was no longer the place for them. It is suspected that some of the more daring divers working alone did meet death in the jaws of these fearsome reptiles. Drownings occurred among fatigued divers and poor swimmers, especially where the current was swift. Fearful risks were taken by some who dived at the base of waterfalls and rapids with rattan ropes tied around their waists.

Undaunted, the crowds continued their strenuous routine from dawn to dusk. At night they returned to a frugal meal of groundnuts, roasted cassava or dry rice. Hope alone sustained many. A "find" would bring immediate response from the numerous buyers lining the banks with their scales and rolls of notes. Some would even wade into the stream to do business. The largest diamond found reputedly weighed 132 carats.

Fading Glory of Riches

Often after weeks of arduous labor a stone might be exchanged for some food to relieve a starvation diet. Unacquainted with the true value of their treasures, country people parted with magnificent items at a mere fraction of their worth. A beautiful 29-carat blue and white diamond exchanged hands for $1,800, with a few cartons of cigarettes and other odds and ends clinching the deal.

Food was scarce and prices soared. Boys with portable markets made handsome profits, some hiring out phonographs at $20 a day. Sufferers from malaria and dysentery gladly paid up to $15 for an injection from independent medical workers. Many poor local boys suddenly found themselves with hundreds of dollars. Some of these returned to the big town hailed as

"the man with the 'stones,' " or "the man with the cabbage leaves." But how this money liquidized through fingers! Drinks and girl friends or prostitutes caused big bank rolls to dwindle. Former "poor boys" were known to pay $10 for a bowl of soup and rice, and $5 to have a bicycle washed. One tied his money together on a long string and flew it as a streamer from the roof of his house. "Plenty more in the Lofa," they would say. Some wisely invested their sudden riches in land or vehicles.

The sight of reckless spending served only to impel more hundreds of laborers on the many rubber farms and mining enterprises to desert to the already overcrowded banks of the Lofa. Foreign concessions expressed grave concern over this threat to their labor forces. Sanitary and living conditions among the fortune-seeking multitude were very bad. Furthermore, the Liberian government was being deprived of rich revenues and royalties, as diamonds were smuggled to neighboring countries.

The usual elements of gamblers, loafers and chancers moved in. Many a novice at diamond buying, at best a risky business, exchanged hundreds of dollars for "diamonds," which turned out to be nothing more than pieces of broken beverage bottles. Acts of lawlessness, including highway robberies, added urgency to the situation.

At these developments in mid-1957 the government decided upon quick and firm action. An order commanded everyone to leave the area at once. The arrival of a contingent of soldiers to enforce the order brought the great diamond rush to a climactic end. A complete revision of laws pertaining to the mining, buying and selling of diamonds would now be made. The grueling ordeal of searching for will-o'-the-wisp stones was over. Most of the thousands returned to their former jobs dejected and sorrowful. They had found nothing. Those who had deserted more responsible posts were not taken back to their old positions. For love of money many had "stabbed themselves all over with many pains."—1 Tim. 6:9-12.

Who was "the man with the 'stones' " now? Many concluded it was the river Lofa, silently and placidly wending its way down to the sea, holding in its grip an uncountable wealth of precious diamonds, which this world may never see.

Garbage Cans for Space Travelers

With all the talk about manned space stations there is not much mention of an interesting problem the crew would have: how to dispose of human wastes and garbage. Discussing Willy Ley's view of the problem, the book *Flight into Space* says: "Garbage and other undesired material, Ley points out, cannot be merely ejected from the satellite. It will follow the station on its orbit like a homeless but hopeful dog. . . . [The garbage] will select an orbit of its own closely paralleling the orbit of the ship. Soon the ship will be surrounded by a thin but faithful cloud of disseminated garbage. This retinue will be annoying, and it will spoil the sharpness of astronomical observation. So Willy Ley proposes to enclose the refuse as it accumulates in light aluminum containers, each provided with a small rocket. When a container is full, it will be shot backward along the orbit, thus destroying its speed. . . . Down it will swing in a long flat curve toward the waiting earth. When it encounters the atmosphere at 18,000 miles an hour, it will slow and plunge steeply into it. The undesirable material, incinerated by speed, will be scattered by the garbage meteor through hundreds of miles of air as novel but inoffensive gases."

IN HIS book *Nine Who Survived Hiroshima and Nagasaki*, Robert Trumbull tells the experiences of nine men who lived through both atomic bombings. These men described the effects of a nuclear weapon that is, by today's standards, a midget bomb. Yet at least 64,000 persons died at Hiroshima, according to Japanese authorities. Quoting the words of survivor Kenshi Hirata, the book says of Hiroshima: "There was not a house standing as far as I could see. . . . Everything had burned down, or collapsed in the blast. Although I knew the city well, it was actually difficult to find my way, for all the familiar landmarks were gone, and the streets I had often walked were now buried in debris and ashes. It was not like walking in streets at all; it was more like crossing a big burnt field."

Writer Trumbull tells what another survivor saw: "He passed a stalled streetcar that was all battered and charred. Inside, all the passengers were burned black in their seats. Two persons had apparently just reached the steps to board the car when they were caught by the heat wave and became lumps of charcoal in the vague shape of humans."

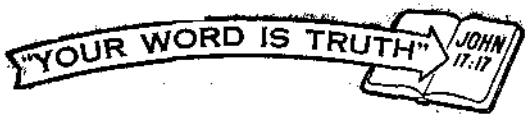
One of survivor Tsutomu Yamaguchi's horrifying experiences in Hiroshima was: "The first thing I saw, out of the wilderness of smoke and flames . . . was a group of primary school girls, aged about eight to thirteen, coming out of the city. They were burned so badly that the skin of their faces seemed to be melted. The skin of their arms was all peeled off and hanging down over their wrists like sagging gray half-sleeves. Their clothes had all been blown off except their panties. Some were so badly hurt that they no longer could cry —they were all cried out. Many of them were blind, and the others were leading them."

Survivor Takejiro Nishioka tells of the pitiful collection of injured he saw after the blast in Nagasaki: "The skin was peeled in deep strips from their faces and chests and legs, as if they had been deftly skinned with knives. The exposed flesh underneath was deep red, sometimes black. Some had no faces, literally, just black ridges of charred flesh in which the nose, mouth and eyes could hardly be distinguished. They uttered queer, short, animal-like sounds, as if they were beyond screaming. One man, walking on charred stumps of legs, was carrying a baby upside down. Its legs were burned black."

Writer Trumbull tells how the bomb at Nagasaki exploded 1,500 feet in the air about 500 yards from a historic Roman Catholic cathedral known as the Urakami Church. He says: "At 11:02 a.m. August 9, the cathedral was filled with penitents intending to confess. . . . The explosion demolished the entire structure, leaving only part of the entrance standing, which can be seen today. And 8,500 Christians died in the church and the city, thus wiping out at one blow approximately 40 percent of the famous Roman Catholic community of Nagasaki. . . . Later some Japanese thought it ironic that the most devilish bomb dropped on Japan by a Christian nation should take a greater proportionate toll of the Japanese Christian communion than the rest of the population."

WORTHLESS ATOMS

"Political and professional fame cannot last forever," once said American statesman Daniel Webster, "but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe, its proper attractions all gone . . . and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe in so terse but terrific a manner, as 'living without hope and without God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purposes of his creation."



Is It Right to Change Religions?

A SPRIGHTLY eighty-nine-year-old woman told one of Jehovah's witnesses that she had no intentions of ever changing her religion and never did have, right or wrong! "I was born a Baptist and I will die a Baptist," she said. Three doors away in the same apartment building a middle-aged man responded in about the same way; only he was of a different religion. Waving his hands, he said: "No, not me, I'll never change my belief. Once a Catholic, always a Catholic!"

These experiences well reflect the attitude of a good many of today's churchgoers toward religion. They fear changes. A religious discussion tends to disturb them mentally. All that most of them desire is an appearance of being religious. They dread the thought of accepting religious responsibility and avoid it like a plague. Religious discussions annoy them terribly. It pricks their pride, because it shows them up to be what they really are —Christians in name only. "Why don't you leave us alone," they say to those who desire to engage them in religious conversation. "We have no intentions of changing," as if discussion alone would do it.

Jehovah's witnesses are not out preaching to get people to change their religion. Their God-given commission is to preach the good news of the Kingdom and to get people to examine their religion in the light of God's Word, the Bible. But this is what the vast majority of people fear, lest they find that their pet religion is found unsupported by the Word of God. Rather than be faced with such an eventuality, they prefer not even to talk or think religion. "That's something for the priest or minister to worry about," they say. True worship of God does not interest or concern them in the least. The Bible explains that these people have "a form of godly devotion," but prove "false to its power." "Their religion is a mockery, a mere tradition learned by rote." It is false worship, false religion.—2 Tim. 3:5; Isa. 29:13, *Mo.*

The people were the same in Jesus' day. Of the religious crowds that turned a deaf ear to him, Jesus said the prophecy of Isaiah had its fulfillment in them, which says: "For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them." They were a self-satisfied people possessing no love for religious truth.—Matt. 13:15.

There were others, however, who were concerned with their worship. They thirsted for truth and righteousness. These inquired of Jesus. To them he said: "Happy are your eyes because they behold, and your ears because they hear." "Happy are those hungering and thirsting for righteousness, since they will be filled." These he healed, because they were truly religious persons.—Matt. 13:16; 5:6.

So today we find many Catholics, Protestants, Jews and people of other religions thirsting after truth and righteousness. These are not afraid to discuss religion. To the contrary, they delight in religious discussions. Because of their meek and teachable qualities, hundreds of thousands of them have been helped out of false religion into the way of life. At a recent international assembly of Jehovah's witnesses in

New York city, a speaker asked those in the audience who were at one time Catholic and had changed their religion to become one of Jehovah's witnesses to rise. Literally thousands stood up! Represented among those who arose were many once devout churchgoers and stanch believers in false religion. Priests and nuns have left their former religion behind to become one of Jehovah's witnesses. Recently in Florida a Baptist minister along with some of his flock also became a witness. These persons found it wise to change their religion. They were interested in pure worship, right religion. Are you? Then examine your religion closely in the light of God's Word. Let Jehovah's witnesses help you use your Bible. Discuss religion with them and see if you will not profit spiritually thereby. —Prov. 15:10.

But is it right for one to change from the religion of his father or mother? Yes, if that religion is not in keeping with God's Word. It would be foolish not to change. If changing one's religion were wrong, then the preaching by Jesus and his disciples was wrong because they urged the people to abandon the religious traditions of their fathers and turn to Christianity as the way of life. How would pagans become Christians if it were wrong for them to change their religion? A change must be made.

If you had lived in Jesus' day, would you have changed your religion to follow him? "Of course," you say. For the same reason today you should be willing to make whatever changes are necessary to conform to Christian doctrine. To have merely a form of worship or Christianity is rewarding to no one and least of all to yourself. Being genuinely Christian is what counts before God and Christ. So examine yourself to see whether you are a true Christian or not. Ask yourself, What was Jesus like? Am I truly like him? Am I keenly interested in religion as he was? Do I invite and engage in religious discussions? Am I sincerely concerned with right worship? Or do I hide behind closed doors when someone calls to discuss the Bible with me? These questions help us to see ourselves as we really are.

Some people feel that religion should not be argued. Still, Jesus, our Exemplar, argued religion. He spoke many times on highly controversial subjects. And because of these discussions many were led to believe on him as the Christ. At Pentecost Peter delivered a stirring speech, which "stabbed to the heart" his audience. Peter argued the resurrection of Christ. That day about 3,000 persons had a change of mind, heart and religion. These became a part of the Christian congregation.—Acts 2:22-42.

Who among us has not heard of that devout religious Pharisee, Saul of Tarsus? This stanch religionist who persecuted the congregation of God became one of Christianity's outstanding exponents. Jesus brought Saul the truth of God that changed him. He became the twelfth apostle, the apostle Paul.—Gal. 1:13-20; Acts 26:4-23.

Christianity is not a dormant religion. It is a way of worship that invites change in men. It welcomes discussion and lets its truth shine from the hilltops. In fact, Christians are under command to spread Christianity's goodness by example, by teaching and by preaching. Paul said: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!" Be not afraid to discuss the Bible with people. If you are in the right you have nothing to fear; but if you are in the wrong, then you have everything to gain by accepting correction and wise counsel, because "the reproofs of discipline are the way of life."—1 Cor. 9:16; Prov. 6:23.

Jehovah's Witnesses Preach in All the Earth

Luxembourg

WITH an area of 1,000 square miles and a population of 300,000, Luxembourg can be counted among the smallest countries of the earth. Nevertheless, it is an independent and sovereign state, a constitutional monarchy. The constitution of this small country guarantees the free exercise of religion, free expression of opinion and the right to form associations and corporations.

Luxembourg is a prosperous country, and this can be ascribed to the iron ore that is mined in the southern part of the country. This small nation not only enjoys prosperity but, being predominantly Catholic, is very much concerned that the religious traditions and festivals be appropriately observed.

The whole country is dedicated to the "holy virgin," and she has been the patron saint and "comforter of the afflicted" since 1678. Her three-foot-high lindenwood statue with her child, heavily crowned and decked with gold and silver, is preserved in honor in the Luxembourg cathedral. The custom is for every Luxembourger to visit his patron saint at least once a year. Despite their being an extremely religious people, signs of gross religious ignorance are everywhere. An official Catholic paper, the *Luxembourger Wort,* makes this admission: "Nowhere is ignorance greater than in the religious domain."

Recently the Watch Tower Society organized a branch office in the city of Luxembourg. A two-day assembly was held and this gathering was attended by Jehovah's witnesses from Belgium, France, Germany and the Saar. The great crowd of 1,312 that came to the public meeting made a deep impression upon the people of this small nation. For the first time the Luxembourg newspapers published favorable reports on the convention of Jehovah's witnesses. Since then the work of preaching this good news of God's kingdom has moved ahead very rapidly.

There were nineteen witnesses of Jehovah in Luxembourg after World War I. They were determined to make known Jehovah's kingdom, despite the many obstacles and difficulties thrown in their path. They were charged as peddlers, brought before the courts, dubbed as beggars, agitators, decried as Communists, godless, and stamped as a Protestant sect. The Catholic Church warned and still warns parishioners not to read publications of Jehovah's witnesses, but to no avail. Last year Jehovah's witnesses increased by 29 percent over 1956 in Luxembourg. They have reported a peak of 230 ministers in the field and many home Bible studies are being conducted each week. The courts of the land have dismissed the accusations against them as unfounded. The police that once confiscated their literature now protect their rights.

Gone, too, are the days when Jehovah's witnesses preached only in the southern part of Luxembourg. Now they are known everywhere. Their message is called the

"new religion." Indeed, it is "new" to the Catholic Luxembourger. How is he to know whether Jehovah's witnesses are new or old as a religion without a copy of the Bible? Some of these people not only do not possess a Bible but have never seen one and probably never would have if it were not for Jehovah's witnesses. Since 1946 these ministers have distributed hundreds of thousands of Bibles and Bible helps.

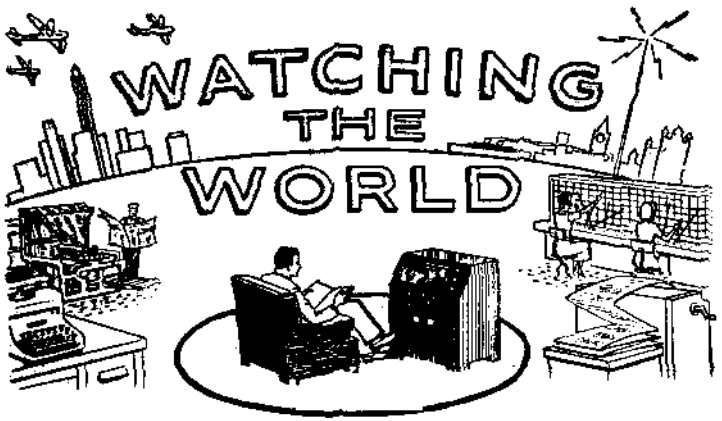
Not all Luxembourgers appreciate the work of Jehovah's witnesses; only a small minority of them do. Good will, however, is increasing. A large hall was rented from a Catholic family. As is true in so many cases, the parents did not go to church themselves, but they sent their children. They feel that when the children grow older they can decide religion for themselves. Acquaintances warned this couple that they would ruin their business for renting to Jehovah's witnesses. But the contract was kept. They were astonished at the orderliness of the crowd, the discipline of the children. This impressed them so that they attended the meetings. At the conclusion of the assembly they accepted no rent. Instead they took home with them Bibles.

A pioneer minister working in a small town was asked to see the village priest. The priest offered the missionary a cigar, which was politely declined. He then said: "I have been watching you now for some time. I must admire your perseverance and tenacity in the fulfillment of your purpose." He bemoaned the indifference of Catholic youth in religion and then asked if the missionary would look over a Catholic Bible translation that he had handed him and tell him if it was a good one or not. On the return visit the priest cordially received him and after exchanging a few words asked whether Christmas was Christian, whether Jehovah's witnesses celebrated it. When he was told that Jehovah's witnesses did not keep Christmas, that it was a heathen feast day, he replied: "That's exactly what a Catholic pater thinks to whom I spoke a few day ago." He kindly requested the witness to call again.

And so the good news of God's kingdom is spread to all kinds of men under all conditions in all the earth.

? DO YOU KNOW ?

- Why scientists consider death as a mystery? P. 3, ¶5.
- Whether it is possible to have thoughts, knowledge and feelings after death? P. 5, ¶5.
- What a soul is? P. 6, ¶6.
- Why the care of a child should begin nine months before it is born? P. 9, ¶1.
- How an unborn baby is fed? P. 10, ¶3.
- Why Communist Russia tries to crush Jehovah's witnesses? P. 12, ¶9.
- Who were the first female ball players? P. 13, ¶5.
- Why bat and ball games of today are directly related to Easter ceremonies? P. 14, ¶3.
- What building has enough people working in it to form a town of 20,000 people? P. 16, ¶6.
- What people flatten their foreheads to get a desired hairdo? P. 18, ¶4.
- How head-hunters shrink heads? P. 20, ¶4.
- Where there was a recent diamond rush? P. 21, ¶1.
- How some young schoolgirls were affected by an atomic bomb blast? P. 24, ¶3.
- Whether it is right for a person to change from the religion of his parents? P. 26, ¶1.



France: Gaillard Resigns

◈ *French Premier Félix Gaillard* recently submitted his resignation to President René Coty, (4/16) It was accepted, and Coty, through consultation with political party heads, set about to establish a new regime. Gaillard had been defeated in a vote over the current Franco-Tunisian crisis. The bombing of the Tunisian village of Sakiet-Sidi-Youssef by French planes (2/8) had taken place because the French held that the village had served as a refuge for Algerian rebels. The issue was being mediated by a good offices mission of the U.S. and Britain. France's National Assembly had voted 321 to 255 against this means of mediation and consequently against Gaillard's stand on the matter, which favored this and direct negotiations with Tunisia on the incident. Though other issues were also involved, the French vote was a rejection of the efforts of the good offices mission. Thus ended the *Gaillard government, in power* since November 6, 1957.

Soviet Suspends Nuclear Tests

◈ The Soviet Union announced recently (3/31) that it was halting tests of atom and hydrogen bombs. Foreign Minister Andrei A. Gromyko, in making the declaration, spoke out against the development of "clean" bombs and called upon *the world's two other nuclear* powers, the U.S. and Britain, to follow the Russian precedent. U.S. Secretary of State John Foster Dulles countered by saying that the U.S. had contemplated the suspension of such tests but had decided instead to go ahead with its program to develop "cleaner" nuclear weapons "in fairness to our responsibilities and our duties to the American people" and "perhaps to humanity" as well. Britain's Prime Minister Macmillan withstood political elements there that were against nuclear tests and held out for continuation of the British test program. U.S. President Eisenhower called the Soviet move "a gimmick" and something that was "not to be taken seriously." (4/2) In an address in Budapest (4/4), Russian Premier Khrushchev asked that Eisenhower and Macmillan "prove their good intentions" by halting nuclear tests by their nations. Later (4/6), by means of formal *notes, he made similar bids.* Eisenhower replied (4/8) by urging Khrushchev to cooperate in studies for the formulation of methods of aerial and land controls and inspection of disarmament. Just prior to their test-halt announcement the Soviet Union had concluded a series of nuclear tests. In view of this and the fact that they reserved the right to resume them if Britain and the U.S. would not join in a ban, it was generally felt *in the West that the Russian* move had been made solely for propaganda advantages.

Moves Toward a Summit Talk

◈ Adding to the already voluminous written exchanges between the East and West on the matter of a conference of government heads was a new note to the Soviet Union from the Western Big Three, Britain, France and the U.S. (3/31) It suggested that diplomatic talks take place in Moscow "to bring out, by general discussion, the possibilities of agreement" on East-West issues. A foreign ministers' meeting, it maintained, could then settle questions concerning composition, place and date of a summit conference where these items could be further dealt with. Some of the current pre-summit issues are German unification, the banning of nuclear tests and weapons, a proposed atom-free zone in Central Europe and disarmament. Speaking in Budapest (4/3), *visiting Russian Premier* Khrushchev indicated that the West should accept the status quo of nations of Eastern Europe and barred the problem of German unification as an issue for discussion at a top-level talk. He held that this was something for settlement between the governments of East and West Germany "without interference from other states." Khrushchev called for a halt of the "cold war" and for the beginning of discussions on questions "ripe for solution." One of the issues on which the West had hoped for some agreement was the banning of nuclear tests and weapons. Moscow's declaration (3/31) that it was halting nuclear tests may complicate East-West dealings, but the test-ban question will probably take a prominent place on the summit agenda. Russia's

agreement to begin diplomatic negotiations (4/11) seemed to improve summit prospects.

Changes in Soviet Hierarchy

◈ Not long after he grasped the reins of Soviet power (3/27) Russia's newly elected premier, Nikita S. Khrushchev, acted to revise Moscow's Council of Ministers. While there have been some changes in the State Planning Committee, the heads of most special governmental departments have retained their status in the cabinet. To the posts of first deputy premiers were appointed Anastas Mikoyan and Frol Kozlov. Former Premier Nikolai A. Bulganin remained in the government and became chairman of the board of the State Bank (3/31), a post he had held during the years 1939 to 1941. Bulganin also remains a member of the Soviet presidium. With his ascent to the apex of Soviet power and his coupling of the posts of premier and first secretary of the Communist party, Khrushchev has become undisputed head of the U.S.S.R.

"You Must Be Tougher"

◈ Recently an estimated 5,000 greeted the new Soviet premier at Ferihegy airport, Budapest, Hungary. On hand for his arrival was former Hungarian Premier Janos Kadar, who greeted him warmly. The actual purpose of Khrushchev's visit was not then disclosed, but during the days that followed he made appearances at various rallies, where he expressed himself on a number of issues, some of which related to the strength of that nation's Communist government. At Sztalinvaros (4/5) a crowd estimated at 20,000 heard him speak regarding the October, 1956, revolt and possible future uprisings: "You must not again depend on the Russians' coming to your assistance in the event of another counterrevolution. You must help yourselves. You must be tougher, so tough that the enemy will always be aware that the Hungarian working class will not waver for a single instant." This, it was later maintained by the Soviet leader, had been misinterpreted by Western news reporters. Khrushchev assured the present Hungarian regime that Russia, as well as the entire "Socialist camp," would rally to its aid in order to quash another revolution.

Arab-Israeli Feud

◈ A body of water covering an area of only 5.5 square miles recently sparked armed conflict between Israel and the United Arab Republic's province of Syria. The Armistice Agreement of 1949, establishing a demilitarized zone between Israel and Syria, provided that the eastern shore of Lake Hula should serve as part of the border between the two lands. Israel has since 1951 been engaged in draining the lake and surrounding swampland and this has caused the eastern coastline of Lake Hula to recede. Israelis held that they had the right to work the land thus drained and set about to do so. This brought armed clashes with Syrians (3/30, 3/31), who feel that Israelis have no right in the area just because the water line has moved. The first battle of two hours was brought to a halt by a U.N. truce team and the second ended as a result of intervention by both the U.S. and the U.N. The way was thus opened for a U.N. survey of the area and this, it was felt, might end the current dispute.

Tension in Tyre

◈ Desecration of the Lebanese flag during February demonstrations, termed pro-Egyptian, brought jail terms of from one to three years upon three youths in Tyre. (3/28) Strained relations have for some time existed there between Moslem factions favoring the United Arab Republic and Christian elements in the government who will not countenance such leanings. Riots against the sentencing of the youths raged between Tyrian throngs and local gendarmes for about a week and these resulted in death to five persons (4/2). The district governor and the police commandant were replaced (4/4) and the disturbances were finally halted, but no action was taken to withdraw the sentences imposed on the youths.

Cuba, the Embattled Island

◈ April 1, according to rebel leader Fidel Castro, was to mark the beginning of "total war" against the regime of Cuban President Fulgencio Batista. In order to cope with increasing rebel activities and a threatened general strike, Batista declared (4/3) that Cuban employers and workers were permitted to carry arms and defend themselves against strike inciters. They would be absolved of all responsibility for injuries or death thus inflicted upon their attackers, it was decreed. On April 1 insurgents fired on trains, buses and other vehicles without warning, and several days later (4/6) skirmishes occurred in Oriente province, the rebel center. Still later (4/9), there were clashes between government troops and insurgents in Santiago de Cuba and in the island's capital, Havana. Though attempts to bring about a general revolutionary strike were not successful in Havana at that time, Castro's threatened "total war" raged on throughout the island.

The Pope Urges a Peace Drive

◈ From a balcony of St. Peter's Basilica in the Vatican came recently (4/6) a bid for world peace. Delivering a fifteen-minute Easter message, heard by thousands gathered in St. Peter's Square and a world-wide radio audience estimated in the millions, Pope

Pius XII urged the world to work for "a just peace." In a comment generally believed to hint at Soviet blame for world unrest, the pope said that if such a drive was made "it would finally be known to whom should be attributed the responsibility for the existing disharmony." No plan was outlined whereby the desired peace might be achieved.

Men Against the Atom

◈ A lawsuit was recently (4/4) brought against the U.S. Atomic Energy Commission to restrain it from conducting further nuclear tests. Among the plaintiffs were Nobel Prize winner Dr. Linus Pauling of the University of California and British philosopher Bertrand Russell. The complaints were that such tests are barred by the charter of the United Nations, that they are not authorized under the Atomic Energy Act, that they are resulting in genetic damage to humans and that the A.E.C. has not revealed all the facts about nuclear test dangers. Similar suits, it was announced, would be filed in British and Soviet courts. It was quite certain that none of these would be successful in bringing a halt to the tests through court action, though they might serve to stir some public sentiment in favor of a nuclear test ban.

Dead Sea Scrolls Indexed

◈ In 1947 Bedouin herdsmen discovered in Jordan the first of the well-known Dead Sea Scrolls. Since then there have accumulated, by reason of further search, a great number of scrolls from pre-Christian and early Christian times. It was announced recently (3/28) that an electronic computer, constructed by the International Business Machines Corporation of New York city, the I.B.M. 705, had indexed most portions of the scrolls found thus far. Each of the scrolls' 29,245 words was placed on a punch card, then transferred to magnetic tape and finally listed in an alphabetical summary, along with data relative to its original location in the scrolls. Scholars will find, it is believed, that days of research on a given word have been cut to minutes, thanks to electronics.

Moscow Praises U.S. Pianist

◈ At Moscow's Tchaikovsky International Piano and Violin Festival recently (4/11) 23-year-old U.S. pianist Van Cliburn received a very enthusiastic ovation. Shouts of "Bravo!" and an 8½-minute round of applause by the 1,500 persons in attendance greeted the ears of the young artist as he completed his final piece, Rachmaninoff's Third Piano Concerto in D minor. Even the festival's jurors applauded. As it finally developed, Cliburn came away with first prize.

Healing of the Nations Has Drawn Near

That assurance of permanent peace is from God's Word and is directed to you if you believe God's promises are certain to be carried out. That is why Jesus said:

"This Good News of the Kingdom"

—will be preached to all earth's inhabitants, to give all who are interested an opportunity to learn the one way God purposes to accomplish his healing program. While hatred and suspicion are the moving forces of the nations themselves,

God's Way Is Love

That means Jehovah God is long-suffering and merciful. But his patience is waiting now only for those individuals who earnestly seek him. His time to act finally and decisively is at hand! Do you know what you must do to share in God's love? Send 10c for these three instructive 32-page booklets.

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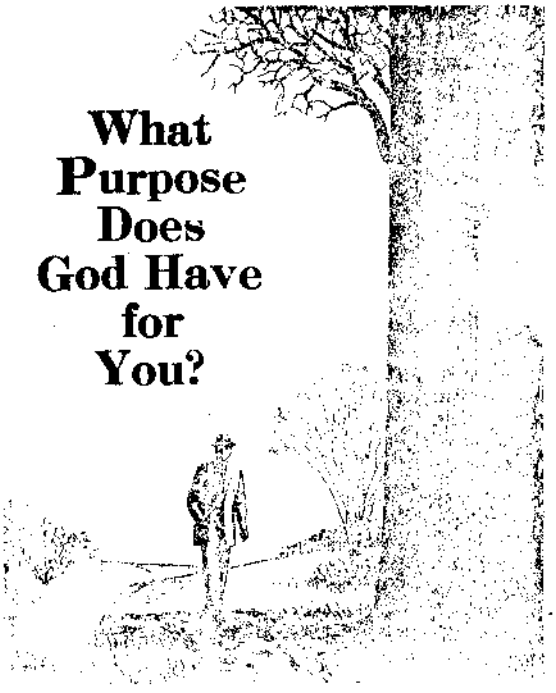

What Purpose Does God Have for You?

Did you ever personally try to find the answer? Do you know what the Bible says? Or have you accepted without question the common view of but two destinies—heavenly bliss or hell-fire torment? Can you locate scriptures on such important Bible subjects as "soul," "heaven," "hell," "paradise," "earth" and "resurrection"?

To aid you in finding accurate answers to your vital questions, we recommend the Watchtower edition of the American Standard Version of the Bible. Besides containing a familiar translation of the Bible, this edition has a 95-page concordance that lists common and often-used words, names and expressions found in the Bible and enables you to locate readily Bible book, chapter and verse where those words are used in the discussion. Compare the scriptures cited under the 3,000 listings and gain a new joy and appreciation from your Bible reading.

The *American Standard Version,* Watchtower edition, contains the entire Bible. It is printed on thin Bible paper and is bound in light-brown leatherette. It measures 7⅜" x 5⅛" x 1⅜", which makes it an ideal size for reading and study in the home or to carry. Maps and footnotes as well as helpful markings for pronunciation add to its value. It is yours for only $1. Send now!

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Awake!

- What Is Religious Intolerance?
- The Road to Mediocrity
- They Come on the Wind
- You Can Be a Good Listener

JUNE 8, 1958

MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no *fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by* political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,700,000

Five cents a copy

"Awake!" is published in the following 18 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to *Brooklyn.* Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., June 8, 1958 | Number 11

EDITOR T. S. MATTHEWS said in the December, 1957, issue of *The Atlantic Monthly* in the article "What Makes News": "Most of the world's 'news' is manufactured by the press itself: interviews with important men, reports on grave situations, press conferences, press investigations, political surveys, 'informed speculation.' . . . The only big news, private and public, that human beings are really concerned about is news of life and death. There has been no new news on either subject for some time—nearly 2000 years, in fact. . . . The press is only a reflection of the world it reports, and, like the world, it is quite unable to recognize or accept really good news—a saint for the ages, a lasting hero, a revelation of permanent truth; it can only exaggerate or minimize, ignore, misreport, or doubt, just like the rest of us. Big bad news it can't miss; big good news it never sees, though it pretends a lot of little good news is big, and manufactures all the big good news it can. What keeps the press going is mainly snippets: some news, much gossip, loads of rumor—not to speak of all the features, extras, special acts, and entertaining etceteras."

The press has truly missed today's big good news. Yet this news is of vital concern to us because it is regarding life and death.

Is it not good news to hear that there is now a solution to man's age-old problem of war? That the end of man's senseless slaughtering of one another is in sight? That steps are now under way to unite mankind under one government? That a program has been worked out that will eliminate crime and delinquency? That a means has been devised to extend man's life span indefinitely?

Is this not headline material? Is it not the very best of news?

The fact that God's kingdom is now established in the heavens and is preparing to take over the rule of earth means that the move to do these things is under way. It knows how to do it, and it has the power to do it. The reforms it will introduce will completely upset this present system of things. They will change man's entire way of life and his view of the future. The establishment of this kingdom, then, is today's big good news.

Under its just rule wars will cease, and crime will become a thing of the past. "Come you, behold the activities of Jehovah, how he has set astonishing events on

the earth. He is making wars to cease to the extremity of the earth. . . . Of the increase of his government and of peace there shall be no end, . . . Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."—Ps. 46:8, 9; Isa. 9:7; 32:16-18, *AS*.

It will even stamp out crime and all forms of lawlessness. "And just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be. For the wicked themselves will perish."—Ps. 37:10, 20.

The cleanup campaign that will be launched and carried out by God's heavenly kingdom under Christ will leave the earth a desirable place for the meek of earth to live in. "For those being blessed by him will themselves possess the earth, . . . The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:22, 29.

People by the thousands are being thrilled with this good news. They cannot keep it to themselves. They tell everyone about it. They want everyone to hear this big news, the best news of our day. Their enthusiastic proclaiming of it is fulfilling the prophecy at Matthew 24:14: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."

That end is the end of this present wicked system of things. It comes at the time set by God. It will be the result of the necessary cleanup of earth by Jehovah's kingdom.

The establishment of this heavenly government and what it will do is the biggest good news today. Nothing that this world has done is bigger news. Its importance does not diminish because some people are deaf to it. It is news that will profoundly affect your life. How you react to it will be either to your blessing or to your undoing.

40 YEARS AGO

The New York *Daily News* of April 17, 1957, published a letter from a seventy-year-old man. "Not in one thousand times one thousand words can anyone prove we are better off today than 40 years ago," he said. "I was born and brought up in midtown Manhattan. When I was a boy, the school teacher would whack you in the proper place for an infraction of the rules. A policeman would wield his billy if you hung around street corners. In those days, one could walk through Central Park any time of day or night without fear of molestation. Today you dare not cross the street from your home without danger of being mugged. . . . I have prayed to God to let us Americans have a little bit of the wholesome pleasures and safety of 40 years ago."

EXERCISE FOR GORILLAS

Du Berrie's book *I Lived with Gorilla* contains a passage about a gorilla exercising his muscles by leveling a tree. The tree was no twig but one about eighteen feet high and with a thickness of a man's thigh. Describing the gorilla push against the tree, the author said: "It was an amazing sight to see the great muscles of his back working and rippling underneath the skin, and to watch the tree bending before such irresistible force. At last with a crash it fell to the ground."

WHAT IS RELIGIOUS INTOLERANCE ?

Many sincere persons confuse honest religious criticism with religious intolerance. God's Word, the Bible, however, makes a clear distinction.

They wandered about in deserts and mountains and dens and caves of the earth."—Heb. 11:36-38.

ACCORDING to the dictionary intolerance is the "refusal to allow to others the enjoyment of their opinions, chosen modes of worship, and the like." To be intolerant means not tolerating, bearing with, putting up with "differences of opinion or sentiment, especially in religious matters." On the other hand, "tolerance implies an attitude of (esp. intellectual) forbearance with reference to views, opinions, or actions with which one is not oneself fully in sympathy."

Religious intolerance is almost as old as the human race itself. How so? In that the very first murder, that of Cain killing his brother Abel, was due to religious intolerance. Was it not because God approved of Abel's form of worship and not of Cain's that Cain murdered his brother?

And, even as in this instance, religious intolerance has been directed especially against the servants of Jehovah God. As the apostle Paul notes: "Others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them.

And the greatest crime ever committed on earth, the killing of Jesus Christ, the Son of God, was the product of religious intolerance, even as were the deaths of Stephen, James and other followers of Jesus Christ.

All forms of religious intolerance fly directly in the face of the guiding principles Jesus laid down for his followers: "You must love your neighbor as yourself." "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." Do those who practice religious intolerance love their neighbor as themselves? Do they treat others the way they want others to treat them? Nothing could be more inconsistent than for professed Christians to practice religious intolerance.—Matt. 22:39; 7:12.

Further, religious intolerance goes contrary to God's Word as to how Christian

soldiers are to carry on their warfare. They are told: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." The only weapon Christians are authorized to use is "the sword of the spirit, that is, God's word."—2 Cor. 10:4, 5; Eph. 6:12, 17.

Note Paul's further counsel along this line: "A slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth." —2 Tim. 2:24, 25.

How completely all intolerance is here ruled out! Not force and coercion but tact is to be used. Tactfulness is the very antithesis of intolerance; it means persuasiveness, not coercion. And how well Paul understood human nature! It truly is hard to keep oneself restrained when dealing with blind and apparently stubborn opposition; nor is it easy to manifest a mild temper under such trying conditions.

HONEST CRITICISM NOT INTOLERANCE

The Watch Tower Society's magazines repeatedly discuss the religious beliefs of others and point out where these err as to Scripturalness. But is that religious intolerance? And can it therefore be said that the Christian witnesses of Jehovah, so frequently the victims of religious intolerance, are themselves guilty of it because they criticize other religions?

No, not at all. Why not? Because they do not try to hinder others from worshiping as they please, nor do they endeavor to influence legislation that would interfere with the way others worship or that would in any way place their form of worship in a preferred position. Neither do they use fleshly weapons to press their religious beliefs upon others. Their warfare is solely directed at the mind and so they use only intellectual weapons, ideas that are based on God's Word, the Bible, and supported by reason and the facts. They readily and fully grant to all others all that they ask for themselves.

To illustrate. In the United States, Great Britain, Canada and like democratic countries the political party in power permits the people to criticize its policies freely. It answers arguments with arguments. That is tolerance. But in Russia and like totalitarian countries the political party in power sends those who dare criticize it to prison or executes them. It answers arguments with violence. That is intolerance.

Jesus Christ set the example for us in this as in all other matters. He did not try to influence the Roman government to interfere with the worship of his enemies, the scribes and Pharisees. Neither did Jesus himself resort to the use of force, although he had such power at his disposal that he could cause the very winds and waves to obey him.

His own disciples, however, apparently did not at first appreciate this principle of Jesus. Thus when the inhabitants of a certain Samaritan city refused to receive their Master, James and John asked him: "Master, do you want us to tell fire to come down from heaven and annihilate them?" Their zeal and love for their Master led them into the snare of religious intolerance. But Jesus "turned and reproved them," the record states, and then he and his party "traveled to a different village"

on their way to Jerusalem. So also when Jesus sent out the twelve and later the seventy. They were not to coerce anyone but were to look for those worthy of the good news, turning away from and letting alone those opposed.—Luke 9:54-56; Matt. 10:11-14; 15:14; Luke 10:5-11.

But Jesus' principles did not prevent him from freely criticizing the hypocritical teachers of false religion. He was righteously indignant with them because of their selfishness and because of his own love for his Father, for his fellow man and for the truth. That is why he used such strong language, both in speaking to them and in speaking about them: "You are from your father the Devil and you wish to do the desires of your father." "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." And just a few days before his death he pronounced seven woes upon them. Among other things, he called them hypocrites, fools, serpents and offspring of vipers. He likened them to whitewashed tombs because they "outwardly indeed appear righteous to men, but inside [they] are full of hypocrisy and lawlessness."—John 8:44; Matt. 15:14; 23:13-36.

If religious criticism is intolerance, then Jesus was intolerant and went contrary to his own principles. But Jesus cannot be so charged, because he did not resort to force, nor did he seek to influence Caesar to use force, either to prevent others from engaging in their form of worship or to advance his own worship. He was obeying his Father's command: "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins." And in doing this he exposed not only wrong conduct and motives but also wrong teachings.—Isa. 58:1, *AS*.

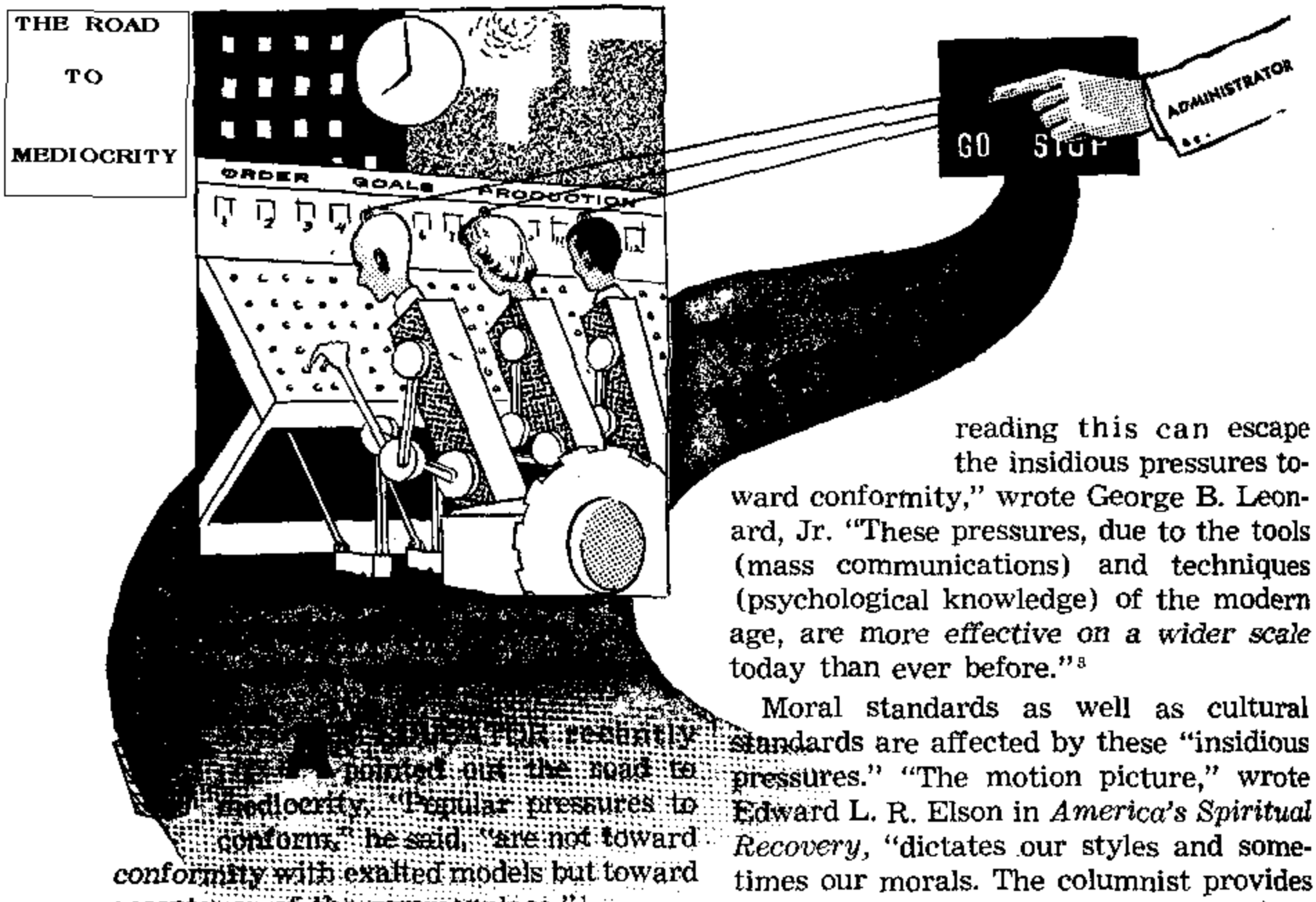
Pertinent here is the statement made by the late Justice Murphy of the United States Supreme Court: "If a religious belief has substance, it can survive criticism, heated and abusive though it may be, with the aid of truth and reason alone. By the same method those who follow false prophets are exposed."

True Christians today follow the example of Jesus Christ. They do not stoop to intolerance. Because of their love for Jehovah, for their neighbors and for truth, however, they expose error and with righteous indignation condemn hypocrisy. In doing so they are not guilty of religious intolerance, because they do not combat error with violence or the arm of flesh but use solely the "sword of the spirit," the Word of Jehovah God.

HIS LAST JOKE

An item from Cowfold, England, was reported in the New York *Post* of February 11, 1958: "A daughter of the late Arthur H. Robins says it's true—the family had father cremated and threw his ashes in the garbage can. No disrespect was intended. Robins, a stockbroker, 63, specified this procedure in his will. 'Father was always a practical joker,' the daughter, Mrs. Eve Sutton, said yesterday, 'and I guess this was his last joke. None of the family was upset or startled about it. The ashes were just put in the bin in a matter-of-fact way and carted away with the ordinary household debris.' Robins did not forget the garbage collector, Harry Constable. He left him $28 for hauling away his ashes. 'Mr. Robins was a bit of a card,' Constable commented."

THE ROAD TO MEDIOCRITY



[illegible] recently [illegible] pointed out the road to mediocrity. "Popular pressures to conform," he said, "are not toward conformity with exalted models but toward acceptance of the commonplace."[1]

That is the trouble with today's conformity—the commonplace is so often vapid, vulgar and vain. And yet never before have mass pressures to conform been so powerful, so threatening to high mental and moral standards. If we are to rise above the commonplace level we need to be aware of the pressures toward mass conformity.

It is most enlightening, then, to examine some of the statements made by authorities in different fields, especially since, as Columbia University chaplain John McGill Krumm put it: "One of the things you can look forward to is a steady pressure toward conformity and mediocrity."[2]

Why are the pressures toward conformity and mediocrity so forcible today? For one thing, because of the tremendous impact of mass communications. "No person reading this can escape the insidious pressures toward conformity," wrote George B. Leonard, Jr. "These pressures, due to the tools (mass communications) and techniques (psychological knowledge) of the modern age, are more *effective on a wider scale* today than ever before."[3]

Moral standards as well as cultural standards are affected by these "insidious pressures." "The motion picture," wrote Edward L. R. Elson in *America's Spiritual Recovery*, "dictates our styles and sometimes our morals. The columnist provides us with premasticated ideas. Book clubs select our reading. . . . We live under a dictatorship of psychological pressure and social atmosphere. Wherever you look, the mass man is encroaching on individual man."

Mass Communications Conform

So potent in force and yet so impotent in quality—that is the mass communication media! And why? Mass communications have conformed, not to any exalted model, but to the commonplace. Financial interests are usually placed above public interests. "There has grown around us a vastly increased conformity," wrote artist-author Ben Shahn in *The Atlantic Monthly*. "We are all prone to attribute the new conformity to television and mass communications, and indeed they do play their part.

But television is not so much guilty as it is itself the victim of conformism. . . . So with radio; so with films; so with the press; so with education; so with all those professions which involve the exercise of judgment, intellect, and creativity."[5]

When we consider the fine possibilities for education and mature cultural activity through the medium of television and then compare it with what prevails, we may feel much like Representative Emanuel Celler, who recently lamented TV's conformity. He denounced the "grubbing for the pot of gold at the end of the television spectrum," which, he said, "has reduced the viewing public to a static symbol of an earthenware pitcher, impassively submitting to the trite and the vulgar being poured down the wide-open gullet."[6]

Commentator Edward R. Murrow, in an interview in the trade monthly *Television*, came out for less conformity. "The sponsor cannot escape his responsibility," he said, "for contributing to the level of taste." One way for television to raise itself out of the abyss of conformity, says Murrow, is for the networks and stations to editorialize. But Murrow's boss, Columbia Broadcasting System's President Frank Stanton recently said: "It would be most difficult [for networks] to take editorial positions acceptable to all our affiliated stations." Complained commentator Murrow: "They have no guts."[6]

Elevating the Mediocre

So we see two phases of present-day conformity: mass communications conforming to mass appeal and the public itself conforming to all this mediocrity. Exceptional individuals, those with high principles, resist these popular pressures. But it is becoming more difficult to do so. This is because the mediocre, sometimes even the inane, is being elevated into something of a model. When the editors of *Fortune* magazine published the results of their study of conformity, they found the scene "a little frightening. . . . Conformity, it would appear, is being elevated into something akin to a religion."[1]

The pressure to elevate conformity and mediocrity is expressed in many ways. There are derogatory epithets such as "Brain-truster" and "Egghead." There are slogans such as "I'd rather be a bonehead than an egghead." Mass conformity, with its slurs against scholarly achievement, seems to want to make a virtue out of mediocrity. Why glorify mediocrity? Could it be that, by doing so, some hope to excuse their laziness?

Tersely expressing his view of the present disdain for mental achievement, columnist Samuel Grafton said: "America is the only country in the world, where a man who uses a word that isn't understood by another man, is made to feel inferior to that other man."[2] And Columbia University Professor Gilbert Highet pondered the problem. "Cultivated people have always been in the minority," he said on his radio program. "But is this the first time in history when they have been made to feel ashamed of it? Can it be that . . . mass culture vulgarizes us?"[8]

With so many traveling the road to mediocrity, the road itself is recommended as the way to travel through life. "With most men and women pathetically eager to like whatever others like," says educator Alan Valentine in *The Age of Conformity*, "majority taste has become a composite of individual concessions to what each man believes to be the general preference. There could be no more certain road to intellectual poverty and emptiness of spirit, and these are increasingly reflected in modern life and literature. . . . Even manners and taste glorify the undemanding common denominator. They reveal little more than an

energetic unison in the pursuit of the commonplace, and this has been carried so far that the uniformity of the average has achieved an aura of moral superiority over anything that differs from it."[1]

Suppose we accept elevation of the mediocre as a result of mass conformity, but why the disdain, even contempt for scholarship? Educator Valentine continues: "Men who are uncomfortable in the presence of superiority bolster their ego by attacking what they have not achieved. . . . Popular society likes excellence only when it is of a kind that does not disturb its [self-esteem]. No society is more given to adulation of those who display superiority in certain popular skills, such as baseball and golf stars and popular entertainers. The abilities of such heroes can readily be measured in terms of home runs, bogies, recordings and dollars, and appreciation of them requires little cerebral effort. That kind of superiority does not trouble a citizen's complacency with his opinions and standards."[2]

Barrier to Truth and Improvement

Undue conformity is the road to mediocrity because it raises a barrier to improvement. The improvement need be not only something financially advantageous. It may be improvement in the sense of attaining a richer, happier life; or it may be the abandoning of falsehood that has masqueraded as truth because of wearing the cloak of popular acceptance. Yes, more than money may depend on improvement—happiness and life may also!

What is this undue conformity? What is this imprisonment to questions such as "What will people think?" and "What will my neighbors think?" It is fear of man. How dangerous this! How utterly unsuitable to the happy life! Declares the Bible: "Trembling at men is what lays a snare." —Prov. 29:25.

Ah! now we see undue conformity in another light; we see how serious it is. "Today's conformity," said *The Atlantic Monthly*, "is more than anything else the retreat from controversiality."[4]

Here we have a retreat from examining the evidence! Here we have unwillingness to think! How can there be improvement unless one is willing to sift, correlate and weigh facts—no matter what shadow public opinion has cast upon a subject? How can anyone improve if he retreats from intelligent discussion? And why retreat from controversiality? It may be that even the process of examining the facts is not good in the public eye. Or it may be that one fears the facts would actually bear out something that is contrary to what is popularly accepted—that is just a way of salving the conscience when one really fears a change in the face of adverse neighbor or public opinion.

How we see this retreat from controversiality in the matter of religion! So many persons are unwilling to discuss religion. Yet by doing so they could improve their whole life. Indeed, in so vital a subject as religion, in which one's eternal destiny is at stake, a retreat from controversiality may be deadly!

Writing on the subject "The Retreat from Heresy," in *The Scientific Monthly*, Professor Neff says: "Before change there must be controversy, and before controversy there need to be facts. The freedom to seek out and verify knowledge is the only ultimate guarantee that discussion about facts can lead to intelligent change. . . . To solve a problem scientifically means to gather relevant evidence, to examine the reliability of the evidence, and to test out, in one way or another, proposed suggestions emerging from an examination of such evidence. . . . In so far as our schools are seriously dedicated to the . . . problem-solving approach to learning, and to the

extent that we are truly concerned with cultural improvement, there is bound to be controversy. Indeed, there is reason for making of controversial issues the very heart of the educative process."[9]

But are children being trained in what is called "the very heart of the educative process"? Schools often retreat from controversy; churches do also. Said one professor, who has also served as a minister: "Doubting, the asking of embarrassing intellectual questions, is not fashionable within the church."[10] When young people are encouraged to retreat from controversiality, what can we expect of them as an adult generation? Will they not take the road to mediocrity? Will they not retreat from the terror of the word "heresy," the word hurled at so many who have sought progress, improvement and truth?

"It is not the minds of heretics that are deteriorated most," wrote John Stuart Mill, "by the ban placed on all inquiry which does not end in the orthodox conclusions. The greatest harm done is to those who are not heretics, and whose whole mental development is cramped, and their reason cowed, by fear of heresy. Who can compute what the world loses in the multitude of promising intellects combined with timid characters, who dare not follow out any bold, vigorous, independent train of thought, lest it should land them in something which would admit of being considered irreligious?"[11]

Destructive to Discovery and Creativeness

Undue conformity leads to mediocrity because it smothers ideas, kills creativeness. This can hardly be better illustrated than by the mediocrity that has afflicted much of American science. Why? Studies of this mediocrity have revealed simply this: Scientists have been made to conform too much to the administrator's way of thinking and to the popular conception of what science is.

"In the popular ideology," writes William H. Whyte, Jr., in *The Organization Man,* "science means applying ideas; knowing *how,* not asking why."

The effect of this was not long ago discussed in *Life* magazine: "The U.S. is increasingly dependent on 'research'; we spend nearly $4 billion a year on it. But over 95% of this sum goes for applied, not basic, research, and nearly all of it comes either from government or corporations, who have to account to taxpayers and stockholders for its 'usefulness.' There is consequently a mounting pressure on our limited supply of young scientists to get into these more 'useful' branches of science. This pressure is felt in universities and high schools, where 'the educational pattern,' as Dr. Alan Waterman says, 'tends to respond by encouraging the premature study of the practical.' The result is that American science consists less of thinking than of measuring: one educator calls it 'a great hustle and bustle, a rushing back and forth to scientific conferences, a great plethora of $50,000 grants for $100 ideas."[12]

In his work *The Organization Man* writer Whyte states another reason for the undue conformity. "The administrator," he says, does not understand "the conditions of creativity. The messiness of intuition, the aimless thoughts, the unpractical questions—all these things that are so often the companion to discovery are anathema to the world of the administrator. Order, objective goals, agreement—these are his desiderata. Vital they are to executing ideas, but not to creating them. . . . By its very nature, discovery has an accidental quality. Methodical as one can be in following up a question, the all-important question itself is likely to be a sort of chance distraction of the work at hand. . . .

Rationalize curiosity too early, however, and you kill it."

Since organizations are reluctant to give scientists free time for idle curiosity, writer Whyte concludes that "management is not only repelling talent but smothering it as well." He tells of a firm that suddenly decided to allow its chemists to spend up to twenty-five percent of their time on free work. "To the company's surprise hardly any of the men took up the offer. But it shouldn't be surprising. A company cannot bring in young men and spend several years trying to make them into one kind of person, and then expect them, on signal, to be another kind. Cram courses in 'brainstorming' and applied creativity won't change them. If the company indoctrinates them in the bureaucratic skills and asks them to keep their minds on the practical, it cannot suddenly stage a sort of creative play period and then, on signal, expect them to be like somebody else. In any person a native ability cannot remain very long dormant without atrophying."

Two much conformity has killed creativeness. "Actually free science, the free following of curiosity," said *Scientific American*, "has never been trivial, selfish or purposeless. The sober record of experience shows that the trained human mind, if you give it free play and a congenial climate, turns to deep and significant enterprises."

Interestingly, a thorough study of organizations in America has revealed this: "In the great slough of mediocrity that is most corporation research, what two laboratories are conspicuous exceptions in the rate of discovery? They are General Electric's research department and Bell Labs: exactly the two laboratories most famous for their encouragement of individualism —the most tolerant of individual differences, the most patient with off-tangent ideas, the least given to the immediate, closely supervised team project. . . . These two are precisely the two that believe in 'idle curiosity.' "[14]

Undue conformity—the road to mediocrity! Can it be avoided? But the opposite extreme is just as bad. A selfish individualism that prevents effective co-operation —this is the road to chaos! Is there a middle road? What is the place for conformity, the place for nonconformity? These questions will be discussed in a future issue of *Awake!*

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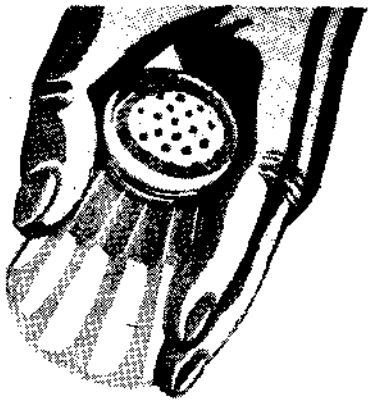
HAPPINESS ALL YEAR

An aged man was once asked about the happiest season of the year and he replied: "When spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think, How beautiful is Spring! And when the summer comes, and covers the trees with its heavy foliage,, and singing birds are among the branches, I think, How beautiful is Summer! When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think, How beautiful is Autumn! And when it is sere winter, and there is neither foliage nor fruit, then I look up through the leafless branches, as I never could until now, and see the stars shine."

"Pass the Salt, Please"



THE salt shaker on the dinner table —a sight so common we may think little of it. "Pass the salt, please," someone may say; and we oblige him, perhaps without realizing that in ancient times salt was far from common, that a bag of it could have been the price of a prince's ransom.

So precious was salt in early times that wars and revolutions have been waged over it. The Teutons fought over saline streams. Wives and children have been sold into slavery just to get salt. For smuggling salt out of ancient cities the penalty was often decapitation or dismemberment. And as late as 1785 the earl of Dundonald wrote: "Every year in England, ten thousand people are seized for salt smuggling and three hundred men are sent to the gallows for contraband in salt and tobacco."

Salt even figured in the French Revolution, the scarcity of salt being one of its major causes. A small group managed to obtain rights to refine and sell salt at a price beyond the means of most people. Unable to afford salt, men tried to produce it by evaporating sea water. But this was against the law, and one caught doing it was imprisoned and even tortured. If a person was caught producing salt a second time, the penalty was death by hanging!

Why have men been so anxious to obtain salt? Because it is a seasoning and preserving agent and because of its high value in ancient times. So seasoning with salt has been going on for a long time. Some 3,500 years ago Job asked: "Will tasteless things be eaten without salt?" —Job 6:6.

In those days before refrigeration salt was a necessity for preserving meat. Especially because of its preservative value a bag of salt in Jesus' day was almost as precious as a man's life. So when Jesus told his followers that they were "the salt of the earth" he was using a term that referred to something not common or cheap but rather something rare and precious. And how fitting, too, is the term, because true Christians lead others in the way of everlasting life, thereby preserving them!—Matt. 5:13.

The very speech of Christians, then, must "be always with graciousness, seasoned with salt." (Col. 4:6) There can be nothing common, tasteless, insipid about the utterances of true Christians. Because their message is so vitally important, they must be certain it is presented in a most appealing way, "seasoned with salt."

Salt Money

Having high value in early times, salt was sometimes used as a medium of exchange. In ancient China salt was so highly prized it was esteemed next to gold in value. In Tibet salt cakes, bearing the stamp

of the khan, were used as money. The ancient Roman soldiers received a money allowance for salt called *salarium;* from this comes the English word "salary." When an employer says of a worker that "he is not worth his salt," we understand that the employee is not worth his salary.

Salt appears in many quaint expressions. In the Bible, at Ezra 4:14, we read the ancient expression "eat the salt," meaning to receive a salary in payment of service. The expression "to sit above (or below) the salt" takes us back to the old English dining hall, where salt was placed in the middle of the table. Those of low rank sat below the salt. To sit above the salt was a mark of social distinction. To take a statement with "a grain of salt" is to make allowance for exaggeration.

Just what is this substance called salt? To most of us common salt is a single substance; to the chemist it is sodium chloride. This is because salt is made up of two elements, sodium and chlorine. Interestingly, both elements are very different from each other and both are much unlike salt. Sodium is a soft, bluish metal and chlorine is a yellowish-green gas.

Salt's most abundant and obvious source is sea water. It has been estimated that if all the salt in the oceans was extracted, there would be enough salt to blanket the earth with a covering a hundred feet deep. As salty as sea water is it can hardly be compared to the water of the Great Salt Lake in Utah and the Biblical Salt Sea or Dead Sea. The Dead Sea is nearly six times as salty as the ocean. No wonder a sea fish that is put into the Dead Sea soon dies! The salinity of Great Salt Lake—twenty-six percent—about equals that of the Dead Sea. Great Salt Lake's water is about one fourth salt by weight. Imagine taking two quarts of water, boiling it, and gaining, as a result, a pound of salt!

In many countries salt is still produced by evaporating sea water. But more and more countries have discovered underground salt deposits; in fact, such deposits are all over the earth. Some of them are several thousand feet in thickness. It is estimated that more than 250,000 cubic miles of salt rock deposits are scattered throughout various continents. Much table and industrial salt is taken from rock salt beds.

Why People Use Salt

Authorities say that there are some 14,000 uses for salt. So only a small percentage of the salt produced is used for seasoning food. A certain amount of salt is needed by the human body. What does salt do? For one thing it aids in keeping the right pressure of fluids around body cells; and it may be a factor in heightening one's emotional response. Suggesting that it is, Dr. Hans Kaunitz of Columbia University's Department of Pathology wrote in *Nature* magazine of November 24, 1956:

"Why . . . do we eat salt? Merely to answer that certain societies like its taste . . . would be trite. . . . It seems to me that salt intake is probably correlated with emotional stimulation. . . .There is no question that there is a sound basis for the prescribing of low-salt diets in many diseases, particularly those involving the circulatory system. When it comes to normal people, however, recommendations are infinitely more difficult. . . . The physician . . . should consider that the quickened pace of a more complicated society demands persons with a heightened responsiveness. Salt may be one of the ingredients producing this effect."

A Controversial Subject

Whether salt should be added to the diet, how much one may safely add to the diet —this has become somewhat of an issue today. There is a wide range of thinking

on the subject. There are some who contend that no salt need be added to the diet, that the natural salts in foods are enough. They point to such statements as that spoken by Dr. Hans Kaunitz: "When carefully weighing the available evidence, one cannot escape the conclusion that normal metabolic processes are possible without the adding of salt to natural foodstuffs."

On the other hand, there are a good many who believe that excess salt in the diet is excreted without any harm to the normal person. An article in the October, 1955, issue of *Today's Health,* published by the American Medical Association, says: "There's been a lot of talk about the dangers of overdoing the 'salt-shaker habit.' We use a great deal of salt, averaging about 6 pounds per person each year. But most authorities agree that larger amounts of salt do us no harm, as any excess of it is rapidly excreted through the kidneys. Of course, in certain kidney disorders, salt intake may be restricted to relieve the burden on these organs."

Why such wide disagreement on a substance so common as salt? Simply because man knows very little about the effect of salt in humans. Undeniable facts are unbelievably scarce.

An increasing number of medical theorists and researchers are now studying the subject. Their findings are that high-salt eating probably makes one susceptible to certain ailments. The basis for most of their findings is experiments with rats. A summary of the conclusions reached was expressed in the April, 1957, issue of the *Journal of the American Dietetic Association:*

"It is clearly evident that excessive salt is 'rough on rats.' What light does this shed on the human problem? Dahl's observations seem to indicate there is a relation between human salt intake and the incidence of hypertension [an abnormally high blood pressure]." Earlier reports in *The American Journal of Medicine* said: "A mechanism whereby salt might cause arteriolar narrowing by causing swelling of the cells of the wall has been postulated. . . . Recent work by Tobian tends to support such a hypothesis."

Actually the subject is still filled with unknowns. There are also the complicating factors of occupation and climate and individual variation of needs. Endeavoring to summarize the present situation regarding salt intake, the *Journal of the Medical Association of the State of Alabama* said in its January, 1957, issue:

"It may be significant that salt intakes very much lower than the customary intakes are effective in a significant number of persons with hypertension, which suggests that the customary level, under some as yet unknown conditions, may possess such a [toxic] potential. . . . On the other hand, there is no doubt of the necessity for salt. . . . Aside from such evidence as the occurrence of salt deficiency disease in hot environments, evidence such as that of Allen and Sherrill, who encountered symptoms of salt depletion in patients with hypertension treated by a low salt diet, gives a rough quantitative measure of minimal needs.

"It is important to point out, however, that these amounts varied rather widely . . . and that variations apparently occur in healthy persons. Nevertheless, with symptoms from too little and symptoms from too much we are again on the horns of a dilemma. . . . Just what levels of intake of salt are capable of toxic effects . . . are generally unknown."

In ancient times salt was used very moderately because of its scarcity and great value. Today it is so common it may be overused. The Bible advice to be "moderate in habits" is the wise course for those who choose to say, "Pass the salt, please."

WE ANSWERED a call for help WILL YOU?

JEHOVAH'S witnesses in many lands are urgently *beseeching* those who can arrange their affairs to 'step over into their territory and help them.' They are in dire need of mature assistance to care for the growing spiritual interest in their lands. Maybe *you can help* where the need is great.—Acts 16:9.

It was a little over a year ago that my wife and I took this step. We arrived in one of the colonial territories of Africa. There were *only some* four publishers faced with the stupendous task of witnessing to six million people. We were glad to be in a position to come and help them.

In order to stay in the country it was first necessary for me to get a job to provide for *our material needs.* Since I had had several years' experience with clerical work this did not prove difficult. However, prospects for unskilled men are not good. For anyone coming to a territory such as this for secular work it is advisable to contact firms in England who have branches or subsidiaries in the colonies, and to be taken on a contract basis, a *written* contract. Contracts are usually for a period of four years and have many advantages not offered to the man who is engaged locally.

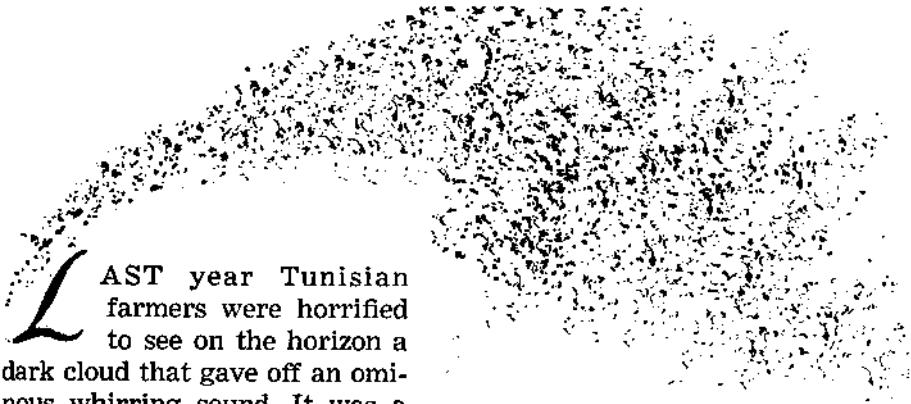
The cost of living is high, but we found the salaries paid here quite adequate. Living accommodations are very limited. Hotel rooms are available at around £40 ($112.00) a month. It may be necessary to put up with hotel atmosphere while looking around for something more suitable. In time a comfortable place may be obtained at a rent of about £30 to £35 ($84 to $98) a month. Housing is the heaviest expenditure, but those who have children will also have to allow for the high cost of schooling. The price of food is quite reasonable, but clothing is somewhat expensive.

The first few weeks much of our time was taken up getting settled and we had to get adjusted to the hot climate and high altitude. Then we got down to regular field service. My wife resumed pioneering and I shared in the service evenings and weekends. It was not long before the other sheep began to manifest themselves. The first studies were started in April and by September we had eight publishers reporting. Our December report showed ten, January twelve, and we were thrilled to have eighteen reporting in April. The Memorial was attended by thirty people. Other high lights of the year were the visit of the zone servant, during which the Society's new film was shown twice to a total attendance of sixty-one persons. We recently had a baptismal service. We had the great joy of seeing eight of our new brothers symbolize their dedication to Jehovah.

We feel very grateful to Jehovah for this privilege. Already we have been richly rewarded. Our experience is that we have more interest than we can cope with. The need for more preachers is great. Here are many humble, lovable Africans waiting for someone to come and tell them of the blessings of Jehovah's new world. But who will tell them? Will you? There is a great blessing in store for you if you can step over into this land and help us. Think about it. Think about what Jesus said at Matthew 19:29 and then act. "Yes, the harvest is great, but the workers are few." —Matt. 9:37.

And everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life.—Matt. 19:29.

THEY COME ON THE WIND



LAST year Tunisian farmers were horrified to see on the horizon a dark cloud that gave off an ominous whirring sound. It was a sight that has struck fear into human hearts for ages, and continues to do so today. The cloud signaled another invasion of migratory locusts.

The government quickly rallied its forces and began a bitter fight for survival. Appeal for help brought quick response from the American Air Force. Thirteen flying boxcars began shuttling in hundreds of tons of insecticide and equipment. In spite of an expenditure of over two million dollars and a distribution of more than 3,500 tons of insecticide, Tunisian crops were severely damaged.

In 1955 Morocco had the same frightful experience. Swarms of the three-inch-long insects ate their way through 300 miles of farm land in eleven weeks. Some of the swarms were twenty miles long and ten miles wide. They extended from grasstop to an altitude of 800 feet. As they moved across Moroccan farm land they did more than three million dollars' worth of damage in less than five days. During that period they ate approximately fourteen million pounds of oranges in just one area. Insecticides and flame throwers were employed, but to no avail.

Great distances do not stop these voracious insects. Their two sets of wings carry them on the winds to lands more than a thousand miles from where they were hatched. Great swarms frequently migrate from Africa to Arabia, and then on to Jordan, Israel, Iraq, Iran, Pakistan and India. Some will then work their way back to Africa. Their numbers are reinforced on the way by locusts bred in the countries they pass through. Eggs left along the way will give birth to future hordes.

It is difficult to imagine the astronomical number of locusts in a swarm. They number in the billions. During a small invasion of Tunisia in 1956 the inhabitants of just one little village dried and sacked three thousand tons of them for food.

Right Conditions Needed

For locusts to flourish conditions must be just right. The soil, temperature, rainfall and vegetation must be favorable. When this happens

for several seasons it means more eggs and correspondingly more locusts. The accumulative result is an immense swarm that rides the wind on a destructive migration.

When laying her eggs the female locust digs her way backwards into the soil by means of a little digging tool at the end of her abdomen called an ovipositor. She then deposits about twenty-five eggs in a small oval-shaped cluster. From a half-dozen to a dozen separate deposits are made. A gummy substance that is secreted by her body is used to cover the eggs. When this hardens it forms a protective sack.

Favorable conditions are especially necessary in the spring when the eggs hatch. An early hot spell will hatch the eggs, but if a cold snap follows the baby grasshoppers will be killed. They cannot feed properly under a temperature of seventy degrees. But if a warm spring continues and there is plenty of food and there are no heavy rains to wash the nymphs away or bury them in the soil, the locusts will flourish. If damp and cloudy weather should come for a week or so, however, they will become susceptible to disease.

But there are other natural locust controls beside weather conditions. They have many enemies. A large percentage of their egg pods are destroyed by the larvae of bee flies, blister beetles and ground beetles. Then there are those creatures that consider the nymphs and fully grown grasshoppers as tasty tidbits. Not only do some humans put them on their menu but so do birds, ground squirrels, field mice and spiders.

Flesh flies also take their toll. They will deposit larvae on grasshoppers even while the hoppers are flying. The larvae will then burrow into the body of the insect and proceed to dine on its contents.

But in spite of these natural controls there are times when conditions are in favor of the locusts. This is when they become swirling clouds of hungry mouths.

When mature locusts are once on the move it is very difficult to stop them. *The National Geographic* magazine points out that "while they live, moving swarms are almost safe from every control device man has tried. . . . About three inches long, this desert species is impossible to discourage once it has settled to feed, and hard to hurt with any quantity of poison small enough to be safe on crops destined for human consumption." The article also points out that "some swarms inexplicably commit suicide, flying out to sea after veering away from good feeding areas. Others blunder into cold or are shriveled by intense heat." That ends their invasion.

How Constructed

The grasshopper is a six-legged insect, with two legs for leaping and four for creeping. It varies in its coloring, with some species being green, others brown, and still others (as in the case of the desert locust) orange-yellow with spottings of black. Because some have red in their wings a fiery glare is created when they swarm. This has caused Arabs to speak of them as the "red typhoon."

There are two highly specialized ears in the body of the grasshopper, one on each side of its abdomen. They are near the place where the leaper legs join the body. The ear is nothing more than a circular spot on the body, with the vibrating part being formed by a thinned portion of the body wall.

Except for a small part of the body the locust's blood does not flow through veins as blood does in animals. It is instead loose, like liquid in a container. It circulates by moving in streams or currents through the openings around the organs and into the

cavities of the limbs. After completing a circuit of the body it enters the heart through slitlike openings that are equipped with valves that shut the openings when the heart contracts. The blood is then pumped out the open end of the aorta or heart vein. The heart acts as a submerged pump that keeps the blood circulating.

Do not expect the grasshopper's blood to be red. The blood of insects is generally colorless because they do not have red blood corpuscles. Animals need red blood corpuscles to supply their bodies with oxygen, but not so with insects. Their blood distributes only the products of digestion.

By means of a unique respiratory system insects get oxygen and eliminate waste gases. The system consists of air-tubes that branch out in a lacy fashion throughout the insect's body. The tubes are generally connected with openings along the sides of the body. A device is built into the air-tube near the opening that squeezes the tube until the air is locked inside. The contraction of the insect's body then forces the captured air through the many tubes of its air system.

The locust grows by shedding its outer skin. The process is described by Hilda Harpster in her book *The Insect World:* "At the time of molting, a grasshopper, for instance, becomes very still, stops eating, and frequently crawls into some secluded spot where he will be left undisturbed. Before the outer skin is shed, a new one is formed beneath the old. Between the two skin layers a fluid is secreted, formed by tiny glands in the body. This substance aids in loosening the old outer skin. The insect about to molt looks a bit different. He is quite puffed up. This puffed-up appearance is caused by air that has been swallowed. When the pressure of the air becomes great enough, the old outer skin breaks along the back. Now, slowly and carefully, the insect works its way from the old, outworn garment, until finally a soft, weak, pale grasshopper makes his bow to the world. The pale fellow swallows more air, stretches and stretches, until he is noticeably larger. . . . The new outer skin becomes harder and darker, and in a short time the molt is complete."

Efforts to Control

It takes up to forty days for locust eggs to hatch, and that is followed by several weeks of growth to adulthood. It is during this period of growth that locusts can be most easily killed. Poisoned mash and a mixture of aldrin and water are the principle weapons used by locust fighters. The aldrin is sprayed from low-flying planes.

The big problem is to find the locusts while they are still in the growing stage. It would be utterly impossible to patrol the vast trackless wastes of Africa and Asia in search of newly hatched locusts. The best man can do is hunt out the breeding grounds in limited areas and keep on the alert for the first sign of swarms.

The United Nations has a twenty-nation committee on desert locust control with headquarters at Jidda, Saudi Arabia, which keeps on the watch. It gives advance warning to countries threatened by swarms.

Whatever money the nations put into locust-control projects is money wisely invested. It will pay off by reducing the annual crop loss of forty million dollars that is due to locust invasions. The losses are so severe at times that they threaten nearly a fourth of earth's inhabitants with famine.

Until modern technology finds an effective weapon for stopping the ravages of this small insect the farmer must live in fear. He never knows when his crops will suddenly vanish under a crawling carpet of voracious locusts. He has good reason to dread these hungry hordes that come on the wind.

BOYCOT ON BEER

By "Awake!" correspondent in Northern Rhodesia

NOT so long ago Africans in Northern Rhodesia could brew their own beer; but now, as a result of advancing civilization, Africans near the more populated towns can obtain beer only from government-recognized brewers, although those in out-of-the-way areas may still brew beer on their own.

Well, something unusual happened here during the months of August and September, 1957; and that was a beer boycott. Yes, you read correctly—a boycott on beer!

This was called for by a political organization called the African Congress. Some of the reasons given for the boycott were that beer halls should be open four and a half hours a day instead of six; no women should be allowed in beer halls; these halls should not be open on Sundays and, finally, what is probably one of the main reasons, Africans should be permitted to brew their own beer.

How did the Congress endeavor to enforce the boycott? There was picketing; threats and jeers were hurled at beer drinkers. Women chanted: "Don't drink beer." All this kept the police busy, especially when the women formed a beer blockade. A crowd, composed mainly of African women, sat down on a road leading to the Roan Antelope beer hall at Luanshya with one purpose in mind—to block the beer company's tanker from getting through. When the truck arrived they refused to budge. Even when police finally threw tear gas the majority remained glued to the spot. More tear gas eventually dispersed them.

How did all this affect beer drinking? As the temperatures shot up under the hot African sun, the Africans, generally speaking, still crowded most beer halls. It would appear that most of them were keener on beer than politics.

Most of the Africans, in fact, resented the efforts to impose the African Congress' minority viewpoint on the majority. This is illustrated by the reaction of the Africans when Mufulira council closed down its beer halls with the warning that beer-hall profits finance welfare and recreational facilities and that these may have to be curtailed. (Beer halls are run by the town municipality.) It was not long before leading Africans pleaded for reopening. The council favored a reopening, and the Africans were quick to respond, saying, "We will support the reopening."

However, the boycott had its more serious aspects. A riot took place at the Nchanga beer hall. When the police first went there they found a group of about fifty men and women standing in front of the gate. They prevented people from entering. Throwing their hands above their heads, they shouted: "We are fighting for our country." They rained stones on the police. One policeman was knocked to the ground and an attempt was made to strangle him. There were cries of "Kill the Europeans." Police reinforcements eventually scattered the rioters.

At Luanshya, on September 1 and 2, a more serious incident happened. Two platoons of police from the mobile unit at Ndola had to be called in. Headlines in *The Northern News* read: "African Mob in Roan Township Run Amok, Rioters hurl torches to raze buildings: cars stoned."

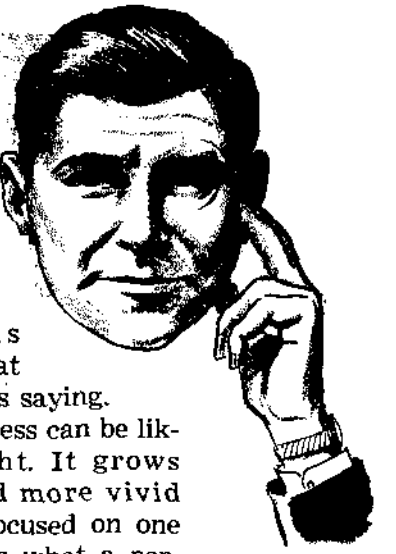
Commenting on the riot, the senior provincial commissioner said: "The cowardly tactics of agitators who hide behind women and children will not be allowed to succeed." He stated that it was quite clear that these disturbances had been carefully organized. He added that the most significant aspect was that most of the stone throwers were school children and youths in school uniforms.

Finally, on September 24, the African Congress announced that it was calling off the boycott. The beer boycott on Northern Rhodesia's copperbelt had at last come to an end. And what had it accomplished? Very little, except much strife, resulting in a great deal of ill feeling and property damage.

CLEARING THE CONSCIENCE

A man in Providence, Rhode Island, not long ago received a check for $15. It was from a friend who had borrowed the money in 1912.

You Can Be a Good LISTENER



YOU may be born with the ability to hear, but you are not born with the ability to listen. Listening is an art that has to be developed. The more you use it the better you become as a listener. That in turn means you forget less of what you hear and learn more from what is said.

Listening plays an important part in our lives. It consumes forty-five percent of our communication time. It is directly related to much that we do. Yet most people only half listen. That is why instructions have to be repeated and why mistakes are often made. It is the reason why so many people remember so little of what is told them. Dr. Ralph Nichols has stated: "Immediately after the average person has listened to someone talk, he remembers only about half of what he has heard—no matter how carefully he thought he listened."

Very often people will complain about having a poor memory, but more often than not their poor memory is due largely to poor listening habits. When they attend a lecture and only half listen and perhaps even sleep part of the time, how can they expect to remember what was said? Good memory depends upon good listening.

Attention

A good listener gives rapt attention. He does not pretend to listen while his mind wanders elsewhere. He does not get into the trancelike condition where he stares vacantly at the speaker, hearing nothing that is said. Rather, he pays attention. He focuses his mind on what the speaker is saying.

Consciousness can be likened to light. It grows sharper and more vivid when it is focused on one thing. This is what a person does when he gives attention. He makes himself more receptive to the information that is being offered.

Is this what you do when you are at a lecture? Do you keep your consciousness focused on what the speaker is saying? Or do you find that from time to time your mind drifts off on unrelated thoughts? Instead of listening to the speaker you may be thinking about your home and the door that may have been left unlocked or the gas jet that may have been left on. Your thoughts may then skip over to your place of work or to some place you recently visited. You may then review an incident or a conversation you had during the day.

By the time you return from this mental excursion the speaker may have talked for several minutes. You have to struggle to catch up. As you listen for a few minutes more outside thoughts begin creeping in again. A short while later you are startled to hear an applause. You join in with vigor, wondering what it is for. You learn from a neighbor that the speaker made an especially good point. What the point was you have no idea. You were not listening.

When the talk is completed and you fail to remember what the speaker said during the talk you will probably blame your memory. *It was not your memory. It was your* failure to listen. You made the mistake of permitting your consciousness to be diffused and to drift lazily instead of focusing it on the talk.

This bad habit of mental drifting can be conquered if you are willing to make the effort. Otherwise your time will be wasted when you attend assemblies. It takes effort *to conquer this habit*, just as it takes effort to conquer any bad habit. But if you try you can improve your listening ability by at least twenty-five percent. *This will mean better retention of what* you hear.

Listening is an essential tool in the process of learning, but few people know how to use it. Schools have become aware of this and are endeavoring to do something about it. There are at least twenty-two leading colleges and universities that now offer courses in listening.

Being a good listener *does not mean* keeping silent long enough to let the other person speak. While he is speaking a chatterer *is preparing* his next volley of words. It means more than silence. It means concentration on what the person is saying. It means hearing him out before forming a reply.

The person who listens learns what other people know and adds that knowledge to his own. This was nicely expressed by a late American dramatist. As quoted in *The Rotarian* magazine, he said: "A good listener is not only popular *everywhere*, but after a while he knows something."

Mental Curtain

One of the principal causes of poor listening is the great difference in thinking and speaking speeds. Average thinking time is about 400 words a minute, but average speaking time is around 125 words a minute. This difference allows for extraneous thoughts to flow into the listener's mind. Unless he makes a vigorous effort to pull down a mental curtain on these distracting thoughts he will find himself missing a lot of *what the speaker says. His* interest will wane. He may even fall asleep.

The mind has the peculiar ability of *being able to block out sounds.* This can be used to the listener's advantage. It can be illustrated by a clock. The person who has one in his room and is accustomed to its ticking is unconscious of its presence. He does not hear it unless he concentrates on it. His mind blocks it out. This phenomenon *is explained by William James in his book The Principles of Psychology.* "We do not notice," he says, "the ticking of the clock, the noise of *the city streets, or the roaring* of the brook near the house; and even the din of a foundry or factory will not mingle with the thoughts of its workers, if they have been there long enough. . . . The pressure of our clothes and shoes, the beating of our hearts and arteries, our breathing, certain steadfast bodily pains, habitual odors, tastes in the mouth, etc., are examples from other senses, of the same lapse into unconsciousness *of any too unchanging* content. . . . Helmholtz's law is that we leave all impressions unnoticed which are valueless to us as signs by which to discriminate things."

Because these sounds and feelings are constant and unvarying the mind blocks them out. We notice them only when we focus on them. The same is true when listening to a speaker. Unless a conscious effort is made to concentrate on what is being said the drone of the speaker's voice will cause the mind to block it out as it does the *ticking of a clock.*

What the listener wants to do is to use this peculiarity of the mind to his advantage by *blocking out distractions. He*

should learn to control this mental curtain and to be able to pull it down at will on distracting thoughts and outside disturbances. He will then keep his consciousness open and receptive to what the speaker says. This is not easy to do. It is difficult to hold that mental curtain down. Stray thoughts pound persistently at it, trying to pull it up or crawl under it. The longer you hold it down the more persistent they become.

The task of keeping it down becomes even greater when you attend a large assembly, such as will be held in New York at Yankee Stadium and the Polo Grounds this summer. A large audience means more distractions. There is also a weaker contact between audience and speaker because of the great distance that necessarily separates them. In order for those who plan to be present at one of these stadiums to profit from the assembly they will have to learn how to block out distractions and how to keep them out. It requires practice to develop this ability, just as it takes exercise to develop and strengthen a muscle.

Concentration

You can improve your control over this mental curtain by strengthening your power of concentration. This can be done by exercise. In fact, there are a number of exercises you can perform, but only two will be mentioned.

The first is a counting exercise. The best way to begin is to recline in a quiet place. Close your eyes and count from one to one hundred. Count slowly, and as you count visualize each number in white chalk on a black background. This may appear easy, but after ten or fifteen numbers you will find that extraneous thoughts will begin seeking entrance. They will become more insistent the farther you count. As soon as one of them succeeds in breaking through your mental curtain, stop the exercise at that number. Later on try again.

On your next try make an effort to get beyond that number before another thought breaks through. Little is gained by continuing after your mental curtain has been ruptured. Your mind will begin to wander, and you may even fall asleep. So stop, rest awhile and then make another try.

As you practice this concentration exercise you will find your ability to pull down your mental curtain and to hold it down will steadily improve. You will be able to chalk up more and more numbers before an outside thought breaks through. After you become proficient at this exercise try it with a background noise in the room. This will help to develop the ability of blocking out distracting sounds.

The second exercise is to have another person read to you. While he reads, listen carefully, concentrate, and keep out all distracting thoughts. Pull down your mental curtain on them. The reading matter should be weighty material that requires thought rather than a light story. After he has read awhile have him stop, and then see how much you remember. This is a good exercise in sustained attention. It will make you a better listener.

How to Listen

Since there is a great difference between thinking speed and speaking speed, a listener has to do something to prevent his mind from wandering. He has to keep it occupied. This can be done by making a mental examination of the material the speaker is presenting. It can be examined for relationship with the points already made. It can also be compared with what knowledge you have on the subject. Try to anticipate the speaker's next point. A periodic recapitulation of the points in the talk is good. Look for his outline and how his

arguments and facts fall into place and tie into his theme. Be alert for implied meanings. Often what a speaker does not say is as revealing as what he says.

You will find that this mental activity will not only reconcile thought speed and speech speed but help focus attention on the talk. It will help you to remember what the speaker says.

It is a mistake to try memorizing the facts he brings out. While attempting to fix the first two or three facts in mind you will miss the next one and perhaps a thought that is very important to his argument. You may get a few facts, but others you will garble, and still others you will miss altogether.

It is best to look, not for facts, but for ideas. Then as the speaker brings in the facts, compare them with his ideas. Look for their relationship with one another. If you can remember the ideas the facts will generally take care of themselves

Contrary to what some people think, copious note-taking is a hindrance to good listening. While busily writing you are only half listening. Your mind may even block out some of the talk while concentrating on the notes. Instead of being a help they are a distraction. An occasional short note, however, will help to reinforce learning, provided that it can be easily interpreted later on. Try listening first and then jotting down afterward the main points of the talk.

Interest plays an important part in good listening. If the mind finds no interest in something it is indifferent toward it. This places upon the speaker's shoulders the responsibility of making his talk interesting. But the listener also has a responsibility. It is up to him to make a diligent effort to find something of interest in what the speaker says. There must surely be something in the talk that he can add to his fund of knowledge.

Do not make the mistake of mentally criticizing the speaker's style of delivery, his grammatical errors or his peculiarities. When you are dwelling on these things you are not listening to what he says. Sustained attention cannot be maintained if you think about things that do not pertain to the material being presented.

It requires effort to develop the ability of good listening, and it requires effort to keep it. It is a skill you can have if you want it, and you should certainly want it. It is essential to learning and to everyday living.

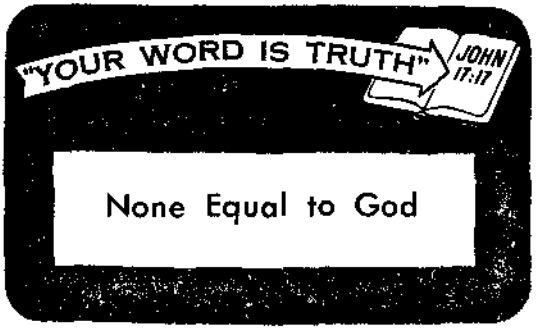
Since it is important to be a good listener of what men say, it is much more important to be a good listener of what God says. His words are words of life. When his recorded words are being discussed at an assembly of his servants, that is not the time to be mentally drifting. It is the time to listen. Since such an assembly is due this summer, now is the time to begin developing the skill of good listening.

EXASPERATION

Sydney J. Harris writes in the book *Majority of One:* "It's hard to decide which are the most exasperating to be with—stupid people who never talk, or the bright people who never listen."

All in a Day's Work

In Pasadena, California, Louis Kurze heard a familiar ringing. It sounded like a telephone ringing. It seemed to be coming from outside his office, but there was no telephone outside his window. He finally called in the telephone company. A lineman climbed a pole outside Kurze's window and found a woodpecker inside a transformer box—tapping away at the metal.



A RELIGIOUS discussion on equality might seem like going back to something away out of date, belonging to the time when musty old theology held the floor in Christendom. But that is not so. No subject could be of more timeliness now, when nations and peoples of the earth are reaching out for equality. In fact, our subject has universal appeal, because it shows how the very supremacy of God has been called into question. Whole nations today have risen up against God. They deny not only his supremacy but his very existence. They say, "There is no God." They are proudly, unashamedly atheistic in theory and in practice. Other blocs of nations question his supremacy by solemnly declaring that Jehovah God is not alone in his exalted position. They declare that he shares his supremacy with two more persons, whom they designate as the Son and the Holy Ghost.—Ps. 14:1-3, *AS*.

The time has come for the living and true God, Jehovah, to vindicate himself as to who he is and what is his true and rightful position and his power and authority in the universe. There was never a world situation before that made it more fitting than now to prove the truthfulness of Psalm 83 to everybody, namely: "O God, let there be no silence on your part; do not keep speechless and do not stay quiet, O Divine One. For, look! your very enemies are in an uproar, and the very ones intensely hating you have raised [their] head. O may they be ashamed and be terrified for all times, and may they become abashed and perish, that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." The question of supremacy is here involved and must be openly settled, because Moses said: "Jehovah our God is one Jehovah," not three Jehovahs. And, too, because atheistic nations have set themselves up in defiance of Jehovah, the issue of his supremacy has been forced to the fore.—Ps. 83:1, 2, 17, 18; Deut. 6:4.

Christendom teaches that God is a trinity, made up of three coequal, consubstantial, equipotential persons, all three distinct from one another and yet all three blended together in one God. The so-called "Athanasian Creed," which has been adopted by the Greek, Roman and Protestant religious organizations, makes this strong statement: "And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are coeternal together, and coequal. . . . He therefore that will be saved must think thus of the Trinity." Let the religionists so state, but the belief in a "trinity" will not save the Western nations, nor will materialistic, atheistic communism save the nations under its control at the battle of Armageddon, toward which all nations are marching, because Jehovah the supreme God will then vindicate himself against all who oppose him and his kingdom.—Rev. 17:12-18.

In establishing the kingdom of God it is Jehovah God that puts his Son Jesus Christ upon the throne to reign, and thereby blesses him. This is pictured at Revelation 12:5 as the catching up of a newborn manchild "to God and to his throne," where he must rule all nations "with an iron rod," to dash them all to pieces at the final war of Armageddon. His being enthroned by Jehovah God both argues and demands

that Christ Jesus be subordinate and not equal to Jehovah. The following scriptures show why this must be so.

At Psalm 21:1-6 David prophetically referred to Christ Jesus and his being raised from the dead and being enthroned as King and says: "O Jehovah, in your strength the king rejoices, . . . For you place him as highly blessed forever." Also, Psalm 45:6, 7 refers to the enthronement of Christ as King in the heavens, and the apostle Paul quotes those verses and says, at Hebrews 1:8, 9: "But with reference to the Son: 'God is your throne forever, and the scepter of your kingdom is the scepter of straight principles. You loved righteousness and hated lawlessness. That is why God, your God, anointed you with the oil of great joy more so than your partners.' " Now fix your attention upon the fact that Jehovah God is the One that confers these royal blessings upon Christ Jesus in the heavens, which fact explodes the trinitarian creed that "none is greater or less than another." Since Christ Jesus is thus blessed by Jehovah God his God, then Jehovah God the Blesser must be greater and higher than the Blessed One, for the apostle Paul states the rule: "Now without any dispute, the less is blessed by the greater."—Heb. 7:7.

The subordinate place of Christ Jesus in the kingdom of God is shown in that it is at the right hand of God that he sits, not in the central position; as it is written, at Psalm 110:1: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' " This scripture the apostle Peter applies to the resurrected Christ Jesus.

The enthroned Jesus Christ does not use his kingdom power to try to make himself equal with God. Before he became a man he did not try to usurp God's power and place, for we read: "Keep this mental attitude in you which was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God." Neither will he attempt a usurpation now that he has ascended up to the heavens to God's right hand. After describing Christ's resurrection and then his second coming to reign in the Kingdom, the apostle Paul says: "Next, the accomplished end, when he hands over the kingdom to his God and Father, when he has destroyed all government and all authority and power. For he must rule as king until God has put all enemies under his feet. . . . But when all things will have been subjected to him, then the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone."—Phil. 2:5-7; 1 Cor. 15:24-28.

Thus, to the contrary of trying to put Jehovah God under his feet and usurp His power, or become equal to him, Christ Jesus excepts or makes an exception of Jehovah God, and at the end of his reign he himself subjects himself to Jehovah the Most High, and shows that the trinitarian coequality is a religious falsehood.

Nowhere in the Bible is Jesus Christ called the *Pantokrátor* or Almighty One; and neither is the "holy ghost." Jehovah God the Father is alone the *Pantokrátor* or Almighty One. He is the Life-giver. There is none like him in all the universe; there never was and there never will be. This fact Jehovah is set to prove to the godless Communists and to believers in a three-in-one god, as he says through his prophets: "And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." "For I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure."—Ezek. 38:23; Isa. 46:9, 10, *AS*.

Jehovah's Witnesses Preach in All the Earth

The United States

LESS than a hundred years ago the United States was a country of vast stretches of uninhabited and undeveloped land. Various programs were launched that encouraged large segments of the population to move to those wide-open spaces and inhabit them. Soon villages, towns and cities began to spring up where once heavy forests and grasslands grew. The railroad and the stagecoach effectively stitched those faraway isolated places neatly together and linked them with the rest of the nation. The country began to grow mightily and prosper, swelling its population in the passing century from 31 million to more than 172 million inhabitants!

Paralleling this rapid growth is the progress made by Jehovah's witnesses in the United States. Since 1879, the year the first *Watchtower* magazine was published, they have increased from a mere handful of ministers to more than 208,260 to date! Last year there was an average of ten new congregations of Jehovah's witnesses organized every month, making a grand total of 3,718 congregations in the nation. Each day during 1957 an average of forty-one persons became Jehovah's witnesses in the United States. So spectacular has been their progress that in recent years they have been referred to as the 'fastest growing religion' in the world!

The door-to-door ministry of Jehovah's witnesses has been their main approach to the people. This, of course, is the way Jesus and the apostles carried on their preaching work. (Acts 20:20) But not all persons have become acquainted with Jehovah's witnesses in this way. For example, a young man, while in solitary confinement in one of the nation's prisons, heard of Jehovah's witnesses for the first time. His cellmate passed him a book published by Jehovah's witnesses, which told of God's kingdom as being the hope of the world. In the quiet of his cell he read it, believed it and became a witness. Another prisoner in "death row" at Leavenworth, Kansas, desired so much to become a witness that he was baptized in the hospital's bathtub. As a result of his remarkable display of faith in God, other prisoners were moved to a regular study of the Bible.

The aged and those who are physically unable to take part in the door-to-door ministry preach the Kingdom message in other ways. One witness writes: "You are interested in the results of my letter writing. In the last six months I have had ten subscriptions, one person has fully embraced the truth and another is almost in. I have had answers from college presidents, editors, doctors and lawyers. I am ninety-eight years old." Such responses as these to the Kingdom message no doubt account for the nearly 18,000 more witnesses of Jehovah reporting as ministers in 1957 than the previous year in the United States.

The tens of thousands of witnesses in the country have many outstanding experiences to tell as a result of their preaching work. For instance, a district servant told about organizing a small group to preach in Winnsboro, Texas. Several years ago a frenzied crowd of the townspeople mobbed the witnesses and tried, unsuccessfully, to hang one—the rope broke. It took

great courage for the witnesses to return there, but they did go back. Their reception was most encouraging. People accepted literature and were very hospitable. The whole town was worked without an incident. Many of the townspeople invited the witnesses back.

In a southern community of Florida a Baptist minister requested that one of Jehovah's witnesses preach to his congregation. Fifty-four were present when the lecture was given; among them were six deacons and the minister. As a result of the discourse the witness writes: "We have four Bible studies with these folks, two of which are with the deacons. Four have requested to be baptized, one of them being the Baptist minister."

The circulation of *The Watchtower* has skyrocketed from 6,000 copies in 1879 to 3,500,000 of each issue today. A good share of these are being distributed in the United States; some 36 million copies were placed with the people during 1957, which means more than 98,000 every day! To keep up with the growing demand for magazines and literature explaining the Bible, the Watchtower Society has constructed a new thirteen-story factory in Brooklyn, New York.

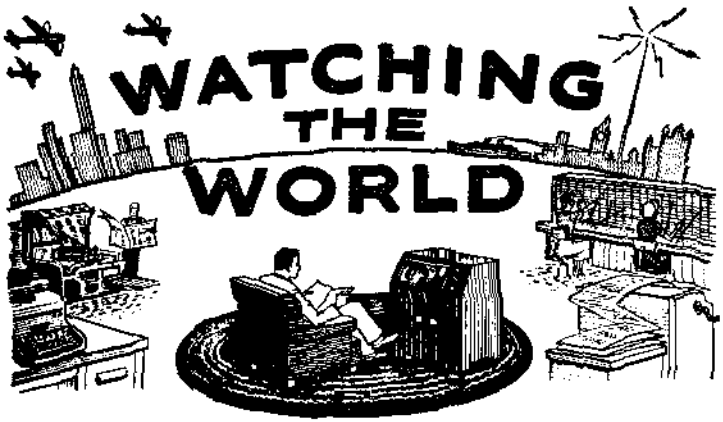
Jehovah's witnesses do much more than just leave Bible literature with the people. They also freely instruct them in Bible doctrines and teaching. They held 135,022 Bible studies regularly each week in the homes of the people in the United States during 1957. The witnesses want "that all kinds of men should be saved and come to an accurate knowledge of truth." To this end they are determined to bring Bible truth to the people so that men may serve God and live. "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 Tim. 2:4; 1 John 2:17.

SAFETY BEGINS AT HOME

After ten years and 750,000 miles of accident-free driving, Lou Murdock of Maywood, California, was given an award by his insurance company, reports the National Safety Council. Murdock accepted the award in the hospital: He had broken his leg in a fall down a flight of stairs in his home.

DO YOU REMEMBER?

- What today's big news is? P. 3, ¶5.
- Why it is inconsistent for a person to practice religious intolerance and yet claim to be a Christian? P. 5, ¶5.
- Whether it is intolerant to criticize another person's religion? P. 7, ¶2.
- Why no one can escape the pressures toward conformity? P. 8, ¶4.
- Why a ban against heresy does injury to those who are not heretics? P. 11, ¶2.
- How salt was a major cause of the French Revolution? P. 13, ¶3.
- Where a pound of salt can be obtained from two quarts of water? P. 14, ¶3.
- How a dark cloud ate Tunisian crops? P. 17, ¶1.
- How blood can circulate without blood vessels? P. 18, ¶9.
- Why a person can have the ability to hear but not the ability to listen? P. 21, ¶1.
- How many words you think per minute? P. 22, ¶6.
- Why God must vindicate himself? P. 25, ¶1.
- Where each day of 1957 saw an average of forty-one persons becoming Jehovah's witnesses? P. 27, ¶2.



Russia Protests

◈ Recently (4/18) Russian *Foreign Minister Andrei A.* Gromyko accused the U.S. of sending "in the direction of the borders of the Soviet Union" planes of its Strategic Air *Command carrying nuclear* bombs. These "provocative actions" were termed a "grave threat" to world peace, and the Soviet declared that it would submit to the U.N. Security Council a resolution of protest. The Russian assertions were based on reports concerning the manner in which the SAC was prepared to react to attack along the Distant Early Warning System, or DEW line, in the Arctic. The reports declared that alerts had resulted from meteoric flights and the appearance of foreign objects on the system's radar screens. While SAC planes do carry nuclear bombs, the U.S. explained that these would not fly beyond a given point without direct orders from President Eisenhower. The U.S. also challenged *the Soviet Union to agree* to the establishment of an international inspection system for the Arctic zone (4/28), though Russian Premier Khrushchev had previously (4/23) rejected other U.S. proposals for disarmament controls. Moscow withdrew its resolution (4/21) to the U.N. Security Council, demanding that the Arctic flights be curbed.

Summit Approaches

◈ What appeared to be an encouraging development toward an East-West conference of government heads occurred re*cently (4/16) when the West*ern Big Three, Britain, France and the U.S., sent notes to the Soviet Union agreeing to the commencement of presummit *ambassadorial discussions.* The following day Llewellyn E. Thompson, U.S. ambassador to Moscow, met with Russian Foreign Minister Andrei A. *Gromyko,* but the details of their discussion were not disclosed. Later (4/18) separate talks were held by Gromyko with the French and British ambassadors, though the Big Three had requested joint meetings. Moscow received new notes from the U.S., France and Britain (4/24) repeating the previous request for joint ambassadorial discussions, but replied (4/26) with a rejection of the proposal. Russia held that if the West insisted upon joint talks the ambassadors of Poland and Czechoslovakia should also take part. While such exchanges continue, it is apparent that the world will yet encounter difficulties in its approach to the summit.

Defense Reorganization Plan

◈ Recently (4/16) U.S. President Dwight D. Eisenhower *sent a Defense Reorganization* Bill to Congress. Among other things, it proposes that the secretary of defense be given authority to transfer, consolidate or otherwise direct "functions" of the individual armed forces of the U.S., that the limit of 210 officers in the joint chiefs of staff be eliminated and that unified ground-sea-air commands under and directly responsible to the president and defense secretary be implemented. The following day Eisenhower spoke to the public on the plan, holding that it assured the nation's "safety with solvency." He pointed out that the program would eliminate overspending in the defense establishment, which is done "by overindulging sentimental attachments to outmoded military machines and concepts." The president declared that the time for the waging of war by means of separate land, sea and air forces was gone forever. He denied, as some had asserted, *that the plan would make the* defense secretary a "czar who will overwhelm our liberty." The secretary, it was maintained, would be subject, as at *present, to a vast body of laws,* the direction of Congress and the president, and would still have the assistance of the joint chiefs of staff. The separate branches of the U.S. armed forces would continue to exist, but there would be provisions for unified command. Opposition to the bill was expected, and later (4/22) a virtual battle ensued in Congress with the commencement of hearings on the plan before the House Armed Services Committee.

Communism versus Communism

◈ Ideological differences have resulted in strained relations between Yugoslavia and the Soviet Union. The Soviet Communist party has taken exception to a draft program of the seventh congress of the Yugoslav Communist League, at-

or the instrumented portion of the man-made moon, had a weight of 1,120.29 pounds and the successful launching and orbiting of a satellite of such weight was also viewed as quite an accomplishment. Studies of the vehicle's resistance to air drag, however, have turned up something even more surprising. Sputnik II may have had an over-all weight of about 7,000 pounds. Placing this heavyweight mechanical moon in orbit would have required a rocket with tremendous power. After circling the earth about 2,370 times and traveling an estimated 62,500,000 miles since it was launched (11/3), Sputnik II recently (4/14) came to the end of its life. Apparently it had plunged to the earth and disintegrated somewhere in the vicinity of the Caribbean Sea and the Atlantic Ocean. An attempt by the U.S. Navy to place a 20-inch instrumented satellite in orbit with the use of its Vanguard vehicle proved unsuccessful (4/28) when the third stage of the rocket failed to ignite.

West Indies Federation

◈ The 3,000,000 inhabitants of several islands of the Caribbean have been formally united as one nation. In the Red House, the government building in Port of Spain, Trinidad, recently (4/22) Princess Margaret gave an address inaugurating the first parliament of the West Indies Federation. The Federation is comprised of the British island territories of Antigua, Barbados, Dominica, Grenada, Jamaica, Montserrat, St. Kitts–Nevis, St. Lucia, St. Vincent and Trinidad and Tobago. The West Indies Federation is expected to gain dominion status in the British Commonwealth in about five years.

Crime on the Increase

◈ Recently (4/23), in its annual report on crime in the U.S., the Federal Bureau of Investigation revealed that in 1,220 cities surveyed criminal arrests had risen 4.3 percent in 1957. Arrests of persons under 18 years of age had gone up 9.8 percent during the same period. Of total arrests for all crimes, juveniles made up 12.3 percent, but they shared to a considerable degree in certain areas of crime. For criminal acts involving aggravated assault, auto theft, burglary, larceny, manslaughter, murder, rape and robbery, arrests of persons under 18 years of age amounted to 47.2 percent of the total. Major crimes registered by police in 1957 numbered 2,796,000, an increase of 9.1 percent over the previous year. In the U.S. there has been an over-all rise in known crime of more than 56 percent since 1950, while the nation's population has risen 13 percent since then. The U.S. thus shares with the world at large the problem of increasing crime and delinquency.

A true companion is loving all the time and is a brother that is born for when there is distress. —**Prov. 17:17.**

It has often been said that a book is a real companion, but how many modern books can meet the standards of this proverb?

Two recent books that *can* do so have purposely been produced to help you in this present time of world distress. As true companions they lovingly point the way to relief and everlasting security as outlined in the Bible.

Read *You May Survive Armageddon into God's New World* and *"New Heavens and a New Earth"*. Your contribution of just $1 will bring them to your side. Send now and receive two 32-page booklets also on helpful Bible subjects.

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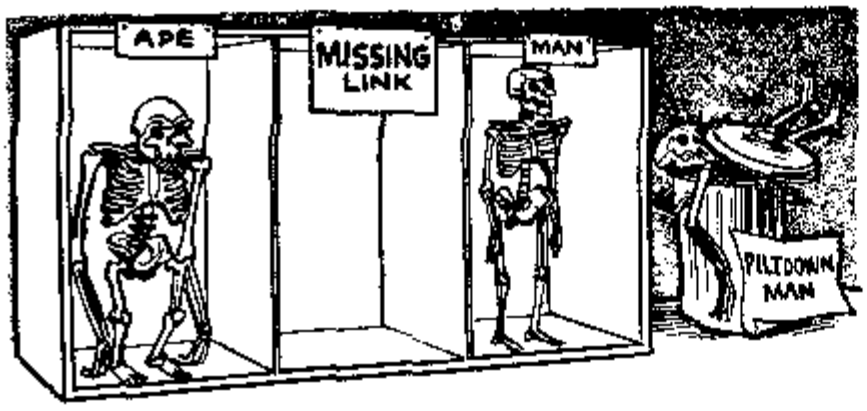

WHICH DO YOU BELIEVE?

The theory of evolution teaches that man evolved from lower life forms. The Bible teaches that man was created. Evolution teaches that man is ascending toward a better species. The Bible teaches that man is descending from perfection. Evolution claims to know how we got here, but it has never explained *why* we are here or where we are going. *The Bible*, on the other hand, discusses such matters at length. Which do you believe—evolution or the Bible?

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Awake!

Which Religion Really Matters?

Our Teeth Prove Creation

Earth Gets a Checkup

A Glimpse of Oriental Pusan

JUNE 22, 1958

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,700,000 — Five cents a copy

"Awake!" is published in the following 13 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1.	7/-
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Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

**The Bible translation used in *"Awake!" is the New World Translation of the Holy Scriptures.*
When other translations are used the following symbols will appear behind the citations:**

AS	– American Standard Version	*Dy*	– Catholic Douay version	*Mo*	– James Moffatt's version
AT	– An American Translation	*ED*	– The Emphatic Diaglott	*Ro*	– J. B. Rotherham's version
AV	– Authorized Version (1611)	*JP*	– Jewish Publication Soc.	*RS*	– Revised Standard Version
Da	– J. N. Darby's version	*Le*	– Isaac Leeser's version	*Yg*	– Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

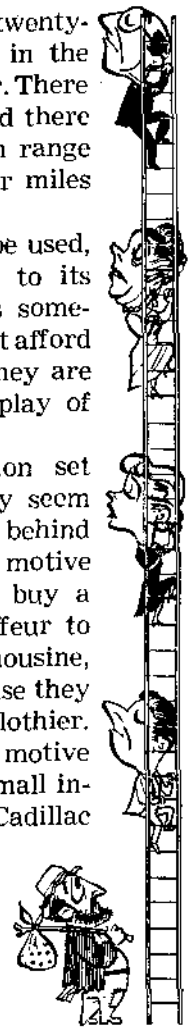
Volume XXXIX | Brooklyn, N. Y., June 22, 1953 | Number 12

IT'S ALL FOR SHOW

IN Sierra Leone, Africa, a twenty-one-inch television set sits in the hut of a Syrian diamond trader. There is no electricity in the hut and there is no television station within range of the receiver; yet people for miles around come to look at it.

The set was not bought to be used, but rather to bring prestige to its owner. The fact that he has something that his neighbors cannot afford elevates him in their eyes. They are impressed by this showy display of wealth.

This buying of a television set where it cannot be used may seem very foolish, but the motive behind it is not different from the motive that moves an American to buy a mansion and to hire a chauffeur to drive him about in a long limousine, or to buy certain clothes because they contain the label of a famous clothier. It is not different from the motive that moves a family with a small income to buy an expensive Cadillac car when they live in a dilapidated house with barely the necessities of life. The motive is the same—to gain prestige in the eyes of others by a showy display of wealth.



The practice of impressing people by a show of wealth is the very basis of the world's social structure. The more a person has the higher he is on the social ladder. The higher he climbs the greater is the need to keep up appearances. He can no longer live in a neighborhood that is below his class. He must move to a more exclusive district, have a bigger house and a better car.

The wealthiest are perched on the top rungs of the social ladder, while others take positions below them according to their wealth. Those on the top rungs make up high society. They go to great expense to make a display of their abundance that is fitting to their social status. Persons outside their class are snobbishly looked down upon as inferiors.

Even tribesmen in remote parts of the earth employ this same method of judging social status. Those among them who have the most cows, horses, camels, or whatever they may consider as valuable, are considered socially superior. They have prestige. They are looked up to and honored.

It is folly to consider a person socially superior because he can put on a show of wealth. The practice stimulates greed, selfishness, envy and hatred. It causes many people to live beyond their means,

trying to keep up a prosperous front. It blinds people to what is really worth their life energies.

Seeking to know and serve God is far more important than seeking to impress people. What they think of you is nowhere near as important as what God thinks of you. His approval means life. That is certainly more important than worldly prestige. It is more important than approval from the world or the servile attitude of those impressed by a show of wealth.

The Bible wisely advises us: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

Is not remaining forever better than a short life with social position and honor in this world? Is it not foolhardy to forfeit your life because of a desire for prestige? Why pass away with the world when you can survive its judgment and live indefinitely in a righteous world? By serving God and exalting him instead of yourself survival is possible.

But the doing of his will is more than just a show of godly devotion. It requires genuine sincerity and complete dedication of yourself to him. It seems that many people are so much in the habit of trying to impress others by means of their material possessions that they do the same with religion. They engage in it for the sake of appearances. They are more concerned about attending services at a prominent and prosperous church than they are about seeking to learn what is in God's Word and how he wants to be served. They attend the church they feel is best befitting their social standing.

Such persons would not think of attending a Bible lecture put on by Jehovah's witnesses or of having a witness call regularly at their home to conduct a Bible study. What would the neighbors think? What would happen to their position on the social ladder? The fact that this unpopular group is teaching Scriptural truth and is serving God as the early Christians did does not enter the picture. The only thing that matters is what other people think. Because of this fear they would not associate with these modern-day Christians and join them in following Christ's example of preaching the good news of the Kingdom.

A person cannot serve God and at the same time seek to please men. He cannot elevate himself in the eyes of others and still expect divine approval. He cannot claim to be a Christian and yet ignore the Scriptures and the example of preaching set by Christ. The person who does is merely putting on a show of godly devotion.

HOT DOG VARIETY

Succulency is a basic requirement for the hot dog, frankfurter, wiener or whatever it may be called. But the hot dog is far from having uniformity in appearance, taste and make-up. Hot dog ingredients in the United States may be all beef, all pork, beef and pork, veal and pork, beef and veal, or beef, veal and pork. Finland has hot dogs made of reindeer meat. A hot dog is made in South Africa especially for Moslem consumption; its meat is lamb. In some parts of Africa hot dogs are made of antelope. Japan has a hot dog made of whale meat.

Which RELIGION REALLY MATTERS?

Gold is judged by its purity, and religion according to its fruits. Does your religion produce the fruits that would identify it to be the one religion that really matters? Judge for yourself and see.

WHEN we were children it was a rather simple thing to get little Tommy to accept a nickel in exchange for a dime, especially if it was a bright new one. He would invariably choose the larger but less valuable coin. We felt quite pleased with ourselves for having a better sense of values. Yet in matters more far-reaching and important, how many of us still use Tommy's method of determining the value of things? Do not the vast majority choose the biggest as being the best—the biggest car, the widest TV screen, the largest house, the most popular religion, the richest church, etc.? How many of us have acquired a wholly sound sense of material and spiritual values so that we are always capable of making wise decisions in all things?

We are still anxious to give away our dimes for the shiny nickels.

It takes maturity to be able to make right decisions. The apostle Paul said that mature persons are those who "through use have their perceptive powers trained to distinguish both right and wrong." Never before in history has there been so great a demand for mature judgment as now. It is because this generation has entered the time of the end, when God is about to put an end to an entire system of things. Survival will depend upon our choosing wisely the one true religion, because all other religions will perish. In this world of many religions it will take mature judgment on our part to pick the one right religion. Are you able to do it?—Heb. 5:14.

There is no shirking of this responsibility or passing it on to others, as some persons often like to do. Frequently husbands will say, "Go see my wife. She takes care of the religion in our house." Churchgoers enjoy shifting their load onto the priests and pastors. Repeatedly, conscientious attenders remark, "I let my priest do all my religious thinking for me." But choosing the right religion is an individual matter not shiftable to anyone else. Each person must reveal where he stands before God. A failure or a refusal to decide during this crucial time is as calamitous as making a bad decision.

A wise choice will depend greatly upon our having an accurate knowledge of God's Word, the Bible. Merely being sincere or even being engaged in a religious work is not the deciding factor. Because the Bible says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." And Jesus showed the futility of religious works apart from him, saying: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." These persons were obviously religious and they had works to prove it. Still Jesus judged them as "workers of lawlessness." Their religion and their religious works were of no value to them. In fact, their choice of religion was a hindrance to them, a curse, because it blinded them to the true requirements of God for life. They chose badly. They did not choose the religion that really matters.—*Prov.* 14:12; Matt. 7:21-23.

To avoid making a like mistake we must appreciate the prophet's words: "The way of man is not in himself; it is not in man that walketh to direct his steps." It is not left to the discretion of man to say which religion really matters. This an infallible God has decided and set down in his Holy Word. The wise will accept Jehovah's provision for salvation: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad."—Jer. 10:23, *AS;* Prov. 3:5-7.

Trusting in Jehovah means relying on what his Word teaches. It means becoming thoroughly versed in that Word so that you will be able to "make sure of all things; hold fast to what is right." Without an accurate knowledge of the Bible in this world of false religions, man is at a loss to choose the right one. The Bible helps because it identifies the fruitage of the one true religion. Jesus said: "By its fruit the tree is known."—1 Thess. 5:21; Matt. 12:33.

Identifying the True Fruits

The fruits of the religion that matters are identified for us in the Bible as: Belief in the one true God Jehovah and the one Ransomer Jesus Christ, that God is to be worshiped exclusively, that man is to love his neighbor as himself, that death is the result of sin, "but the gift God gives is everlasting life by Christ Jesus our Lord." True religion also teaches that man must dedicate himself to God and make a complete change from his former conduct in the world. Note the apostle's words: "Keep your minds fixed on the things above, not on the things upon the earth. For you died, and your life has been hidden with the Christ in union with God. . . . Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Rom. 6:23; Col. 3:1-11; Ps. 83:18; 1 Tim. 2:5, 6; Ex. 20:5; Matt. 22:37, 38.

Therefore, true religion is not simply a belief in God and Christ, but a whole new way of life. It is living in the world as Christ did, which means a definite change in our habits and in our relations with other men. To Christians at Colossae Paul said: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." Jesus said: "By this all will know that you are my disciples, if you have love among yourselves." Without these fruits of Christianity, religion is nothing. It is not true religion even though it may claim to be Christian. Paul speaks of such ones as having "a form of godly devotion but proving false to its power." He advises: "From these turn away." —Col. 3:12-14; John 13:35; 2 Tim. 3:5.

Christendom's Rotten Fruits

Where in this world can true Christianity be found? Heathendom has rejected Christianity as a way of life. As for Christendom, her religion is a fraud and a curse even though it is labeled Christian. Dr. W. L. Pettingill frankly stated: "Religious teaching that is dished out now is a curse and not a blessing. Most of it is false religion which ignores the teachings of Christ. These false beliefs called religion are our greatest enemies. Even right here in New York City there are many churches which do no more than parade under the name of God. Ninety-nine per cent of religion in this city should be scrapped because one cannot believe man and God at the same time. One must believe God."

Christendom has had the teachings of Christ for close to two thousand years and she is still not sure what they are. She is a realm divided into hundreds of differing sects and cults. She has rejected the Bible for her traditions, which make void God's Word. Instead of believing in one God she holds to a trinity of gods, or a three-in-one god. She teaches the Babylonish pagan doctrines of hell-fire, purgatory, immortality of the soul, prayers for the dead and the immaculate conception. She maintains a pagan priesthood and a clergy-laity system of worship. She meddles in politics, upholds ungodly wars and persecutes true Christians. These are but a few of the many things that stamp Christendom as non-Christian, a rotten tree unfit to bring forth good fruit.—Matt. 15:6; 7:15-20.

Further proof of her rottenness is evidenced by her shocking crime rate, her delinquency and laxness in personal and social discipline, her unstable marriages and family life. Who will deny that Christendom's values are almost exclusively materialistic? She is about as materialistic as godless communism. She has lost all sight of spiritual values. Her revivals and growing church attendance are indicative only of a frantic search for security and social acceptability and not a search for God. Despite her many organized charities there is a definite lack of Christian sympathy or spontaneous aid by anyone for anyone. It is noticeable that the love of the greater number has cooled off. There are innumerable signs of human callousness and indifference. Nobody cares any more. As the apostle stated of our day: "For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection," and that they truly are.—2 Tim. 3:1-5.

But where in all Christendom is the fruit of Christianity to be found? She is a tree rotten to the core, ready to be cut down

and destroyed. She being a house divided, her end was foretold by Jesus: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." How, then, can Christendom stand? Being completely false, she cannot.—Matt. 12:25; 3:10.

The Bible speaks of the world of which Christendom is a part under the symbol of ancient Babylon and says: "She has fallen! Babylon the great has fallen, and she has become a dwelling-place of demons and a lurking-place of every unclean exhalation and a lurking-place of every unclean and hated bird! . . . Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." But where should one go? How does one flee Christendom? The flight is not a literal flight but a spiritual one. It is an escape to the one religion that really matters. And what one is that? It is the one religion that has made Christianity a force in the lives of its members and has the fruitage of Christianity to prove it.—Rev. 18:2, 4.

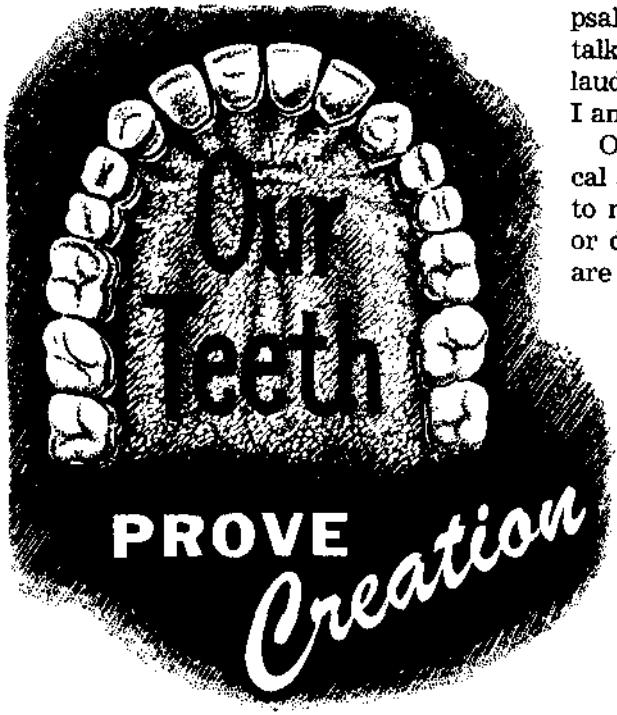
The One Right Religion with the Fruits

To save time and space and to get at once to the point, we confidently reply that the religion practiced by the New World society of Jehovah's witnesses is that one true religion on earth today. It is the one Christian religion that has stopped fashioning itself after this system of things. Members have made over their minds by fully applying Bible principles and truths. The result has been a loving, peaceful, Christian organization completely free of national squabbles, racial and religious hatreds, petty prides and rivalries and numerous divisive theories and practices peculiar to the old world. All forms of worldly selfishness, jealousies, envies, egotistic ambitions, religious sectarian wars and persecutions of one another have been abandoned.

The New World society is theocratically organized. It maintains strict separateness from this world. Any member of the society who violates the high moral standards of the Bible is immediately disfellowshiped from the organization. Thus this Christian society is kept clean of all moral corruption. From this one dedicated theocratic organization flows the Kingdom message of life to the ends of the earth. And thousands of people are flocking to it with the hope of surviving this world's end into God's new world of righteousness.—Zeph. 2:1-3, *AS*.

This is the one religion that really matters, because it has the power to preserve alive its members through this world's end. It has transforming power capable of changing men's minds and hearts to conform to the image of Christ their Leader. It has God's promise of victory over death through the resurrection hope. Even now it has the fruitage of the spirit of Christianity, which is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. It is the only religious organization that proves the existence and power of Jehovah God by its faith and works. It is the only religion that satisfies and develops the true spiritual qualities in man, turning him into a new personality altogether.—John 5:28, 29; Gal. 5:22, 23; Jas. 2:26.

Since the New World society of Jehovah's witnesses adheres closely to the worship of Christ and has the fruits of the Kingdom, it follows that it alone practices the only right religion, the worship of God with spirit and truth. It is not conceit to think or say so; it would be hypocrisy to say otherwise. Therefore, happy are all those now associating themselves with the New World society, because theirs will be an everlasting inheritance in God's never-ending new world of righteousness.—2 Pet. 3:13.

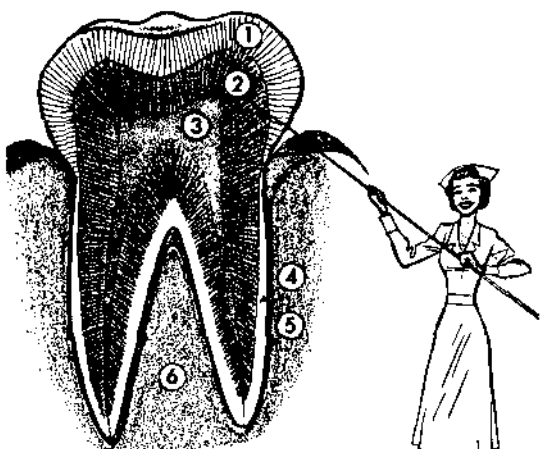


HOW did we come by our teeth? Says the evolutionist: "There is no doubt that teeth should be regarded as modified scales which have migrated into the mouth."[1] And again: "The highly complex tooth structure in man is a product of evolution and of natural selection." Teeth "are the product of millions of years of evolution and adaptation. From the scales of primitive fish, turned up for biting, to the highly complicated masticating organs of civilized man, there is as much development as from the fins of the same fish to the human hand."[2]

But the more we consider these truly highly complex and complicated masticating organs the more it must strain credulity to hold that any blind, random forces of nature, such as adaptation and natural selection, could have produced structures of such beauty, efficiency and durability as our teeth. Rather, our teeth are another link in the great chain of evidence that the psalmist David indeed knew what he was talking about when he exclaimed: "I shall laud you because in a fear-inspiring way I am wonderfully made."—Ps. 139:14.

Our teeth have a logical and symmetrical arrangement that cannot be attributed to natural selection. Our first, baby, milk or deciduous teeth number twenty. These are replaced by our thirty-two permanent teeth, which consist of four sets of eight. Each set of eight has two incisors or cutting teeth, one canine, two bicuspids or premolars (so called because of having two cusps, points or peaks), and three molars (so called from the Latin word meaning "to grind"). The first of the molars is also the first permanent tooth to appear, in back of the milk teeth and while these are still being used. It is also the largest of all our teeth. The third molar is the wisdom tooth; one is supposed to have acquired wisdom by the time it appears, at about the age of twenty-one.

Our upper teeth are not set so as to rest directly on top of the corresponding ones in the lower jaw. Rather they overlap.



1. ENAMEL
2. DENTINE
3. PULP
4. CEMENTUM
5. PERIODONTAL MEMBRANE
6. BONE

Thus when we lose one tooth its mate is not made wholly useless; it still has part of the surface of an adjoining tooth on which to chew. Further, our teeth are so placed that the points of teeth in one jaw mesh perfectly with those of the other jaw.

The various sizes and shapes of our teeth puzzle the evolutionist: "It is uncertain how the complex back teeth of mammals with their numerous cusps were derived from the simple conical teeth which are generally assumed to have been first in the primitive arrangement."[1] But these furnish no puzzle to those who credit our teeth to a wise Creator!

Structure of Teeth, Dentine and Enamel

A tooth consists of a visible part known as the crown and the part hidden in the jaw, termed its root. Where the two meet is a slight indentation known as the neck. Five kinds of substances go to make up the tooth: the *dentine,* which comprises the bulk of the tooth; the *enamel,* which covers the crown of the tooth; the *cementum,* which covers the root of the tooth; the *pulp,* which fills the hollow center of the tooth; and the enamel's skin covering, concerning which it is said: "A highly indestructible pellicle [thin skin] or film indistinguishable to the naked eye and known as the enamel cuticle (Nasmyth's membrane)."[3] Incidentally, no doubt Job was referring to this membrane when he spoke of "the skin of my teeth." (Job 19: 20) The roots of the teeth are fastened to their sockets in the jaws by means of a thin tissue known as the "periodontal membrane," literally "surrounding the tooth" membrane.

The dentine is composed of a calcified substance that is harder than bone but not as hard as the enamel. It is about 70 percent inorganic and has tiny tubules or channels running from the hollow center to the enamel and the cementum. Just before reaching their extremities these tubules branch out and connect with each other. In these tubules run dentinal fibers, an extension of the pulp in the center of the tooth.[4]

The enamel that covers the tooth crown is as hard as topaz. The thickness of it varies, it being thickest at the top, where it receives the most wear. It is 95 percent inorganic, and consists of tiny wavy rods or prisms that are composed of beadlike crystals enclosed in a sheath. These rods are so unbelievably small that a hundred of them bunched together are no thicker than a single strand of hair! In a single molar tooth there are ten million of such tiny rods. Note also their position. They extend outward from the dentine to the surface or the "skin" of the tooth, and so are as long as the enamel is thick, at most about a tenth of an inch. This is a most scientific arrangement. How so? In that these rods receive their pressure on their ends, where they are best able to take it and resist wear. Surely here is further evidence of special creation!

These wavy microscopic prisms or rods comprise the inorganic 95 percent of the tooth's enamel. But surrounding them and penetrating them is a spongelike network of organic matter. There is also a kind of organic cement that lies between these prisms in addition to the network of fibers. Together these comprise the 5-percent organic part of the enamel.

Because the enamel contains neither blood vessels nor cells, it was long thought to be static. But not so. By tabbing various elements with radioactive tracers it was found that the enamel keeps renewing itself, even as does the rest of the body. More than that, there is a two-way traffic going on within our teeth. From the blood vessels in the tooth pulp chemical elements penetrate to the outside of the enamel. Likewise the chemical elements in the sa-

liva penetrate through to the center of the tooth. This process "establishes an important biological relationship" and "when the traffic is in equilibrium, the tooth's integrity is maintained."[5] Surely in this process we again have evidence of design, of creation!

Cementum, Pulp and Growth

The cementum that surrounds the lower half or root of the tooth, even as the enamel does the upper exposed half or crown, is not nearly as hard as the dentine it covers; in contrast to the enamel, which is much harder than the dentine. It does not need to be so hard, for it does not do any grinding; but, as its name indicates, it serves as a cement to anchor the tooth to the fibers that extend from the periodontal membrane. It gets thicker toward the bottom of the root, and with good reason, to secure the tooth more firmly. It is about half organic material and half crystallized mineral salts and contains no blood vessels or nerve fibers.[4]

And finally, there is the pulp in the center or hollow of the tooth. It is composed of cells, intercellular substance and blood vessels and has a very rich nerve supply. The blood vessels and nerves enter the tooth at the base of each of the roots.

A baby begins to show teeth at the age of six months. However, those teeth are already some fourteen months old, as the teeth begin to be formed when the embryo is but three or four weeks old. At that time it is but an eighth of an inch long, resembles a tube and is covered with epithelial or specialized skin cells. An indentation forms at one end of the tiny tube; this becomes the mouth and the part above it the head. The turned-in epithelial cells develop into the jaw and produce the enamel of the teeth. The rest of our teeth is formed from an entirely different substance. It has therefore been said that the enamel of our teeth is a "super skin" and the rest of our teeth is "super bone."[6]

By the time a baby is born it has not only its twenty milk teeth in its jaws but also the beginnings of its permanent teeth. Since an infant needs no teeth for its liquid diet and before it has enough mind to express ideas, it is born with its teeth within its jaws. Usually by the age of two years its twenty teeth have all cut through or "erupted," as dentists refer to it. The permanent teeth (or, more specifically, their enamel-covered crowns) keep on growing and when the child is six years old the first permanent teeth begin to appear. From then on the roots of the baby teeth dissolve and the crowns drop out, making way for the permanent teeth. The crown of the tooth rests in the jaw until the proper time when the root starts to grow, pushing up the crown through the gums and to its proper height.

Surely our teeth are remarkable structures and their structure or formation as well as the way they come into being and grow eloquently testifies that man is no mere product of a blind, unintelligent force of nature but is indeed a special creation of God, separate and distinct from the lower animals.

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How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions.—Ps. 104:24.

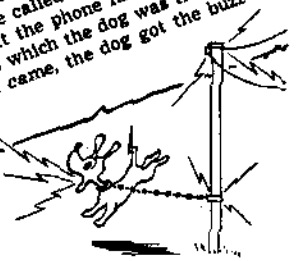
ANIMALS IN THE NEWS

CIGARETTE IN BED

An incendiary sparrow was recently blamed for a fire that ruined its own nest and the awning of a branch library in Brooklyn. After the smoke had cleared, firemen spotted the remnants of a nest in the shelter of the housing into which the awning had been rolled. They concluded that a sparrow had been careless about cigarette butts, having picked up a cast-off cigarette to weave into its nest. The unintentional arsonist apparently did not return to the scene of the crime.

WIRED FOR SOUND

In a London woman's house a dog recently took over the job of announcing telephone calls. Every time the telephone should have rung the canine herald would bark, but the bell stayed silent. Electrical engineers were called to solve the problem. They found out that the phone lines had shorted on the iron post to which the dog was tied. When the telephone call came, the dog got the buzz instead of the bell.



PONY EXPRESS

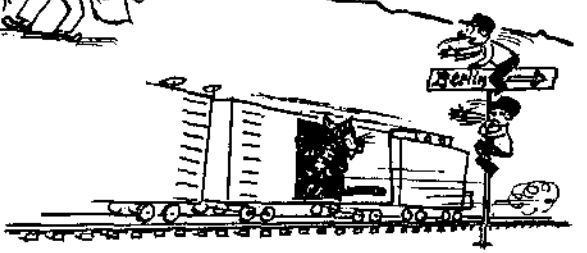
At Quorn, England, a Shetland pony named Tom was recently brought to the post office with an address label around its neck and mailed to its new owner. Reginald Roden, headmaster of a school at Woodhouse Eaves, had requested that the pony be mailed to him. He did this after discovering from post office regulations that "almost anything," as he said, could be sent at one shilling (fourteen cents) a mile plus an extra shilling for "exceptional express delivery charge." Quorn's subpostmaster, George Smith, received the pony in good humor and affixed six shillings (eighty-four cents) worth of stamps on the animal's hindquarters. After delivering the pony, Smith said: "We got on wonderfully together, Tom and I, except just once when he shied at a bus. But I ask you—six *bob* [shillings] for all that. It's ridiculous. I hope other people around here didn't get the idea of sending an elephant."

TO KEEP WOLVES AWAY

Oklahoma rancher P. R. Long recently solved his problem of how to keep the wolves away from his sheep. He simply gave the sheep a body odor To apply a smell that was malodorous enough, the rancher put a few drops of nicotine sulphate on the neck and shoulders of his sheep. The odor is so repulsive to wolves, he reports, that it is 100 percent effective. But no one has asked the sheep how they like it.

TIGER BREAKS RED TAPE

A Bengal tiger, enclosed in a crate, was recently put aboard the Berlin-Paris express for a trip to a Dutch zoo. It finally got to the zoo, but only after a re-crating job. After the train had passed behind the Iron Curtain on its westward run, the tiger broke loose from the crate. A conductor walking into the baggage car saw the tiger, got out fast and locked the door. Normally there is considerable red tape at the Communist East German frontier east of Hannover about the baggage car. But this time Iron Curtain guards waved the train on through. They were in no mood to check a tiger's traveling credentials.



Earth GETS A CHECKUP

JULY 1, 1957, was the date. It marked the beginning of the most extensive physical checkup ever given to earth. Some ten thousand scientists and technicians with the most modern scientific instruments began the eighteen-month examination. Approximately sixty-seven nations are co-operating in the gigantic undertaking.

The checkup is called I.G.Y., which stands for International Geophysical Year. Geophysics literally means "earth physics." It is the study of the earth and the forces that affect it.

Although this co-operative endeavor is unique in its size and its scope, it is not the first international effort in geophysics. Seventy-six years ago eleven nations co-operated in studying the Arctic's influence upon weather conditions. They also studied jointly the aurora borealis and geomagnetism. The auroas are the colorful arcs, streamers or curtains of light that appear in the skies in polar regions.

That first co-operative endeavor to examine some of the physical characteristics of earth was in 1882. It was called the International Polar Year. It was not until fifty years later that a second Polar Year was proclaimed. That was in 1932. Twenty nations gathered valuable information that year about the ionosphere, the electrical canopy that covers the earth. What was learned about this layer of ionized atmosphere played an important part in the subsequent development of telecommunications. This is what Dr. Serge Korff said about it: "Without that knowledge, much of which we gathered in 1932-33, our telecommunications would be in a hopeless snarl. The work that took place then opened a whole new era in telecommunications, whose value has been 20 times its cost."

Scientists decided that such co-operative efforts in geophysics should be made every fifty years. But it became evident by 1950 that fifty years was too long to wait. Great strides had been made in the development of sensitive electronic equipment that would make an International Polar Year at an earlier date extremely profitable.

A scientist who had given this some serious thought was Dr. Lloyd V. Berkner. When he and some fellow scientists were gathered in the home of Professor J. H. Van Allen one evening in 1950 he made the suggestion that the next international effort in geophysics be moved up twenty-five years. The suggestion was later submitted to one of the international scientific groups and was finally approved by the International Council of Scientific Unions in 1951.

Instead of confining this world-wide effort to polar studies, as was done in the Polar Years of 1882 and 1932, it was decided to give the earth its first global checkup. The International Geophysical Year was the result. This period of study covers the eighteen months from July 1, 1957, to December 31, 1958. These dates were chosen because an eleven-year period of solar activity was due to reach a peak at this time. Scientists were particularly interested in studying how these solar disturbances affect the earth.

How Organized

With the co-operation of the sixty-seven participating nations it was possible to establish 2,000 stations throughout the world, from pole to pole.

A special committee was appointed by the International Council of Scientific Unions to supervise this co-operative effort and to oversee the necessary advance planning. This committee is called CSAGI. Its permanent headquarters is in Brussels. It co-ordinates the plans for the principal fields and regions that are being studied. Within the outline it makes, each country plans and executes its own program under the direction of its own I.G.Y. committee.

The total cost of the program is estimated to run around half a billion dollars. Each nation finances its own part.

By mutual agreement the information that is gleaned from this intense examination of the earth will be pooled in data centers for the benefit of all nations. There are three such centers, one in the United States, one in Western Europe and another in Russia. The participating nations send their data to one of these centers, where copies are made and sent to the other two centers. In America the data will be stored in archives in twelve institutions. Each institution will receive the data that concerns the field in which it is outstanding.

Twelve nations have some 50 I.G.Y. stations at Antarctica. These send regular weather reports to Little America, where the information is broadcast to the outside world.

The National Bureau of Standards at Fort Belvoir, Virginia, has been appointed as the World Warning Agency for I.G.Y. When a geomagnetic disturbance seems imminent, or a flare-up on the sun, an alert is flashed to all stations after consultation with other scientists. The disturbance will then receive special attention.

Certain days have been chosen as World Days and World Intervals during the eighteen months. The intervals are periods of ten days that come up every three months. This is when special attention is given to the upper atmosphere, and is, therefore, when most rocket launchings are scheduled.

Meteorology

Although man has been studying the weather and has been trying to predict it accurately for a long time, there is much he does not know about it. It is hoped that I.G.Y. will supply the knowledge he needs for accurate and long-term forecasts.

It is believed that the Antarctic has a profound effect upon the world's weather because of the extremely cold air mass that hovers over that vast polar continent. The I.G.Y. weather stations there are seeking to prove this theory and to learn how long-range weather forecasting can be

done by watching the weather and winds of Antarctica.

Every possible influence on weather is being investigated world-wide. Even the carbon dioxide produced by man's use of the fossil fuels of coal and oil is being studied with regard to its effect on weather.

In the last fifty years the quantity of carbon dioxide in the atmosphere has increased some 10 percent and is expected in time to increase to 20 percent because of these fuels. Since it is thought that a 20-percent increase will cause a marked change in earth's climate scientists want to get accurate measurements of the amount of carbon dioxide in the atmosphere now, as well as how much is being absorbed by the seas. A comparison with future measurements should give them the means for determining how increases of carbon dioxide affect the weather.

Man's knowledge of the weather will be greatly improved through the use of earth satellites. They can map from their high altitude earth's cloud and snow cover, spot the formation of hurricanes and track the route of storms.

Solar Eruptions

It may seem strange that storms and eruptions 93 million miles away should affect earth, but scientists have found that such is the case. Storms on the sun can cause a disruption in long-distance radio communication. To learn how extensively solar disturbances affect us I.G.Y. scientists are keeping a continuous watch on the sun from 126 stations.

The ionosphere is a layer of ionized atmosphere from about 40 to 400 miles above the earth. It is essential for long-distance radio communication, as it bends the signals back to earth. This makes it possible to send radio messages around the earth's curvature. But when there is a great flare-up on the sun the ionosphere is subjected to an increased bombardment of ultraviolet light and X rays that cause the ionosphere to absorb radio waves instead of reflecting them. The result is a radio blackout.

Radio blackouts occur more frequently in the polar regions. This may be due to a magnetic depression there created by magnetic storms in the ionosphere. That is one reason so much attention is being given to the polar regions. The hundreds of rockets being sent up into the ionosphere should give man a much better understanding of this phenomenon.

Auroras

Solar eruptions not only create magnetic storms in earth's ionosphere that disrupt radio communication but also appear to cause the mysterious auroras. These colorful curtains, arcs and flames of light stretching across polar skies have long been a source of mystery and wonderment for mankind. It has been noticed, however, that they increase in number when sunspots increase. "This phenomenon," observed the New York *Times*, "is related, in a way not yet fully understood, to the complex electromagnetic apparatus that links the earth and sun. . . . After a solar flare, the aurora expands enormously."

The auroras in both hemispheres are under close observation during I.G.Y. Perhaps answers will be found to many questions scientists have about them.

Cosmic Rays

Much is yet to be learned about cosmic rays, the mysterious particles that shower upon earth from outer space. Their origin is unknown. It may be that the intensive research being given to them during I.G.Y. will reveal their source and a better understanding of how they affect the earth and living creatures.

Their intensity in the upper atmosphere is being measured by sensitive instruments in balloons, rockets and satellites.

Seismology

By measuring earth tremors at the many I.G.Y. stations scientists hope to map accurately the earth's interior. By means of their instruments they are able to learn a great deal from certain shock waves that, when passing through molten matter, act different from when moving through solids. There are other types of shock waves that are also loaded with information. The more readings that are made throughout the world the clearer is the picture this information gives of what is beneath our feet.

Some of the things I.G.Y. scientists hope to learn is how much of the earth's interior is molten and how much is solid, how deep the roots of mountains go into the earth, and how the course and severity of earthquakes can be accurately predicted.

At times seismologists manufacture their own seismic tremors by setting off explosions. Even though the resulting shock waves are weak in comparison with natural earth tremors, yet much can be learned from them about the earth's crust.

This method is being used to study the thickness of polar ice. When explosions were set off in the ice near Byrd Station in Antarctica the shock waves that bounced back from the rock underneath revealed that the ice was over 10,000 feet thick in that spot. The Fuchs' trans-Antarctica expediton made soundings at regular intervals across that frozen continent. Near the pole it detected mountains beneath the ice that rose to within 1,500 feet of the surface.

I.G.Y. scientists are very interested in learning what effect glaciers have on the earth's heat balance and on the level of the seas, as well as to whether they are receding, thus indicating a warming up of the earth. By drilling down into the ice and taking out samples at different levels that were deposited in past ages a knowledge of earth's condition in those ages can be obtained.

Oceanography

During I.G.Y. a careful check is being made of the oceans by some seventy ships. Because ocean currents and the heat-storing properties of the earth's vast bodies of water greatly affect climate, scientists would like to learn more about them. They would like to learn more about the tides and why the level of the seas in the spring is eight inches lower than in the fall. There is also the question about how long it takes the deep, cold-water current from the Antarctic to reach the equator and return. Then there is the question about how long it takes deep water to rise to the surface. If the answer can be found to this, man will know whether it is safe to dump radioactive wastes in deep water.

Man needs to learn much more about the oceans, as they are just as important to his existence as is the atmosphere.

Benefits

What have been mentioned are only a few of the many things that will be studied on a global scale during I.G.Y. There is little doubt that the results of this effort will bring many benefits to man.

Some of the knowledge coming from I.G.Y. will be put to immediate use, but other knowledge may have to wait until applied science can find some use for it. But whether the knowledge is applied or not, man benefits from it by gaining a better understanding of his environment. He is getting a closer look at the wisdom reflected in the interworking of earth's elements and forces. What he sees should humble him before the One who designed the earth to be an ideal home for man.

"I DID it again. I forgot my key!" How many times have you heard people say that? Has it ever happened to you? Perhaps you are among the more fortunate, but actually thousands of people daily lock themselves in or out of something, or just outright lose their key or keys.

By "Awake!" correspondent in Puerto Rico

Altogether too frequently we humans are prone to take our metal servants for granted. For example, how many times have you turned a key to open a lock that has been guarding your valuables? Yet, did you ever stop to consider how it works? where it came from? or who made it? Of course not. There is not one person in a thousand that gives it even so much as a passing thought. Still the lock has been a faithful servant, one that has undergone many interesting internal and external changes throughout its history.

Today you can buy a lock for as cheap as a few cents or you can pay over a thousand dollars for one. It all depends on its style, material and size. Some locks are as small as a bead of a lady's necklace with a key no bigger than a common pin. Then again there are monstrous-sized locks. The shapes and outward appearances of locks are as varied as the human mind is able to devise.

Like everything else in creation, the lock has had a beginning. The ancient Egyptian leaders were faced with the same problem that some men have today, namely, having more money and possessions than they could use or personally protect. So the lock was born. Its sole duty was to secure a door or a lid in such a way that only the owner could enter. With this duty well in hand, the lock was off to a good start.

The ancient Egyptian lock and key were made entirely of wood. These wooden locks were built with great care. They were made to last, and that they did. It is said that this same type of lock is still in use today in Turkey. The lock system that the Egyptians employed was very simple but effective. The bolt contained three holes into which three upright concealed pins fell when it was locked. The bolt was hollow. When one wanted to release the lock, the bolt, a slip of wood (key) having three pegs on its upper surface, was put into the hollow bolt and lifted. The pegs were thus brought into

play to lift the pins. According to modern standards this old lock and key was clumsy and awkward; nevertheless, it did offer its owner a measure of security.

The Romans made fancier locks. Their models were made mostly of brass and were inlaid with ivory. These were not really locks as we know them today, nor were they like the ones in ancient Egypt. Rather, they consisted of merely a bar lodged in special grooves and could be operated only from one side. The service rendered gave security only as long as someone was in the room. The Chinese locksmith was quick to follow this Roman design. Today a similar arrangement may be seen in our safety bolt found on many apartment doors. In the tropics this same system is used to secure doors and windows that do not have a *cerradura*, or lock.

During the seventeenth and eighteenth centuries locksmiths went back to pick up where the ancient Egyptians left off in lock making. The exterior lock cases were beautifully made, but little attention was paid to security and convenience. For example: A lock of the seventeenth century from France, now preserved in a European museum, measures over seventeen inches in length, nine inches in width, with a hand-carved key nearly eight inches in length. One thing sure, whoever thought up that design did not plan on people's carrying a half-dozen keys that size in their pockets.

In 1774 Robert Barron invented the double-acting tumbler. His lock could be opened only by a key that lifted both tumblers to an exact height so that the talon on the bolt could pass through. In America and England a ward was added to give further protection and security. A ward is nothing more than an obstruction to prevent the entrance of a false key.

Some forty-four years later Jeremiah Chubb, an Englishman, patented his "detector lock," which proved quite revolutionary. Made of several levers, usually six, it had a detector lever that came into action if any key other than the correct one was used. If some unwary intruder tried to open this lock with another key, the detector lever would be lifted too high, where it remained until the correct key was turned in the reverse direction so that the lock could again be operated. This lock not only gave protection but also informed the owner that someone was tampering with his lock. Some time later an American by the name of Hobbs added a safety lever to the lock. Needless to say, this model proved to be an enormous success.

Internal Change

In the United States almost synonymous with the word "lock" is the name "Yale." Linus Yale, Jr., a young American blacksmith from New York, won fame when he invented a lock system known as a cylinder within a cylinder. In place of pins young Yale used a large number of small metal disks called tumblers, each of which held the bolt from slipping. His system opened the way for smaller keys. It also offered a great deal of security. At one time Yale manufacturers claimed that a key that differed no more than one fiftieth of an inch from the correct one would not work in their locks.

The irregular shape of the keys provided a further degree of security. The notches of the average key may be cut in eight depths. So with five notches the number of different keys possible is eight to the power of five, or the unbelievably large number of 32,768. Then too, a further number of key changes are obtained by milling grooves lengthwise on the sides to correspond to similar grooves in the keyhole. By varying the shape and location of these grooves the number of changes is made almost inexhaustible. As a result, a well-organized institution was formed that

makes locksmithing the same world-wide. The trade is one of the greatest enterprises in the modern world.

Keyless Locks

Forgetting or losing one's key was not the reason for inventing keyless locks, although it may have been a contributing factor. In spite of their many advantages keyless locks are not as popular as key locks. Outside the United States and Canada keyless locks are seldom used. However, they are in demand. Bank vaults and safe-deposit boxes well demonstrate their worth.

There are several kinds of keyless locks. There is the combination lock that operates on an arrangement of letters or numbers. There are also time locks that open only at a given time. In the case of a time lock there are three watch movements used to reduce to a minimum the possibility of failure. Practically all modern prisons are now equipped with an integrated lock system operated by means of electricity. In this way all doors can be closed and locked at the same time. Not only does this new method help the morale, but it also reduces the possibility of escape. Each of such locks can be operated manually in case of a power failure.

Locks Do More than Protect

Without doubt the chief purpose for having a lock is to protect one's property. Still locks do render many other valuable services. For instance, the ignition switch on your car is completed by the use of a lock and key. In industry there are locks that prevent serious accidents and injury to machine operators. The lock automatically stops the machine if some error has been committed or some irregularity has occurred.

One manufacturer claims to produce no less than 1,250 different kinds of locks. Modern locks have as many as fifty separate parts. Before mass production days all locks were made entirely by hand. Skilled craftsmen fashioned each part ingeniously. We can better appreciate their work when we see some of those very old handmade locks still workable today. This writer has seen a lock over two hundred years old that still has its strength in all moving parts.

While the lock business is enjoying a splurge of prosperity now as never before in its history, yet the business itself is destined for extinction. Why? Mainly because under the righteous kingdom of Almighty God there will be no need to put anything under lock and key. There will be no room in the new world for the thief. He will not be allowed to live therein. So fear of thieves and robbers will pass away. You will forget your key no more, because the lock and key will have become a thing of the past.—1 Cor. 6:10.

ANGER

An angry outburst is a poor response to disappointment, because it heals nothing, replaces nothing of what has been lost, and takes its toll of the body. An angry man is not one who is doing something, but one who is suffering something to be done to him. He is allowing his dignity to be lowered, and that is bad enough, but he is also interfering with his digestion, disrupting his circulation, and putting undue strain on his body's defensive organism.—*The Royal Bank of Canada Monthly Letter.*

THE DOG WITH A COWLICK

WHATEVER you call the *Rhodesian* Ridgeback, whether you call him a "lion dog," a "Hottentot hunting dog" or just a "dog with a cowlick," one thing is certain: he is a canine extraordinary. Though purportedly a native of Africa, the species has been exported to many other nations, where it has been readily accepted as a new breed of dog.

In 1955 the Ridgeback was officially accepted by the American Kennel Club, the first breed to be admitted to the club's stud book in more than ten years. A specialist club has since been f... this African hound is now a natura... can "citizen."

The modern Ridgeback is a handsom... mal. It stands a bit over two feet high at the shoulders, has a smooth short-haired coat, usually light- or dark-wheaten in color. In these respects it is quite like many other dogs, but in possessing its "ridge" it is distinctly different.

The ridge is a narrow strip of hair on its spine that grows in an opposite direction to the rest of his coat. This cowlick begins at the shoulders, where it develops a crown of hair a couple of inches wide; then with a well-defined boundary it tapers back to its hips, where it disappears.

A note of mystery shrouds the Ridgeback as to its origin. Some authorities say it is indigenous to Africa; others are of the opinion that it originated on an island called Phu Quoc in the Gulf of Siam, being brought to Africa by Eastern traders. Those favoring African origin tell about the same story, only in reverse. At any rate Africa and the island of Phu Quoc are the only places on earth where dogs displaying the ridge have been found.

The African history of the Ridgeback dates back before the advent of the white man to this continent. The Ridgeback served as a hunting dog for the Hottentot. When the white man came the capabilities of this breed were soon recognized and they were utilized by big game hunters. They were found to be absolutely fearless in lion hunting. It was their use in this particular field that earned them the name "lion dogs" and led to the belief that the dogs actually killed lions.

The dog's courage and instinctive skill have saved the life of more than one hunter. The story is told of an old Boer hunter who, with his three dogs and rifle in hand, went chasing after a lion. The hunter's first shot missed. The dogs hotly pursued the lion. The wild animal charged for the hunter. His second shot missed. That was all the chance he had, because the lion ...nd threw him to the ground, where ...ed to maul his victim. As soon as ... dropped the hunter the dogs con...ed upon the lion. So ferocious was their attack that the wild beast beat a hasty retreat. The hunter recovered from his injuries and within two months was riding horseback again, thanks to the Ridgebacks.

You can almost see these dogs in their attack, as described for us by the author of *Dog Tales and Trimmings*. He writes: "The dogs invariably hunt in packs of four or five, although occasionally one dog is used. On scenting game (not necessarily lion) the pack fan out, one running directly towards the quarry, while the others circle with the object of cutting off any retreat. At this stage their amazing agility is displayed—the ability to turn in a split second, swerve and feint, or maintain a fast pace should their quarry break and run, and a chase ensue."

The advent of the long-range rifles with telescopic sights has mainly forced the ridgeback to take up a new vocation, that of a guard dog, a duty that it performs equally well. It is in this role that he now figures prominently throughout Africa, India, England and the United States. Although not an aggressive dog, he is distinctly reserved with strangers and objects to their advances. However, once a friend, always a friend with this loyal canine.

A Glimpse of ORIENTAL PUSAN

By "Awake!" correspondent in Korea

THE city of Pusan lies on the rugged southeastern shore line of Korea. It nestles close to the hills and twists beautifully around the mountains and the sea. It is because of the sea that the weather in Pusan is not as extreme as elsewhere in Korea. Though the winters are cold, with temperatures dropping to 15 to 20 degrees Fahrenheit, the summers are hot and humid. The good-sized harbor with its ships of many nations coming and going creates a very picturesque view from the hillside. But beyond this over-all picture, what would there be for a stranger to see in Pusan? Since it is very unlikely that you will ever get to see this out-of-the-way port city, we have decided to bring the city of Pusan and its life to you.

First, there are the people, throngs of people, people everywhere. What are all those people doing in the streets? you might be inclined to ask. And what about all those children—where do they come from? The answer is simple.

In 1946 Pusan had a population of 400,156. Today it swarms with more than a million inhabitants, and one fifth of these are under seven years old. There are about three times as many people here today as there were before the Korean war. Refugees from the north came down during the war years and many still remain. The mountains surrounding Pusan are cluttered with tents and small one-room adobe huts that house these refugees. These makeshift dwellings provide little protection from the cold wintry winds, or from the drenching rains during the rainy season, or from the depressing humidity of the scorching heat of the summer.

Because of a housing shortage, living quarters are overcrowded. People are jammed into tiny huts in ridiculously large numbers so that there is hardly room enough to move about. Early in the morning these people pour out of their cramped dwellings into the streets, where they find elbow and breathing room. Some spend countless hours walking and talking, while others try to sell their wares. Still others move about just to keep warm. So all day long and until the eleven p.m. curfew the population of Pusan is on the move.

Not all of this moving about is done on foot. There are streetcars, buses and taxis here, such as they are. The streetcar system, for an example, is quite antiquated. The city of Pusan has one streetcar line

that follows the long and narrow contour of the city and a short additional line to an island that forms the convenient harbor. Up until a little more than a year ago the only streetcars were some old worn-out dilapidated cars that traveled about as fast as an old man could walk. Recently, however, several large American streetcars were put into operation, which served to relieve considerably the transportation problem. But the old ones are still in use.

The tracks are not the straightest by any means. Oftentimes car wheels have become flat in spots, causing the ride to be plenty bumpy. Then there is the unpredictable power supply, which seems to give out at the most inopportune times and places. Observers say that no nation can crowd as many people into a streetcar as can the Pusan Koreans. There are times, when the car begins to move, that three or four passengers ride on the outside looking in. The fare is fifteen *hwans*, or three cents. They enjoy a fast ride through town. Bus fares are slightly higher than the streetcar fare.

But, of course, there are people who desire the more exclusive taxi ride. Taxis are many. Almost everywhere one turns there awaits a taxi. Most of these are old American-made cars, the 1935 to 1941 models. These are held together with everything from straw rope to bolts and nuts. How they keep running appears to be a mystery to everyone but the driver.

Two men operate one taxi. One man keeps all the doors working and in place while the other keeps the car on the road. The second man is also used to watch the automobile when the driver is away and to run down any would-be escapees who fail to pay the full fare. Since metered taxis are unheard of in these parts, every operator is on his own when it comes to charging fares. So passengers are usually taken for a "ride" one way or another.

Buses and Taxis

Now if you are interested in getting to places in a hurry you board a bus. Even though buses are plentiful, people usually rush to catch them as if each were the last available bus for the day. Korean buses are built on old American army truck chassis. They stand a good distance off the ground and it takes a couple of giantlike steps to reach the floor. The buses are often too low to stand up in. So in a crouched position the passenger gets well jostled and tossed about as the driver dodges pedestrians and other obstacles in the road.

At least you can say one good thing about the buses, they get you wherever you want to go in a hurry. Bus drivers often vie with one another for waiting passengers. It is not unusual to see two buses abreast racing down the street to the next stop. The people do not seem to mind.

Moving Freight

In Pusan, as in all large cities, there is much freight to be moved from place to place. Although there are some trucks and many three-wheeled autobikes with truck beds for hauling, more noticeable, perhaps, are the many slow-moving carts called *kurumas*, drawn by one man at the front and another pushing in the rear. These carts travel the same roads that other vehicles do and present no little hazard problem to the motorists. No doubt the cheapest and the most popular means of transporting goods here is the man with the "A" frame on his back. This man can be seen almost anywhere in Korea. He carries anything and everything from a small package to an automobile engine, or even live full-grown pigs. This method of transportation is very inexpensive, but a word of caution: always get an old man to haul your property for you because he cannot run away with it.

Another unusual sight here in Pusan is the many people carrying water. Some use large buckets and carry them very skillfully on their heads without so much as spilling a drop. Others use a frame on their backs that permits them to carry two buckets. Only a very few people have water piped into their homes. The majority have to carry it from public water points. Two large bucketsful of water will cost the buyer about two cents. There are days when there is no water to be had. On those days the people just skimp and borrow.

A visitor is almost always amazed at the agility of the Korean woman. She is very industrious. She will take a large wash pan, load it up with supplies, place it on her head and walk about anywhere with it. Many of these fragile-appearing women spend their time selling fish. They buy them at distribution centers near the bay and then carry them to all parts of the city. The Korean housewife has a large variety of sea food to choose from. There are flounder, mackerel, cod, eel, perch, herring, octopus, clams, shrimp, oysters, squid and others. Cooked the Korean way, is sea food ever delicious!

Pusan is humming with building activity. The business section that burned out completely in 1953 is slowly being rebuilt. Most of the new buildings are offices or small stores. The large buildings are theaters. The people here love their movies. There are about five first-class theaters that show both Korean and American films. The admission price is about eighty cents. The first several days of a showing of a new film the theaters are packed out with people who seem to be able to scrape together the admission price.

Pusan has plenty of religion too. There are over a hundred Buddhist temples that have a great following. Most of those who attend do so mainly on special occasions. A good many are believers in name only. Christendom is also well represented here. According to statistics there are about a hundred churches of her varied sects. Prospering among this hodgepodge of religion are two active congregations of Jehovah's witnesses that are busily aiding people to an accurate understanding of God's Word, the Bible.

There is no doubt that Pusan is in need of many things. Even after these many years of help from America and other friendly countries, people still live in want. Those who are alert to the real cause of these trying times realize that the only remedy for battered mankind is the Kingdom of the living and true God Jehovah. God has promised it. By means of it he will satisfy "the desire of every living thing."—Ps. 145:16.

Undercurrents

Writing in *The Christian Century* of June 5, 1957, William Hubben speaks of a "paradox that should prompt some serious reflection." He explains: "In practically all strictly Catholic countries, Roman Catholicism is under severe attack, whereas it thrives unhampered in the traditionally Protestant United States. In almost every one of the twenty Latin American lands there is an aggressive anticlerical movement. It may be wise to refrain from predicting developments in Spain, yet we know that all is not well there and we may yet see surprising changes."

MUSEUMS CAN EDUCATE

NEW YORK city has some splendid museums that are well worth the time it takes to visit them. They can teach you much about the past as well as the present.

¶ You can see animals, birds, reptiles and insects in their natural surroundings no matter where their home may be on this earth. You can step into the past by walking into rooms filled with things that were made and used by people of past ages. As you stroll from room to room you can imagine yourself walking through the corridors of time. Each room is a different age, a different civilization, a different culture.

¶ If you plan to be in New York this summer, do not miss the American Museum of Natural History, where you can see these things. It is one of the world's largest natural science museums. Over two million people visit it every year.

¶ It has more than 800,000 specimens of birds that make up the finest collection of birds in the world. It also has the best collection of dinosaurs. The reassembled skeletons of some of those monstrous creatures dwarf you as you stand beside them marveling at the wisdom and power of the Creator who made them.

¶ If you should be interested in insects you will find that this museum has some two and a half million specimens. That includes the world's most comprehensive collection of Mexican insects. In addition to these exhibits there are more than 20,000 fish that come from all over the world. There are also some 150,000 mammals.

¶ When you view the exhibits in this museum you can learn something about them by means of a unique service—the Guide-a-Phone. This is a portable earphone and receiving set that transmits individual lectures concerning what you see.

¶ Next door to the American Museum of Natural History is a building that will be of special interest to anyone who is curious about the starry heavens. It contains the Hayden Planetarium. For a fee you can go in, sit in a seat and take a trip among the stars by means of a Zeiss projector that simulates the starry heavens on a darkened, dome-shaped ceiling.

¶ You can find these two buildings next to Central Park on the corner of 81st Street and Central Park West. Almost directly opposite them on the other side of the park you will find another museum that is well worth a visit. It is the famous Metropolitan Museum of Art. It is one of the world's greatest art museums. The works of art that it houses date back to ancient Rome, Greece, Assyria, Egypt, and Sumer. You can see there some 36,000 objects from Egypt alone.

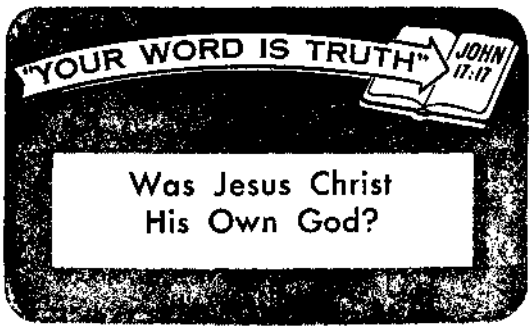
¶ An unusual room is that devoted to European arms and armor. It contains the suits of armor once worn by knights in the Middle Ages. There are also many of their weapons.

¶ If you like music you may be interested in the impressive collection of musical instruments exhibited in another room. They have been gathered from many parts of earth. Some date back to ancient times.

¶ In still other rooms are famous paintings by renowned artists such as Michelangelo, Rembrandt, Rubens, Titian, and others. There are also outstanding Chinese, Japanese and Persian paintings. When you look at these art treasures, do not miss the Chinese jades and ceramics, the Japanese lacquers and potteries, Hindu sculptures and jewelry and the superb sculptures of ancient Greece.

¶ New York thus has within walking distance two splendid museums. But these are only two of the many that exist in this great metropolis. There is a large number of scientific museums, historical museums and art museums. A visitor to New York would hardly have time to see them all. In addition to the two principal ones already mentioned he might like to visit the Chase Manhattan National Bank Museum of Moneys of the World, where 75,000 specimens of money, including primitive forms, are on exhibit. Or he might like to see the Museum of the American Indian. It has the world's largest collection of Indian culture from all the Americas.

¶ Museums can educate if you use them. They can give you a view of the past that you cannot get from books. When you come to New York, visit one or more of its museums and go away educationally enriched.



JESUS Christ is often referred to as a God or a God-man. Persons who address him as such assert that Jesus when on earth was in reality God Almighty in human form. A leading clergyman once wrote that Jesus "felt that God was not only in Him, but that He Himself was God." He further writes that "the only proper descriptive title history can apply to the man Jesus Christ is to call Him the God-man." After offering a somewhat bewildered explanation why Jesus should be called a God-man, the clergyman says: "You would probably like to ask the writer [referring to himself], 'Do you comprehend this mystery?' I would answer the question with a simple and direct, 'No.' It is for this reason that I believe it."

Yet there is absolutely nothing mysterious about the relationship between God and Christ, and, above all things, it is perfectly understandable. The confusion lies with men who endeavor to twist the Scriptures so as to make them conform to pagan theories that they have accepted into their religions as Bible truth; hence a conflict. The muddle caused by such wresting of the Scriptures the great body of clergymen call the "mystery" of the trinity.

Because Jehovah God is the Creator, "the source of life," he is a God and Father to his Son Jesus Christ. The Son therefore worships and serves his God and Father, Jehovah. In the mount of temptation Jesus made it crystal-clear to Satan the Devil that he was determined to keep on worshiping Jehovah as his God. He said: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' " Later on he told the Samaritan woman at the well that he worshiped Jehovah. What Jesus worships is, not himself, but God.—Ps. 36:9; Matt. 4:10; John 4:7-26.

While yet in heavenly glory, that is, before becoming a man, the Son worshiped the Almighty and Supreme One, Jehovah, as his personal God. The prehuman Jesus was the Word, "the beginning of the creation by God." He is Jehovah's "only-begotten Son." "All things came into existence through him, and apart from him not even one thing came into existence." Psalm 22:1 foretold that someday Jehovah's Son on earth would say: "My God, my God, why have you left me?" When the Son Jesus Christ was hanging upon the torture stake this prophecy went into fulfillment: "About the ninth hour Jesus called out with a loud voice, saying: *'Eli, Eli, lama sabachthani?'* that is, 'My God, my God, to what end have you forsaken me?' " Jesus there acknowledged his Father Jehovah as "my God." Furthermore, the third day afterward, when he was resurrected, Jesus once again acknowledged Jehovah the Father as his personal God. He said to Mary Magdalene: "Be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.' " This shows that Jesus was not Jehovah God, nor a "second person" in a "triune God."—Rev. 3:14; John 3:16; 1:3; Matt. 27:46; John 20:17.

Because Jehovah is his God, Jesus Christ the Son could minister to Him as his high priest. A high priest worships the God to whom he offers sacrifices, just as Aaron the high priest of Israel did. A high priest

is certainly not as great as the God whom he worships and to whom he ministers and offers sacrifice. The Son did not assume to be an equal of the Father by taking the office of high priest to himself, but he waited for his Father to swear him into the office. As it is written: "Also a man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also was. So, too, the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my Son; today I have become your Father.' Just as he says also in another place: 'You are a priest forever after the likeness of Melchizedek.' " Since it is forever that he is High Priest, Christ Jesus worships Jehovah God as his personal God forever.—Heb. 5:4-6.

In witness that the Father Jehovah is God Almighty to Jesus the Son, the apostle Peter writes: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead." And Paul writes: "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ . . . that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the accurate knowledge of him." Further proving the fact that Jehovah is the God whom the Son Jesus Christ worships as his superior.—1 Pet. 1:3; Eph. 1:3, 17.

Trinitarians are swift to rush to John 10:30 for support, for there Jesus the Good Shepherd states: "I and the Father are one." But where is there mention here of any "holy ghost"? It takes three persons to make a trinity. At most, then, Jesus' words here could only speak for a duality. But notice that Jesus did not say he and his Father are one God, so as to make one God in two persons. In all the illustration Jesus was not arguing in support of such a thing. He was, rather, illustrating that his heavenly Father and he have a likeness of occupation, they have common interests and concerns, and they have one purpose, Jesus' purpose being blended in with that of his Father.

Listening to Jesus give the illustration of the good shepherd, the Jews jumped to a wrong conclusion and prepared to stone him, because, as they said to him, "We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god." But even then Jesus did not argue and maintain he was Jehovah God. He argued that he was simply "God's Son," whom God had sent into the world. Jesus quoted from Psalm 82:6 to prove he was not blaspheming in saying so. He showed that others also were called "gods."—John 10:11, 14, 28-38.

How two separate and distinct individuals, by colaboring together and having a common interest and one aim, become one is well illustrated by the apostle Paul at 1 Corinthians 3:5-9. That this was the style of unity that existed between the Son and his Father, Jesus explained in his last prayer with his faithful apostles. He said: "I make request, not concerning these only, but also concerning those putting faith in me through their word, in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth." No one will reasonably argue that Jesus was praying that some "trinity" might be enlarged into a multiple "one God." Yet belief in a "trinity" reduces itself to this absurdity. —John 17:20-23.

The simple answer to our question is: Jesus is not God, but as he says of himself: "I am God's Son."—John 10:36.

Malaya

THE chartered bus rolled to a stop at the barbed-wire barricade.

"All passengers off," growled the Gurkha soldier, gesticulating with the end of his Sten gun.

Smiling, laughing and joking, all the travelers filed past the guard post. "Any food? medicine?" queried the guards as they frisked each person in turn.

"Who are these people?" inquired a British tommy. "Usually people grumble and grouch every time we have to check a bus but these folk don't seem to mind one bit."

"This is a delegation of Jehovah's witnesses from Singapore on their way to attend their semiannual convention in Kuala Lumpur," replied one of the passengers.

Travelers in the Federation of Malaya are well accustomed to such inconveniences. Since 1948 the country has been under an "emergency law," fighting a hot war against marauding bands of Communist terrorists who live in jungle hideouts and sporadically raid and loot towns and villages, shooting all who dare to show resistance. In order to starve the terrorists out of the jungle all towns and villages have been fenced in by a perimeter barbed-wire barricade with only an entrance and an exit at each end, where armed security forces check all people leaving the town. It is against the law to carry food or medicine outside the perimeter fence.

The busload of Jehovah's witnesses, however, was soon on its way to the nation's capital. Three quarters of Malaya is a steaming impenetrable jungle. Great portions of the forests are so dense that the sun never penetrates to the earth, even when it is directly overhead. Some areas man has brought under cultivation. Here are the coconut palm and rubber estates. There are also numerous rice fields.

Arriving in Kuala Lumpur, the busload of witnesses see a city of many contrasts. A number of buildings follow the dome and minaret architectural design, reminding one that Malaya is a Moslem country. But alongside these there are modern skyscrapers of the Western style. Nearly half the country's population is made up of Chinese who, for the most part, have adopted Western ideas. The other half is composed of at least a dozen different nationalities, each wearing his own peculiar costume, each talking his own language or dialect and each practicing his own distinct religious beliefs and traditions. What a colorful territory for ministers of Jehovah's witnesses to preach in!

The minister, nevertheless, has his problems. Before going out in his field ministry he must check to see that he has Bible literature in the necessary languages, which includes Malay, Chinese, Tamil, Hindi, Malayalam and, of course, English. He must also check his sermons, because he is bound to run into a good assortment of objections. And he does, as we shall see.

The observant witness of Jehovah notices a string of green leaves strung across the doorway of his first house. This signifies that the occupant is of the Hindu religion. After the witness gives a brief introduction, the man of the house says, "I'm a Hindu and I believe all religions teach you to do good. After all, it doesn't

matter what you believe. They are all different roads leading to the same place." Slowly the witness shows that God could not be the originator of this confused world system, because he is a God not of disorder but of peace, as the universe well testifies. God's purpose is to unify all mankind in his new world at hand. The Hindu gladly accepts literature and invites the witness to return.

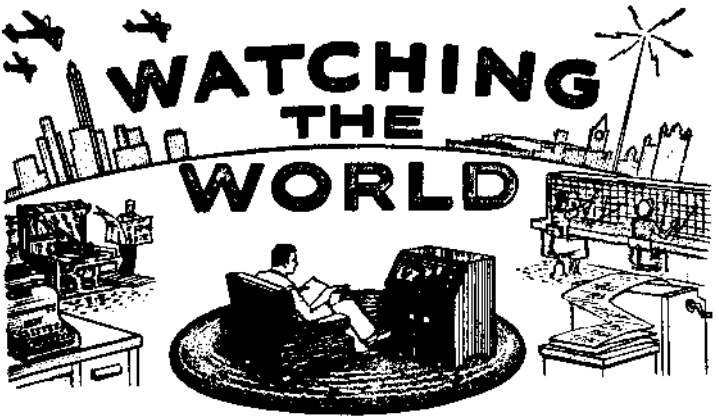
The next house has a plaque over the door inscribed in Arabic characters. This indicates the household is of the Islamic religion. "The Bible?" counters the Malay householder. "I'm sorry, we are Moslems here and we believe in the Koran and not in the Bible." "Of course," the witness replies; "but you believe in Moses and I want to show you something the Creator told Moses over three thousand years ago." "Yes, what is that?" And so on with a sermon that leaves the man greatly impressed. "You must come back again," he says to the witness.

At the next house there are long strips of red paper with Chinese characters written in gold pasted all over the doorpost, and over the door hangs a mirror. All this is to keep the evil spirits away. The Chinese householder informs the witness that they are ancestor worshipers and do not believe in Christianity. But the witness politely asks, "Whose ancestors did the first human pair worship?" After a slight pause the witness continues, "They had no ancestors. They worshiped the God that made them. It's this God that I worship and proclaim to you. He promises a new world for all mankind," and so on. After offering the minister a traditional cup of Chinese tea he takes the literature and the witness promises to return.

Over the door of the next dwelling is a picture of "the sacred heart," inside of the house stands an altar with an image of Buddha and on the wall is a picture of Jesus commonly seen in Protestant homes. The householder explains that there are four different religions represented in that household—Buddhist, Catholic, Methodist and Adventist. Which one does he profess? None. He is a freethinker. Nevertheless he listens attentively to the witness.

And so it goes, never a stereotyped sermon, never a dull moment preaching God's kingdom to the Malayans.

- *Why it is folly to judge social standing by* material possessions? P. 3, ¶7.
- What is required to make right decisions? P. 5, ¶2.
- How to identify the fruits of true religion? P. 6, ¶4.
- Why the loss of a molar tooth does not make its opposite mate useless? P. 9, ¶4.
- Why a baby at the age of six months has teeth that are fourteen months old? P. 11, ¶3.
- *Where a live pony can be sent by mail?* P. 12, ¶3.
- What I.G.Y. is? P. 13, ¶2.
- Whether storms 93 million miles away affect the earth? P. 15, ¶4.
- When it required an eight-inch key to unlock one's valuables? P. 18, ¶2.
- How a lock can prevent accidents? P. 19, ¶3.
- What dog has a cowlick? P. 20, ¶1.
- Where children under seven years of age make up one fifth of a city's population? P. 21, ¶3.
- How a person can, in a sense, stroll *through time? P. 24, ¶2.*
- Who is the God of Jesus Christ? P. 25, ¶3.
- Why a Hindu hangs a string of green leaves across his doorway? P. 27, ¶10.



"Go Home, Nixon"

◈ In Lima, Peru, during a recent tour, U.S. Vice-president Richard M. Nixon became the victim of jeering demonstrators who carried signs reading "Nixon is a viper" and "Go home, Nixon." Attempting to enter Lima's University of San Marcos for a debate with students, Nixon was booed, spat upon, grazed on the neck by a rock and finally forced to withdraw (5/8). This and previous less violent incidents elsewhere in South America were generally viewed as Communist-inspired, although other reasons for the demonstrations have also been advanced. U.S. Senator John Sherman Cooper stated: "This is more than just a Communist show. I think it represents some deep-seated grievances. Perhaps the Latin-American countries feel that we have been too preoccupied with Europe and Asia and have forgotten our closest friends." The New York *Times* remarked editorially (5/10): "The Peruvian Communists could not have staged such demonstrations in Lima if there had not been a climate that favored them. One lesson to be drawn from this shameful event is that the United States has a fence-mending and public relations task of the first order to perform in Latin America.... Some things must be radically wrong in Peru and in United States relations with Peru and with Latin America in general for this incident to have happened." In Caracas, Venezuela, crowds later (5/13) attacked Nixon's car with rocks and sticks, breaking windows of the vehicle. Though covered with fragments of glass, the U.S. vice-president escaped injury. Washington made an immediate protest to the Venezuelan government, and President Eisenhower dispatched four companies of troops to Caribbean bases "as a precautionary measure" or for use "if assistance is requested" by Venezuela in quelling the riots. These incidents are expected to result in a State Department study of U.S. relations with South American lands.

New Soviet "Moon" in Orbit

◈ The Soviet Union recently (5/15) placed in orbit about the globe a new earth satellite. Named Sputnik III, the instrumented vehicle is 11 feet 8½ inches long, about 5 feet 8 inches in diameter and has a weight of 2,925.53 pounds. Sputnik III travels in an orbit inclined 65 degrees from the equator and, at its highest point, attains an altitude of 1,168 miles. It makes one complete circuit of the earth every 106 minutes.

Disarmament Prospects

◈ At a recent session of the United Nations Security Council (5/2) the Soviet Union vetoed a U.S. proposal for the establishment of a zone of aerial inspection in the Arctic. U.S. President Eisenhower had advanced the plan in a note to Russian Premier Khrushchev (4/28), in which he also asked the Soviet leader to consent to the setting up of technical groups to study means of inspection and control needed for a suspension of nuclear weapons' tests. Disarmament prospects seemed to improve when, in reply (5/9), Khrushchev agreed to the holding of the proposed technical discussions.

More Summit Negotiations

◈ After many written exchanges and numerous delays, direct negotiations for a summit conference of government heads got under way in mid-April, when ambassadors of Britain, France and the U.S. met in separate talks with Soviet Foreign Minister Andrei A. Gromyko. Though the West has desired joint ambassadorial discussions, Russia contended (4/26) that joint talks would be acceptable only if ambassadors of Poland and Czechoslovakia would participate. Rather than make this concession the Big Three accepted separate meetings so as "to move ahead with the work" of arranging a summit conference (5/3). Moscow countered (5/5) with notes to the U.S., Britain and France expressing regret that ambassadors of Poland and Czechoslovakia would not take part in pre-summit negotiations. Russia also urged the West to "exert efforts" to reach some agreement at these talks, which are to be followed by a meeting of foreign ministers and by the long-awaited summit parley.

NATO Nations Meet

◈ Foreign ministers of the fifteen member nations of the

North Atlantic Treaty Organization met recently in Copenhagen, Denmark, for the annual meeting of the North Atlantic Council. During the three-day parley NATO went on record in favor of a prepared summit conference, holding that it should take place despite procedural difficulties, if other conditions were favorable. The alliance also challenged Russia to join with the West in technical discussions of *disarmament controls. These* points were contained in a communiqué issued by the council on the concluding day of the meeting (5/7). It favored a prepared top-level talk and proposed that German unification and "controlled disarmament" be placed on the summit agenda.

France: Victory and Violence

◈ The French National Assembly, by a vote of 274 to 129, recently (5/14) named 51-year-old Pierre Pflimlin as premier of France and approved a new government for that nation. Riots immediately broke out in both Paris and Algiers in protest to a government under Pflimlin, who is reputed to hold liberal views regarding the Algerian rebellion. French troops, demanding that General Charles de Gaulle be returned to the premiership, seized control of Algeria. A "Committee of Public Safety," made up of seven civilians and three colonels and headed by *General Jacques Massu, was* established in Algiers and vowed to "maintain order and avoid bloodshed" there. A critical situation had thus beset the Paris government.

Communist Rift

◈ A new chapter in the story of Marshal Tito's "separate *road to socialism" in Yugo*slavia was opened recently by an article appearing in *Jenmin Jihpao* ("People's Daily"), organ of the Chinese Communists. The Peiping editorial stated: "The recently closed seventh congress of the League of Communists of Yugoslavia adopted a 'Draft Program of the League of Communists of Yugoslavia' which is an anti-Marxist-Leninist, out-and-out revisionist program." The article also justified Tito's ouster from the Communist Information Bureau in 1948. The Yugoslav publication *Komunist* countered with a rebuttal of these points and of Peiping's further *assertions that Yugoslav Com*munists were the pawns of imperialists and were hostile to the "Socialist camp." Additionally, it was pointed out that twelve of the seventeen signers of the Cominform denunciation a decade ago had met with a "tragic or inglorious end." Moscow had launched *out earlier (4/19)* against the ideological differences between Yugoslav and Soviet Communists embodied in the League's document. Tito's resistance to outside interference in his country's affairs is a matter of contention in the Communist world.

U.S. Rejects Atom-Free Zone

◈ On October 2, 1957, Polish Foreign Minister Adam Rapacki presented to the United Nations General Assembly a plan for the establishment in Central Europe of a zone free of nuclear weapons. The proposed atom-free area, which was to embrace Czechoslovakia, Poland and East and West *Germany, was later (2/14)* outlined in Polish notes to Western powers and the Soviet Union. The U.S. recently (5/3) turned down the plan, holding, among other things, that it was "too limited in scope," that under its provisions the safety of the denuclearized lands would depend on the *"good intentions"* of nuclear powers outside the zone and that it did not deal with "the essential question of continued production of nuclear weapons." As an alternative, the U.S. proposed the setting up of an "open skies" aerial inspection plan that would extend over Europe, from Britain to the Ural Mountains.

Eruption and Election

◈ In an attempt to thwart national elections, members of Colombia's military police recently (5/2) kidnaped four officers of that country's five-man military junta. Quick action by the Colombian army quelled the revolt and effected *the release of the junta mem*bers. As a result the elections proceeded without major incident (5/4), with 3,000,000 persons casting ballots. Running as a joint Liberal-Conservative candidate for the presidency, Dr. Alberto Lleras Camargo won over 80 percent of the votes and defeated Conservative candidate Jorge Leyva.

Lebanese Unrest

◈ Tripoli, Lebanon's second-largest city, became the scene of mass rioting recently (5/10), in which a library of the United States Information Service was burned, more than 100 persons were injured and over 20 lost their lives. A call for a general strike in protest to the assassination a few days earlier of Beirut newspaper editor Nassib Metni, an opposer of Lebanon's President Camille Chamoun, was believed to have sparked the uprising. It is feared by some Lebanese political elements that President Chamoun may *attempt to have the national* constitution amended so that he may be elected to another six-year term of office, and this they wish to prevent. Violence later erupted in Beirut (5/12), with the burning of another United States Information Service library and intermittent street fighting.

India and Nehru

◈ For a decade, since his nation gained independence in 1947, Jawaharlal Nehru has filled the office of prime minister of India. Recently (4/29)

the 68 year-old statesman declared that he wished to be relieved of his governmental responsibilities. Nehru said that he desired time to think and the opportunity to consider himself only as an individual citizen of India. He stated that he wished to step down so as to prepare himself for "great tasks ahead." India's ruling Congress party would have none of this, and Nehru consented to remain in office.

Grecians Vote

◈ When the cabinet of Greek Premier Constantine Karamanlis collapsed (2/28) it became necessary to schedule general elections. The elections held recently (5/11) gave the pro-Western National Radical Union, headed by Karamanlis, 41.1 percent of the vote and 173 of the 300 seats in the Chamber of Deputies. The Union of the Democratic Left, which includes outlawed Communist elements, polled 24.4 percent of the vote and acquired 78 seats in the Chamber. The balance of the vote and other Chamber seats went to non-Communist parties.

Antarctic Pact Proposed

◈ During the current International Geophysical Year Antarctica has become a continent of intense scientific exploration. Teams from Argentina, Australia, Belgium, Britain, Chile, France, Japan, New Zealand, Norway, Russia, South Africa and the United States are at work there studying its icy wastes. The "White Continent" is also a region of some controversy, for seven nations claim territorial rights there and in some cases these claims overlap. Recently (5/3) notes from U.S. President Eisenhower to the eleven other nations engaged in IGY research in Antarctica suggested that a parley be held soon to negotiate a treaty to preserve the continent as a place for scientific study.

Barrier in Space

◈ Would-be space travelers are confronted with a substantial barrier to human ventures into the outer atmosphere. Instrumented U.S. earth satellites have revealed a band of intense radiation ranging from 600 to an estimated 8,000 miles from the globe. Russian data gathered by means of Sputnik II also indicates increased radiation in space, as well as higher density and temperatures in the atmosphere than had previously been expected. The intensity of the newly discovered blanket of radiation is so great that it has at times "jammed" Geiger counters within the U.S. satellites. It is reported to be 1,000 times more powerful than scientists had anticipated.

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Awake!

Do Today's "Faith Healers" Measure Up?

Do You Think, or Just Pretend?

Those Amazing Termites!

Bottles or Breasts for Feeding Baby?

JULY 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000

Five cents a copy

"Awake!" is published in the following 18 languages: Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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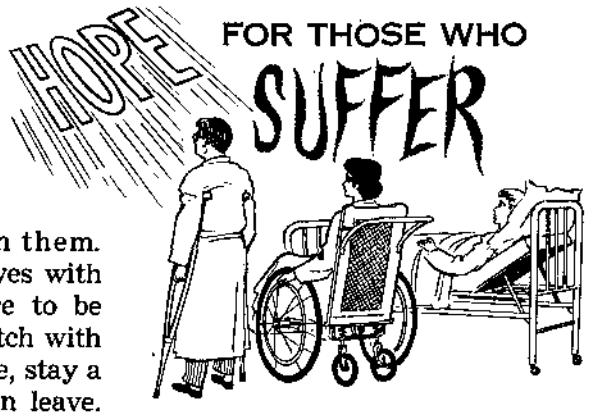
Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXIX | Brooklyn, N. Y., July 8, 1958 | Number 13

HOPE FOR THOSE WHO SUFFER



NO ONE wants to spend his life suffering from a sickness or a physical disability; yet multitudes are. Hospitals are filled with them. They spend their lives with the gnawing desire to be healed, and they watch with envy those who come, stay a short while and then leave. But they must stay on because modern medicine cannot cure them.

The person who suffers from a momentary affliction has the hope of recovering, but what hope can the person have who cannot be healed? In spite of a bleak existence on a hospital bed or in a wheel chair, perhaps not even being able to move a limb, there is still reason for him to hope. He can look forward with confidence to being completely healed even though modern science can do nothing for him.

His healing will come from God, not through so-called faith healers, but through God's kingdom. The One who has been enthroned as King in that kingdom has the power to heal the sick and will use it as soon as the appointed time arrives for him to take over complete control of earth. He demonstrated his power to heal when he was on earth nearly 2,000 years ago. When Christ healed the deaf, the blind and the paralyzed at that time he demonstrated what he would do during the reign of his kingdom.

As a divine physician Christ will use his healing powers to bring health to obedient mankind. What is described by these words will then literally take place: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Isa. 35:5, 6, *AS;* Rev. 21:4.

Here is hope for those who now suffer. They need not despair. By enduring in faith they will experience the healing that is promised to come through God's kingdom. Let those who suffer look to the future with renewed interest and hope. Let them do as Christ commands the faithful: "Lift your heads up, because your deliverance is getting near."—Luke 21:28.

DO TODAY'S "Faith Healers" MEASURE UP?

EE! HEAR!" says an advertisement for a revival telecast. "Actual miracles happening before your eyes. Cancer, tumors, goiters disappear. Crutches, braces, wheelchairs, stretchers discarded. Crossed eyes straightened. Caught by the camera as they occurred in the healing line before thousands of witnesses." Another ad of a Los Angeles "faith healer" reads: 'MIRACLES OF HEALING NOW IN PROGRESS NIGHTLY.' This miracle maker gives away cash prizes to his most devoted followers and *"miracle oil"* to those generous with "love offerings."

A "soul saver" in Houston, Texas, promises through Jesus to heal those afflicted with "every known disease, and many unknown except to Jesus." In the hills of Virginia a cult known as "Holiness Faith Healers" fondle venomous snakes and boast that every kind of ailment can be cured by prayer and anointing oil. In Athens, Greece, people are flocking to the side of Alexandra Magoulas, a fifty-three-year-old widow who claims to be endowed with remarkable healing powers. France reportedly "now has more specialists in miracles than it has doctors."

Both Roman Catholic and Protestant religions are in the healing business. Shrines in Lourdes, France, and St. Anne de Beaupre and St. Joseph's Oratory in Montreal, Canada, are but few of many Roman Catholic places where miraculous cures are claimed. The phenomena, however, "which the Catholic Church officially certifies as miracles are relatively few."

"Faith healers" today are drawing huge audiences and salaries. How do their "healing campaigns" measure up when compared with the miraculous cures of the first century?

Some major Protestant religions are just coming around to accept the idea of faith healing, although generally the major Protestant religions maintain that miracles of the first century were "intended to authenticate the credentials of the Apostles as God's agents in the founding of Christianity," says an authority. "With the passing of the last Apostle, when the Christian Church had been securely established, the need for miracles no longer existed and they ceased."

Examining the Record

Despite the discrepancies and doubts being voiced as to the validity of faith cures, there are more "unearthly marvels" said to be taking place inside revival tents today than at any time in history. Are these claims true? Are the cures of today genuine credentials of Christianity? How do today's cures compare with those of Bible times? Are those "healed" really healed? Is this the power of God at work in the hands of "healers," or is it a trick?

Most of the valid criticism directed against "faith healers" today usually has to do with their failure to provide any record or documentation for their healings. There is no way of proving what is often claimed. And, too, in hundreds of cases, "faith healers" admit they fail to heal, whereas Jesus never failed. Why, then, the failures if the healing is performed by the power of the same God? John Kobler, in his article "The Truth About Faith Healers," says "faith healer" Jack Coe was denounced by the Miami Council of Churches "as a religious quack." He further says: "Three ministers of the Churches of Christ, a Protestant sect which maintains a standing offer of $1,000 to Oral Roberts [another "faith healer"] for proof of a single cure acceptable to a committee of three doctors, issued the same challenge to Coe, raising the purse to $2,500. Like Roberts, he ignored it."

If the "cures" performed are genuine, permanent and complete, why not have doctors and people examine them? Why refuse an opportunity to glorify God and prove Him true? Why let the presence of doubters, scoffers and persecutors prevent the marvelous works of God? Did not Jesus do some of his most remarkable healings in the presence of his avowed enemies? Before his accusers he healed a man with a withered hand. In the presence of his persecutors he healed the high priest's slave's ear after it had been cut off. After healing a leprous man, did not Jesus say to him: "Go, show yourself to the priest"? Jesus was not backward about having his cures examined or inspected. And no one ever doubted the permanency and soundness of his cures either—no, not even his enemies. His works were done in the open, where skeptics and scoffers could see them, so that none would have cause to deny that he was the Christ.—Matt. 8:3, 4; 12:10; Luke 22:50, 51; 17:11-19.

But there are many valid reasons why one would doubt the powers of present-day "healers." Take, for an example, the case of a small-town twelve-year-old girl who was crippled from infancy. Since everyone in town knew Mary there was no chance for a fake. A woman evangelist said she could heal Mary. Before a gathered multitude the evangelist fixed her eyes on the child and said: "Mary, drop your crutches and come to me!" Mary dropped her crutches and walked. The crowd gasped. There was no doubt in their mind that they had witnessed a miracle performed before their very eyes. Three days later, when the emotion had worn off, Mary collapsed on the street and had to be carried home. That was the end to that "miracle."

For another example, take the case of three-year-old George Clark, Jr., of Hialeah, Florida, who had been stricken with infantile paralysis. His mother took him to "faith healer" Jack Coe. Jack prayed over the boy, then ordered the mother to remove the child's braces. Coe then cried out with a loud voice: "Lord, I command Thee to heal this child." Young Clark stood for a moment without his braces and then collapsed to the floor. Coe shouted to Mrs. Clark: "Sister, don't you put those braces back on that child. Walk him every day. He is healed." But young Clark was not healed. Despite the suffering and agony of the child, Mrs. Clark for three days did what Coe had commanded her. But it was obvious that her son's legs were getting worse. Mrs. Clark then called her doctor and told him what she had done. She later had Coe brought to court, charging that he was practicing medicine without a license. But Coe was acquitted. Not long after this, Coe himself was struck down by infantile paralysis and died from bulbar polio.

Bible Cures and Their Soundness

Compare these experiences and many others with what Jesus and his apostles accomplished and you cannot help but become righteously indignant at what men today call "cures" and "faith healing." Near the Sea of Galilee the lame, crippled, blind, dumb, and many otherwise, were virtually thrown at Jesus' feet, "and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel." You do not see this happening today.—Matt. 15: 29-31.

The cure Jesus performed at the pool of Bethzatha was breath-taking. Jesus did not ask the man about his faith, or to what extent he believed he would be healed. He merely asked the man: "Do you want to become sound in health?" The man said he did. Jesus said to him: " 'Get up, pick up your cot and walk.' With that the man immediately became sound in health, and he picked up his cot and began to walk." The man did not even know who Jesus was. It was some time later that he found out that it was Jesus that healed him.—John 5:1-14.

But "healers" today constantly harp on the need for believing and having faith. "Sister, do you believe the Lord can heal you?" asked the preacher. "I do," said the woman. "Then throw away those crutches, rise and walk." When she could not rise, though struggling earnestly, the preacher shouted: "You're not believin', sister. Yo faith is weak. If yo believin', yo can walk." But she was believing; still she could not walk. There were no such terrible disappointments or demonstrations in Jesus' day. Even those that came to the apostles "would one and all be cured."—Acts 5: 15, 16.

Additionally, such healing as the apostles performed was not for believers themselves. This miraculous power they had was not to be used for their personal convenience or for the relief of devoted Christians in the congregation. Epaphroditus was sick to the point of death. Paul left Trophimus at Miletus sick. Timothy suffered from stomach disorders. But there is not the trace of a suggestion in the Bible to show that Paul performed divine healing on any one of them, even though they were close associates of his. Still Paul, when on the island of Malta, healed many unbelievers. He healed a man who was afflicted with fever and dysentery. "After this occurred, the rest of the people on the island who had sicknesses also began to come to him and be cured." None of these were Christians. They were a superstitious people. Yet Paul generously healed them, turning none aside because of their lack of faith.—Acts 28:7-9; Phil. 2:25-30; 2 Tim. 4:20; 1 Tim. 5:23.

No Compassion for the Sick

How different were the apostles and Jesus from today's "faith healers," who show little or no compassion for the sick! "Faith healer" A. A. Allen first works his audience up into a frenzy by his shouting and preaching. "How many believe God is going to work miracles tonight?" he rasps. Thousands raise their hands in approval. "Well, I know he is," says Allen, "and I want every man here to pull out a $20 bill and bring it to this platform. If you haven't got a $20, then bring a $10. And I know everybody has at least $5 they can give to Jesus." Members of his staff then run up and down the aisles with buckets collecting the money.

An observer writes: "Allen's services last an average of four hours each, but he usually spends only about 30 minutes on the 'healing,' the rest taken up by preaching, advertising his products and money pitches. Several nights I was there, he did

not even get to the 'healing.' Night after night you see the same tragic faces and crippled bodies waiting with child-like faith to touch this man. I did not see any miracles under Allen's tent."

Presbyterian pastor Carroll Stegall, Jr., said: "I have never seen a vestige of [physical] change" in the "cures" performed today. And he added: "No healer will come near any really crippled or disabled person if he can possibly avoid it. He will say, 'Wait until the line is over and I will give you special attention.' These promises are never kept."

Kobler says: "Without exception American faith healers have so far refused to submit a single case to medical examination. Of the few testimonials which I myself was able to follow up, I found that a supposedly healed diabetic had never been diagnosed; that a victim of cancer, before joining the healing line, had undergone surgery with a prognosis of complete recovery; that a stammerer, said to have had a cleft palate, was actually a hysteric with no organic defect who, moreover, reverted to stammering after his cure." In addition, this authority tells of an eighteen-month survey made by the Church of England, after which they reported: "We have seen no evidence that there is any special type of illness cured by 'spiritual healing' alone which could not have been cured by medical treatment."

"Received Free, Give Free"

After summoning his twelve apostles and giving them authority "over unclean spirits, in order to expel these and to cure every kind of disease and every kind of ailment," Jesus said: "You received free, give free." How do present-day "healers" measure up to these words? Well, they do not. According to Kobler, "Coe earned $12,000 a year in salary and whatever remained of the 'love offerings' after campaign expenses, roughly another $12,000. Shortly before his death he purchased $18,500 worth of Texas real estate. Roberts receives an annual allotment, known as a 'discretionary fund,' of $25,000 and out of each healing campaign he retains one evening's donations, which may run as high as $30,000 a year. From book royalties he has grossed more than $80,000. He owns a 280-acre ranch, where he raises purebred Angus cattle. Jaggers, who once told an associate that a preacher should look prosperous and that he never paid less than $40 for a shirt, is also a ranch owner." He was once detained for two hours to establish legal ownership to some cash he had with him. The measly sum came to $70,000! How unlike Jesus, who had "nowhere to lay down his head." And certainly not like Peter, who said: "Silver and gold I do not possess."—Matt. 10:1-9; 8:20; Acts 3:1-10.

So we ask: Do today's "faith healers" measure up to Scriptural standards? In every way they fall short. They fall short as preachers and they fall short as "healers." They more readily fit Paul's description of "deceitful workers, transforming themselves into apostles of Christ. . . . But their end shall be according to their works."—2 Cor. 11:13-15.

Heartbeats—Fast and Slow

¶ The heart of man beats from sixty-eight to seventy-two times a minute. That of the hummingbird beats a thousand times a minute, that of the mouse about three hundred times a minute. To the other extreme is the heart of the elephant, which beats only from thirty-five to forty times a minute, and that of the whale, which has a heartbeat of only twenty beats, or one in three seconds.—*Science Digest*, July 1955.

About War

"We Could Have Sold Tickets"

IN THE August, 1945, issue of *Yank* Robert Schwartz described life aboard the plane that atom-bombed Hiroshima: "Back at the right waist window, Sgt. Bob Shumard . . . turned his polaroids to full intensity. . . . When the bomb went off it looked blue through his polaroids, but he noted that the interior of the plane lighted up as though flash bulbs had been set off inside the cabin. He adjusted his polaroids to mild intensity and looked down at Hiroshima. A large white cloud was spreading rapidly over the whole area. . . . Said Lt. Jeppson, 'If people knew what we were doing we could have sold tickets for $100,000.' . . . Back in the tail Caron noted the turbulence and called to the pilot: 'Colonel, it's coming toward us fast.' He got no reply, but the plane changed its course and outdistanced the cloud. They looked after it as long as they could see it, a great ringed cumulus-type shaft rising higher and higher through the clouds. Then they flew on and it was gone. The tail-gunner called to the pilot: 'Colonel, that was worth the 25c ride on the Cyclone at Coney Island.' "

Untroubled Conscience

¶ The book *Night Raider of the Atlantic* is the account of U-boat commander Otto Kretschmer, "the most efficient and the most competent U-boat commanding officer that Germany produced," according to the foreword. A passage from the book follows: "In battle it is doubtful if he ever gave much thought to the horror of the destruction he caused and faced. . . . Kretschmer had never really thought seriously of the people who manned the ships he sank. They were the enemy and, if they were human beings as well, it had not bothered his conscience. But now he felt unaccountably weary of the . . . attack, ending in the blinding flash of the explosion and the flame and smoke which spelled the death and destruction of which he was the architect. . . . For a moment he was tempted to let this steamer go, but the mood passed quickly . . . , cleansing him of thoughts forbidden in a U-boat commander."

Impatience

¶ In *Submarine!* a history of the United States submarine service in World War II, Commander Edward L. Beach writes about the days just before the war ended: "My emotions at this period I've never completely analyzed: rather than joy at the approaching end of the war, I felt an overwhelming impatience to be back in it before it ended. It was something like the feeling of the hunter who had been held out of the woods as the season draws to a close and finally is given a few fleeting hours to go out and find himself some big game. Certainly thoughts of pity for [the Japanese] . . . and what would happen to them if I had my way, never entered my head. I think *Piper* and her skipper were as near to a remorseless engine of destruction as you could find."

The Illusion

¶ In the introduction to *U-Boat 977*, Nicholas Monsarrat writes: "There is a current Anglo-American illusion, skillfully fostered during the war, that whereas the Germans used *U-boats*, which were beastly, we only used *submarines*, which were quite different, and rather wonderful. (This piece of self-delusion does not persist with those who have ever been at the receiving end of a torpedo.)"

Value of Right Emotions

¶ In his book *Cancer* Dr. J. E. Hett writes: "The impulses of shock, worry, hatred, anger, jealousy, revenge and ill-will put extra pressure upon the endocrine glands. Through these the functions of the stomach and intestines are inhibited. Poisons are created which do damage to the tissues. These, in turn, interfere with the proper activity of the mind. It becomes a vicious circle. . . . If, on the other hand, love, cheerfulness, gentleness, charity, hope, sympathy, and tenderness produce harmonious thoughts, such thoughts will create health, contentment, and the sunshine of a radiant spirit. Such a life has helpful influences upon all persons."

¶ Living by God's commandments is truly the happy way. "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness," says the Bible. "But become kind to one another, tenderly compassionate."—Eph. 4:31, 32.

DO YOU THINK, or JUST PRETEND?

IT HAS been said that people fall into two groups—those who think for themselves and those who do not.

From among those who do some of their own thinking we see a new class growing all around us. This phenomenon takes shape in a rather new way, socially speaking. Classes of society have long been relegated to their strata by economic, political or historical prestige. In the 'New Class,' arrival is come by as a result of emphasis on two things we all share in common—mind and ego. Everything in this set revolves around self-effusion. Its members have one desire in common—to be accepted as thinkers, as intellectuals.

Don't confuse this new class or its adherents with the real intellectual, however. While every one of us possesses intelligence, in varying degrees, the true intellectual has understanding or mental capacity to a high degree. His enlightened judgment or opinion may cover any special field or many fields. Such a one has intense interest in his subject or subjects, as a student who keeps reaching ahead for greater knowledge. Unfortunately the word "egghead" has been used to describe him and set him apart. Unfortunate, because it carries a mockery of the legitimate use of intelligence, and most often by those whose way of life has been improved by "eggheads."

Because of the increase of pseudo-intellectualism there is felt an increasing need to clarify the difference between the real and the simulated. The difference between the two is like the difference between lightning and the lightning bug. But it is not always so easily distinguishable to the untrained observer.

The pseudo-intellectual of the New Class never comes up to the rank he feels he is in. He creates a small world of his own, the better to lift him above those he would like to feel are his inferiors. Perhaps one thing that led to this development was the kind of prosperity in some countries that resulted in the greater influx of students in colleges and universities. Time was when only the wealthy, who could easily afford advanced education, and the persons who really had superior mental capacity plus the fortitude to endure the struggle for it, ended up on the enrollment register of schools of higher learning. With better times, more persons of average (or less than) intelligence hiked off to college because they could, and the prestige that came with it entertained their ego, as well as delayed the process of becoming self-dependent. As this group grew, so also did the New Class.

Once persons of this group are thrown out into the world outside the classroom, into an atmosphere that proves their real caliber to be less than they had envisioned,

the clique movement starts. Though the world does not take kindly to their "genius," this does not shake them into realism. Instead, their dour 'world is not worthy of me' attitude carries them to the side of fellow companions of misery, who supply each other with lift, the reassurance that they are someone bigger, better and above it all. This head-in-the-clouds feeling must be maintained. And so it is—by talk.

Deliberately Different

Since the New Classer has not attained any position in the world of real intellectuals, his ego cries for something to set him apart from the normal. Therefore the intentional effort to look, act and live different. But especially does he talk differently. The talk takes a pattern that is recognized by other pseudos and may sound, by its jargon, esoteric to Mr. Joe Average. It is not so much that it is intended only for the initiated New Classer as that by its form it is intended to impress. Its very pattern gives it away. The range of subjects is somewhat apart from that of the population majority—arts, music, literature—and in which he may even be an informed talker. However, his special cup of tea is the psyche.

The study of psychology and the Freudian technique of psychoanalysis has become popular. It is by no means limited to persons intending to pursue that branch of study for professional use. The search of the mind, or psyche, and its relationship to human behavior, conflicts and tensions has attracted a great number of the curious. Books have made it available to any who want the latest finding in the still new and experimental field of psychoanalysis. This has become the great "mind age." Don't misunderstand. Information gained by research in this field has done a great deal of good for many people.

On the other hand, a smattering of knowledge on the subject of human behavior has a particular reaction on a person who wants others to believe he is intellectual. It supplies him with some of his jargon, the talk that sets him apart. If he can glibly discuss complexes, relating, identifying, transference, repression, mind-set, compulsions and on and on, *ad nauseam*, he positively knows he is superior, both in company of those who know nothing and care less about these things (who manage to lead well-adjusted lives) and because by this "operation big talk" he is one of the New Class.

There is no doubt that enlightened research into the complexities of mental states and processes as such determine action and behavior of people has enabled more persons to understand themselves and others better. While bringing to light the cause of conflicts has a certain value, therein does not lie its greatest help. This lies in the conscious effort of a person with a clear view of his shortcomings to follow a course to correct them.

However, this is not the reason for the pseudo-intellectual's use of whatever knowledge he has of the subject. For surely if it were, those of the New Class would be sterling examples of what we all should be like. Instead, this person uses this information to assure himself that since he knows why he acts in certain unconventional or sometimes immoral ways he is standing on solid ground. Knowing his shortcomings and why he has them, he feels he can now live with them, even cherish them. There is no sight of an effort toward correction. The buildup of introverted interest through the fad of the psyche-search is to have a convenient vehicle for an exaggerated concern with self. The sham intellectual uses the mind to build, not true wisdom from knowledge, but adornment for his ego.

There is another group of thinkers. And one of these any of us can be. While it is only a very small percentage of persons who have a gift of natural intelligence or capacity in especially high degree, there is no limit to the number of persons who can belong to this group. An honest person shuns the hypocritical, egotistic role of a pseudo-intellectual. He can quickly come to see that such a person blindfolds his mind to taking in knowledge for the purpose of building wisdom. The display of knowledge, or the gathering of it for that purpose, only puffs one up. No person who appreciates why man was given a brain can be attracted to such a course.

Use Instead of Lose Your Mental Powers

However, there is an unforgivable lethargy apparent all around us, and perhaps not just around us. It is a willing sluggishness of the use of the mind. Many of us are at times guilty of putting the brakes on our thinking powers. It's a nice kind of drowsiness, in a lethal sort of way. One's intellect is never static. There is either growth or decay. No one can stand still mentally. The excuse that age induces mental stagnation has long been dispelled by actual experience.

Look upon the brain as a muscle. If you keep an arm in a sling for months, even years, you couldn't expect it to perform naturally when it is released. It requires exercise to strengthen it, to tone its muscles for use. As it is exercised and used gradually it becomes stronger, until at last it can be fully useful as it was created to be. When the brain gets little or no exercise it too can go flabby. But when it gets constant mental exercise it grows more and more capable of performing as you want it to, in fact more efficiently than you ever thought possible.

Perhaps the reason age seems to many to dull the ability to learn and remember is that with age persons become set in their routine of life. Life is no longer new to them, as when they were young and the world was constantly opening wider before their eyes. Their keen powers of observation have been allowed to become dulled by the sameness of experiences and surroundings. They have not kept alert to learning new things or looking for the unusual. When they sit down to take in some new information it becomes a real chore. Things seem to come harder. And perhaps they do for a while. But kept up as a practice, learning grows easier.

Too many people relax their intellect. If they see a person who can give an answer or talk on a subject with apparent ease and considerable adeptness they marvel and mentally settle back with the thought, "I would love to be able to talk or present my views as well, but I can't; so that's that, I won't try." And they don't try. They believe it's excusable because they feel by trying they will never attain anyway. This kind of thinking is a mortal plague to the mind.

Keeping the mind agile means keeping alert every waking hour of the day. Retain a childlike curiosity for knowing reasons why. Practice explaining things to yourself as you would have to do to a critical person. An example of alertness and keenness of observation is the native who lives close to nature, whether it be deep in African jungles, South or North American or Australian wildernesses. These natives neither read nor write. They learn by observing; they remember because it may mean their life to remember. Their foes may be animal or man or climate. They have learned that their sharp interest in things around them is what keeps them alive. Civilization has dulled this kind of keenness in many of us. It has taught us to conform, not to question.

Persons whose business it is to pursue dangerous activities have learned the importance of alert observation. And from observing, the ability to build up reasonable or logical conclusions. Conclusions that guide them in such a way as to preserve them in the midst of adverse conditions. The man who is a professional big game hunter, or who dives deep into the waters under the earth or flies high above the earth, keeps learning, keeps observing, never stops paying attention to everything around him. His life depends upon it. And this is the way we ought to be mentally. Our life may depend upon staying awake.

When a person chooses a vocation or avocation of teaching, he should constantly progress toward being a better teacher, a better speaker, a better student. This can only be done by applying the mind to reaching out for this kind of growth. If it is to instruct, assume the mental image of a person who must be convinced, who knows nothing about the subject and must be taught in such a simple, true and convincing way that the subject will be understood when it is finished. If it is to speak, speak in such a way as to be understood, to instruct, not to exhaust or to impress the listener. And as a student, learn, assimilate and correlate facts, letting the mind have freedom and exercise in connecting ideas, experiences; to learn reason and logic and to attain to real wisdom. A student keeps young because he is always anxious to learn. A student mind is something all of us can have. But it is something that is had only by practice; and by practice we can all come to experience the wonders and the depths possible to the marvelously formed mind of man.

Not to show off its greatness to man, but to reflect the supreme intelligence of its Creator, Jehovah God.—Contributed.

TAP WATER UPSETS ATHLETES

RECENTLY the American Medical Association was confronted with a resolution that said in part: "There is reason to believe stimulants such as amphetamine, and its derivatives, are widely used to improve the performance of athletes."

¶ Dr. Mal Stevens, chairman of the state commission's Medical Advisory Board, discredited the idea that the use of stimulants was widespread among athletes. He added: "A good athlete doesn't need any medication. He is usually so finely trained—medication would often make him violently ill."

¶ Defending his runners Ron Delaney and Don Bowden, coach George Eastment said he knew his men and he knew himself, and he called his men "the most straitlaced men who ever lived." Dr. Smiley Blanton, a top psychiatrist, attributed modern outstanding athletic feats not to pills but to builds. He said: "Our skills, reflexes and horizons are expanding. We know more about nutrition, about scientific training methods. That's why our boys are running faster and jumping higher. It's not a pill."

¶ However, there are stimulants of various kinds that athletes have taken from time to time. Brandy-soaked sugar cubes, quartered lemons, oranges, a sip of hot coffee or tea with sugar are among the stimulants most frequently used. Swimmers often take oxygen and boxers antifatigue vitamins.

¶ Noteworthy is Jimmy Powers' statement about how athletes react to chlorinated municipal tap water. He said: "Even the slightest taint of chlorination in municipal tap water upsets athletes who are in the pink. The result is that the University of Oklahoma football team, Notre Dame's team, leading track teams and boxers like Robinson carry their own bottled water. It is from natural springs at Mountain Valley, Arkansas, and, because of its low sodium content and other properties, it is preferred by Sunny Jim Fitzsimmons for his thoroughbreds from Nashua on down to Bold Ruler."—New York *Daily News*, June 7, 1957.

Those Amazing Termites!

FEW creatures are as utterly amazing as termites. Their unlikely diet—plain wood—makes them amazing enough. Their nests are the most remarkable architectural structures found in the insect kingdom. In the way they reproduce they seem to defy the very laws of heredity. And amazing is the word for the chemical warfare soldier termites wage—their glue guns petrify the enemy.

Although they are popularly known as "white ants," termites are not really ants nor are they all white. With some 2,000 species in the world there is variety indeed. Most of this variety is found in the tropics, where termites thrive; but a few manage to make a good living in temperate parts of the earth, as many a householder in Europe and North America has vexatiously discovered.

Most insect pests make their presence known by their appearance or by visible damage. Ah, but the termite is different. One can be experiencing the ravages of termites in his home without seeing or hearing anything until it is too late. This is because of their habit of shunning light and their uncanny ability as engineers. When termites excavate the interior of a piece of timber they retain the protecting outer shell. Termite-riddled structures are so well excavated that they seldom fall of their own weight. It usually requires some force, such as a storm or an increase in the burden carried, as occurred in one instance when a recently installed piano crashed through a termite-riddled floor.

It is almost impossible to keep termites from getting to their favorite food. Even the hardest of woods succumb to termite attack. In their ceaseless quest for a woody repast termites are not at all reluctant to dine upon fence posts, telephone poles, furniture and houses. When they feel like it, termites will readily extend operations to books, papers, leather and cloth. One scientist, studying tropical termites, set up his camp near the nest. He went to sleep. Upon awakening, he found his shirt had been eaten right off his back!

An Amazing Chemical Laboratory

What intrigues us is how termites get away with such an unlikely menu without suffering from upset stomachs. How can a

termite digest wood? The termite gives no thought to the problem of digestion, since the matter is handled by one-celled animals called protozoans. They live in the termite's intestines. So thanks to these intestinal inhabitants the termite's woody means are properly digested.

Mr. Termite is likely to be unimpressed by barriers. If he cannot dig his way through a barrier with his jaws he simply calls upon his chemical laboratory to produce. It does, and presto! a termite acid is available. Termites "distill an acid," says Frank Lane in *Nature Parade,* "which eats through the lead capsules of bottles, and manufacture a liquid capable of disintegrating glass. They can spread a juice on metal which rusts it, thus enabling them to bore through it easily."

When food shortages hit a termite colony the situation is far from serious. The termites simply eat the walls of the termitary! How is this? Because the walls are plastered with termite excrement—something that can be used over again and is a very palatable concoction to the termite tastebuds.

Thus termite food resources are almost inexhaustible. Why, a termite himself is a triple treat. They have the habit of licking one another. "These labial attentions, or lip affections," says the Smithsonian volume on insects, "are not unrewarded, for it appears that each member of the colony exudes some substance through its skin that is highly agreeable to the other members. Furthermore, the termites all feed one another with food material ejected from the alimentary canal, sometimes from one end, sometimes from the other. Each individual, therefore, is a triple source of nourishment to his fellows."

Termite Society

Different kinds of termites live in a colony, each kind performing definite duties for the good of all. Termite society is rather complex, so suffice it to say that there are four distinct castes. The first caste is made up of king and queen and the winged termites that can themselves become kings and queens of new colonies. Workers make up the second caste, soldiers the third. The fourth caste is made up of the nymphs that take over the task of reproduction should the king or queen die.

Workers are by far the most numerous. As the name implies, the workers do the household chores, digging the nest, chopping the wood, manufacturing food for the king and queen and nursing the young. Workers are small, soft-bodied insects with small rounded heads. Their jaws are inconspicuous but effective. The jaws, with saw-toothed edges, easily shave off tiny fragments of wood.

The soldiers have larger heads than the workers, for the soldier's head contains his fighting equipment. To defend the colony many species of termite soldiers have scissor-sharp jaws, others have both jaws and a glue gun, and some have only a glue gun. But what a gun!

Protruding from the termite soldier's snout, the glue gun is effective armament against invaders. Let the ants attack. The soldiers are ready for them, for the guns are loaded with a most potent kind of ammunition. They fire a gluelike liquid that hardens on contact with the air and that virtually petrifies an enemy. So when the ants attack, the soldier termites open fire. The glue gun salvos thoroughly gum up the enemy attack. Describing the effect of termite chemical warfare, Sir J. Arthur Thomson says:

"When the soldier is on the offensive there is a rapid contraction of certain muscles on the sides of the head, and a jet issues from the beak. It consists of a clear fluid with a smell like cedar oil; it is gluti-

nous and resinous, and difficult to rub off. What the soldier does is to discharge this jet right in the face of an invading ant, and it is extraordinarily efficacious. The ants that have received the fatal douche are seen running about as if demented, but often stopping to rub their faces with their fore limbs, or to rub their heads against something. But they cannot get the stuff off, and they usually die."

The termite chemical warfare is amazing enough, but there is something else about it: the termite soldier in most species is blind! What mysterious sense of direction aims the soldier's glue gun?

Founding a New Colony

Soldiers and workers are wingless. But one group of termites have long wings. These are the potential kings and queens. On a certain day a message is communicated through the colony. Workers open the doors. The long-winged termites swarm out. Off they fly. But alas! most of them never become kings and queens, for they wind up as tasty tidbits on the menu of some bird. A few survive. They pair off, and the male and female begin looking for a home. Not needing wings any longer, they break them off. After a nest is dug and the exit to the outside world sealed off, mating takes place. In due time Mrs. Termite lays a dozen or so eggs. Soon the newly founded home is enlivened with baby termites. But what a surprise! The baby termites, instead of being replicas of their parents, grow up to be an entirely different kind of termite—either a worker or a soldier. And so it is with the second brood and the third. More workers and soldiers! This seems to defy the very laws of heredity, but it is a natural thing in termitedom.

Finally, as the broods keep getting larger, other forms begin to appear, the winged forms. At long last, replicas of the parents! These develop into winged termites like the king and queen when they first flew out of the termitary. Eventually the day arrives for the new colony to have its first swarm. The doors are opened and the winged termites fly out, hoping to found a colony of their own. The cycle begins again.

The king and queen live together peacefully. They are taken care of in a royal way. "The king," reports the Smithsonian volume, "remains faithful to his spouse; and he, too, may fatten up a little, sufficiently to give him some distinction amongst his multiplying subjects. The termite king is truly a king, in the modern way, for he has renounced all authority and responsibility and leads a carefree life, observing only the decorums of polite society. . . . The queens of nearly all the termites that live in permanent nests attain an enormous size by the growth of the abdomen, the body becoming so huge that the royal female is rendered completely helpless, and must be attended in all her wants by the workers. . . . Her body becomes practically a great bag in which the eggs are produced, and so great is the fertility of these queens that the ripened eggs continually issue from her body. It has been estimated that in one such species the queen lays four thousand eggs a day, and that in another species her daily output may be thirty thousand."

The nests of these tropical termites are truly amazing. They come in all sizes and shapes and are built below the ground, above the ground and in the trees. The nests above ground may be in the form of a pyramid, an obelisk, a tower. They come in all heights, from a few inches to twenty feet. One of the strangest nests of all resembles a gargantuan mushroom; it

may reach sixteen inches in height. Some African termites build a pinnacled nest that may soar nearly twenty-five feet high! Such nests have been described as "fantastic cathedrals with buttressed walls and tapering spires."

These nests above ground are remarkable for their hardness. The termite chemical laboratory produces such a fine grade of cement that a nest may bear the weight of several men. Even with a pick and shovel tribespeople have a difficult time getting the termite cement—a prized item for building their own mud huts.

Yes, the termite is amazing. Perhaps the most amazing thing about them is this: their habit that gives man so much trouble—their greed for wood—is, ironically enough, beneficial to man! Termites seem specially designed to turn dead and decaying wood back to the soil and atmosphere whence it came. Wood is not easily converted into fertilizer; but after treatment in the termite's chemical laboratory, it is returned to the earth as an important aid in soil fertility. Thus the amazing termite occupies a unique place in the natural cycle of nature.

KITTENS AND CATS

Intruder

The Milwaukee *Journal* of July 18, 1957, reported on a happening in Oakville, Ontario, saying: "Warehouse worker Bob McCue made his customary visit Wednesday night to a corner of the warehouse being used as a nursery by an alley cat and her five new kittens. The cat lay complacently feeding her young ones. She apparently didn't know a tiny field mouse was at the dinner table."

Handle with Care

Several years ago a cat living in a factory in Detroit, Michigan, went looking for a place to have her kittens. She decided upon a crate that had been loaded with a diesel engine. Workers nailed up the crate without knowledge of its living contents. The crate was shipped to Cairo, a journey that took forty-one days. Workmen opened the crate and found, with no small amazement, a cat and four new kittens. How did the animals manage to live? The kittens seemed to have had enough milk, and the mother cat licked up grease from the machine's parts.

Right to Unescorted Roaming

When a law was under consideration to restrict the free roaming of pussycats, former governor of Illinois Adlai Stevenson explained his view: "I cannot agree that a cat visiting a neighbor's yard or crossing the highway is a public nuisance. It is the nature of cats to do a certain amount of unescorted roaming. To escort a cat abroad on a leash is against the nature of the cat, and to permit it to venture forth for exercise unattended into a night of new dangers is against the nature of the owner."

Prepossessing Pussies

The following classified advertisement appeared in the Sacramento (California) *Suburban News Shopper:* "Free! Persian-style home accessories in black fur or smart gray stripes. Perfect hearth decorations! Male and female models come equipped with automatic purr and built-in washing attachment."

Call of the Wild

Upon the death of a Wisconsin railroad engineer in 1943, a cat named Casey Jones inherited some $42,000. This fat legacy made Casey Jones a cat of easy circumstances. Besides all the cream it could lap up, all the liver it could consume, Casey Jones had the helpful assistance of two housekeepers and a lawyer and the freedom to roam a ten-room house. Few cats could enjoy such gracious living. But alas! a cat with money is still a cat. Casey Jones wandered into the night to return no more. What fate overtook this feline with a fortune? Was it just the call of the wild? It remains a mystery. The cat's abandoned fortune? His master's relatives, ignored in the will, claimed Casey's estate.

BOTTLES OR BREASTS for feeding baby?

BABIES are born knowing how to suck. In fact, some of them suck their thumbs before they are born. But thumb-sucking is merely a convenient substitute for breast-sucking. It is good practice for baby, but it is nowhere near as satisfying.

From the time baby is born to the time mother's milk begins to come there is a lapse of three to five days. New mothers especially wonder if the infant should be fed during this time. If yes, then with what? How soon after birth should the baby be fed, and how often? they ask.

There are about as many opinions on what, when and how to feed babies as there are babies born. (Statistics show that there are approximately 5,000 babies born into the world every hour.) Years ago it was believed that the newborn child should be given his first meal about twelve hours after delivery, then be fed regularly thereafter until the mother was ready to breast-feed him. But it was found that switching the baby from the bottle to the breast after he became attached to the bottle was upsetting to him. He would refuse to nurse when put to the breasts. Mothers who wanted their babies breast-fed became disturbed.

So naturally the practice changed. Now the baby is fed irregularly during this three- to five-day period with nothing but water. He is also allowed to suck his mother's breasts during this time to keep in practice and to hasten the milk supply. The long wait does not harm the child. To the contrary, it does him good. It encourages him to make a vigorous bid for his food, which action is healthful for both baby and his mother. Often the amount of milk he gets depends largely on how strongly and persistently he sucks. So do not assist him to develop a lazy habit at mealtime by bottle-feeding him with milk beforehand. Make him work and beg a little for his food. He will enjoy his meal so much more that way. And, too, hungry babies switch from a water bottle to a breast filled with milk without any fuss whatsoever.

Frequently mothers ask if there are any advantages in breast-feeding a child. The decision, of course, is for mothers to make. And it should be made far in advance, because there are bottles and nipples to get, formulas to learn, schedules to chart, if you decide to bottle-feed him. But if you plan on breast-feeding your baby, most of those problems are eliminated. Nevertheless, there are things to think about.

Breast-feeding calls for a great deal of understanding on the part of the mother. She must eat well if she expects to have a good supply of rich, nourishing milk. She cannot expect to starve herself and worry about her figure and build a healthy strong baby at the same time. Her breasts are nursing bottles. If she were bottle-feeding her baby she would certainly be careful to see that he got the right formula. Then she should take no less care even though she is breast-feeding by making sure she eats plenty of the right kinds of food.

Advantages in Breast-feeding

There are a number of advantages in breast-feeding. First, mothers never have to worry about the temperature of the milk. The milk is there, it is always ready and it is always right. Nor do mothers have to concern themselves about the ingredients that go into the milk as long as they have a well-balanced diet. The body automatically makes the adjustment to satisfy the baby's needs. Another thing, mother's milk is always good and most satisfying to baby. There is never a chance for a mistake in the formula or a chance for exposure to certain infections. The milk is easily digested and is tops for body building. Breast-fed babies are almost never constipated, which is a great blessing in itself.

When mothers breast-feed they have no formulas to worry about, no long lines of bottles to wash and sterilize, no spongy nipples to scrub and clean. Further, mother's breasts secrete a small amount of colostrum the first few days after delivery. This early milk possesses a constituent that acts as a mild laxative that cleanses the child's alimentary canal. It is also believed that it contains elements that foster immunity to child diseases.

Usually mothers feed their baby one breast at a time. When the breast is completely empty, then she is advised to switch to the other, but not before. Why? Because feeding this way stimulates the milk production. However, if the baby does not get enough to eat at one breast, then switch to the next but divide the feeding time between each breast equally. Years ago they held to twenty minutes a breast, but today the practice is to be flexible. (More about breast-feeding can be found in the June 22, 1954, issue of *Awake!*)

Bottle-fed Babies

Babies that are bottle-fed should be given greater care. Be alert to sterilize all bottles and other equipment used in feeding. The more attention you give this matter to begin with the less trouble you will experience with your baby later on. Immediately after a nipple is used it should be scrubbed with soap and hot water. Just a casual rinse is not enough. Some particles of milk are liable to remain and be the cause of trouble.

Mothers should see to it that the child's formula is adjusted from time to time, in keeping with his age and demand. It is well to feed the baby, not by ounces, but until he is satisfied. When he has had enough he will push the bottle away from him, or he will let the milk dribble out of his mouth. No doubt new mothers will feel more comfortable if they see a doctor periodically, especially during the first year of the child's growth. The doctor can advise as to the child's health and strength, whether his digestion and progress is good,

if the formula needs changing, and other points.

If you are not able to afford a doctor or professional advice, you might be able to get a good book and read up on the subject. If a good book is out of your reach, certainly good sense isn't. Then use it. That is all most good doctors use anyway.

Cow's Milk and Solid Foods

Mothers often ask whether cow's milk is good for a baby. Cow's milk is not the same as mother's milk, nor is it as good for the child. But, nevertheless, it is an excellent food. Cow's milk, however, must be handled very carefully from the time it leaves the cow until baby gets it or else it can cause trouble. It should be boiled or pasteurized before used, because germs flourish in milk. Raw milk is quite hard for babies to digest, but boiling and diluting it with water helps digestion. However, children have no problem with powdered milk, or with evaporated and homogenized milk. These digest quite easily.

There comes a time in a baby's life that he must learn to eat solid foods. But when to begin is the question. Fifty years ago infants got their first taste of solid foods after their first birthday. Less than twenty-five years ago mothers broke away from the practice and began feeding their little ones solids when they were about six months old. Nowadays doctors advise that baby should get his first taste of solids between the second and the third month after birth. Dr. Benjamin Spock says: "It has been found that babies profit from *reasonably* early solids, take to them readily, and are usually not upset by them."

Start him off very slowly. A baby three months old is very young and sensitive and can be upset very easily. Since he has been used to feeding on milk, give him his milk first and then introduce the solid piece. If you don't follow this order you are liable to have an angry child on your hands. Remember, all a baby three months old knows is how to suck. So the first piece of solid food may cause him to squirm and pucker up. His sucking motion may push the piece out of his mouth. Gently swab off his chin and let him start over again. Close your eyes to the mess he makes. He will succeed eventually.

Many parents like to start children off with cereals, but cereals often seem flat to a baby's taste. Begin with a little piece of a ripe banana instead. After he becomes acquainted with the mechanics of chewing and swallowing, then feed him the cereal. Follow up the cereal with fruits, vegetables and other kinds of food. After he is six months old or older, feed him meat, but grind it first so that he will not have any trouble swallowing it. When the child is a year old he should be able to take his place at the family table. As far as manners are concerned "children have more need of models than of critics," and "before you beat a child, be sure you yourself are not the cause of the offense."

But to thrive, children need more than milk and solid foods. They need "T.L.C." "This is so important," says an authority, "that doctors in hospitals often prescribe 'T.L.C.' for babies who are not doing well. It means that the nurses are to see that they get an extra amount of 'tender, loving care.' " If your baby is not doing so well, perhaps you might try giving him a little more of T.L.C. It often succeeds where milk and solid foods fail.

THE AFRICAN QUEEN

By "Awake!" correspondent in Northern Rhodesia

ALICE LENSHINA, an African woman about thirty years of age, from Northern Rhodesia, claims she has received authority from God to be a queen. The assertion is made that she died, went to heaven and there God commissioned her to spread the gospel on earth. A couple of heavenly escorts brought her back to earth and here the Bantu female "messiah" made her Rhodesian appearance October, 1953.

¶ Lenshina's followers look upon her as the "Queen of the East." Their leaders command them: "Look east! Where the place is of the one who rules over the world." In a few short years she has gained an amazing fol lowing of some 70,000 members.

¶ The "queen's" religious doctrines are still somewhat vague. So far none of them have been put into writing. She claims she has an angel and to touch her could mean death. Further, she asserts that two angels provided her with two books, one for the Africans and the other for the Europeans. (Incidentally, these books have never been seen by any of her followers.) She claims that all her commands come directly from God, that her followers are free not to believe the Bible, since it was not written by Africans, that she alone can free from the spell of witchcraft, and that she has the power to bless persons and property. For any favor bestowed, baptism performed or admission to the "church," a minimum contribution of one penny (one cent) is required.

¶ To supervise the rapid growth of her followers Lenshina has established a priesthood. The priests are known as educators and their teaching is called the "highest education." But some question the quality of their educational work, because they lack training and knowledge of their priestly duties. Men chosen for office are offered the salary of £7 ($20) a month, though this salary may vary according to rank.

¶ Morning and late afternoon, worshipers are called to attend service. "Churches," or *lumpas*, as her followers call them, have been established in many of the principle African townships. *Lumpa* means "highest education," or "the church that excels others."

¶ What does the African see in this new religion? Instead of a church bell, a skin drum is used to summon the worshipers to services. Inside the *lumpa* is an altar and a three-foot-square banner of cheap black cloth that has written on it: Lenshina, the queen, reigns. Prayers that are said extol the queen, songs that are sung were composed by the queen and sing her praises. It is quite obvious that the woman lusts for praise and adoration. How unlike the true Messiah Jesus, who said: "I do not accept glory from men." "If I glorify myself, my glory is nothing."—John 5:41; 8:54.

¶ However, many Africans have been frightened to her side because they believe she was restored to life by a resurrection and that she has powers over witchcraft and over death itself. The "queen" has complained that the Roman Catholic Church and the Church of Scotland missions have hindered her work, although the orthodox European religions have done little to counteract her teachings that she has these strange mystic powers. Jehovah's witnesses, on the other hand, have exposed her boasts to be false. Despite the decree of Lenshina that anyone who listens to the preaching of Jehovah's witnesses will be smitten with immediate death, many honest Africans have defied her threats. They have openly listened to the witnesses and have lived and not died. This fact has forced the self-styled queen to retract her claim of having power over death.

¶ Lenshina, like many other self-made and self-ordained messiahs before her, does not have a remedy for the nations or a hope for the people. She is just a sinful daughter of Adam and Eve, an earthling, without redemptive power. "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish. Happy is the one that has the God of Jacob for his help, whose hope is in Jehovah his God."—Ps. 146:3-5.

And in answer Jesus said to them: "Look out that nobody misleads you; for many will come on the basis of my name, saying: 'I am the Christ,' and will mislead many."—Matt. 24:4, 5.

CREOLE BECAME LA MODE

By "Awake!" correspondent in Haiti

ALL of Haiti's four million people, from the president to the poorest mountain peasant, speak a fascinating 200-year-old tongue called Creole. It is the unique tongue of the masses. Though 15 percent of the population are educated in French, the country's official language, yet they will frequently resort to Creole even for official business.

Creole is characterized by short, monosyllabic words. It is dynamic and precise. Few words convey much. It is found to be simple in construction, rich in vocabulary, forceful and pithy in expression, pleasant and musical in sound. After having listened to a missionary preach to a group of persons a visitor, although in a hurry, explained in colorful Creole what held him for a while: *"Pié-m senti lou pou m-alé mesaj la telman dous."* ("My feet felt heavy to depart because the message was so sweet.")

What is the origin of Creole? Is it African, French, Indian or Spanish? The morphology of the vernacular is interesting.

During the seventeenth and eighteenth centuries Spanish ships were heavily laden with rich cargoes from South and Central America. They sailed through the Caribbean waters and then on to Europe. French, English and Dutch sailors preyed on these ships. The lives of the Spanish traders were made miserable by these pirates and buccaneers, most of whom were from the northern part of France, having been seafarers all their lives. By 1660 they were well settled and established with their headquarters on an island off the north coast of Haiti called Ile de la Tortue. It was here, among buccaneers, that Haitian Creole was born.

French sailors from Normandy were by far in the majority of these pirates. Consequently, their tongue became the predominate one. This patois was gradually enriched with words of French buccaneers who came from other provinces of France. In Saint Domingue (now Haiti) French sailors spoke their own dialect, not the true French language. Even the best of families, some claim, spoke this dialect, which, in the course of the years, produced what is called today Creole.

The buccaneers often had contact with Indians and Spaniards, which contributed to Creole's development. From the aborigines Creole borrowed names of objects that are common in the Caribbean area. Creole also adopted its style of verb formation from the Caribbean Indians.

The English and African Contribution

At times French buccaneers raided collectively with the English. During their association Creole turned to the English simple syntax. This systematic arrangement of forming sentences and phrases from words permits the foreigners to learn the tongue quickly. Both Norman and French were more complicated. Creole also contains an appreciable English vocabulary. Words like *djob, tou, canistè, cajou, bokit* and *biskwit* were taken from the English words job, too, canister, cashew, bucket and biscuit.

Creole, therefore, was a composed and spoken tongue before the African slaves were imported to Haiti. What, then, did the Creole language adopt from the Africans?

After buccaneering became an unprofitable business many filibusters turned to the land for a living. They became landowners, developing large plantations. Slaves were brought in from Africa to care for the labor shortage. These slaves spoke various African dialects, but received all their instructions from their masters in Creole. Their African tongues were eventually forgotten. Creole became *la mode,* or the language fashion.

The African, however, made additions to the language. All terms related to voodoo worship, such as *houngan, boçor, ouanga, loa, zombi,* and many others, were introduced. This was because the African slaves, though forced by the colonists to be baptized Catholics, were permitted to practice their own religion.

The Negroes in Haiti and in the United States found it difficult to pronounce the letter "r." Words containing this letter were often slurred or the letter "r" was dropped out altogether. Also, the Africans altered Creole somewhat by giving it a new tone and an accent that gave it its harmonious rhythm and musicalness.

Creole Proverbs

Also of African origin are hundreds of descriptive Creole proverbs that have been added during the years. A few of these are mentioned.

"Si Bon-Dié vlé, sain pa kapab," meaning "It is better to address God than to address his saints." Another proverb is: *"Sa ou pa konè pi gran pasé ou";* literally, "What you do not know is greater than what you do." In other words, you must respect what you do not know; or, whatever your knowledge there is always something you do not know.

The expression "out of the frying pan into the fire." Creole's equivalent is: *"Kouri pou la pli, tombé nan gran rivière";* that is, "Run from the rain, fall into the river." Appearances are often deceitful. Everything that glitters is not gold. This is expressed in Creole in these words: *"Bèl chèvé pa larjan";* literally, "Beautiful hair is not money." Care should always be taken in use of the tongue. In Creole it is stated: *"Lang pa lanmèr main li neyé maît li";* which means "Watch your tongue, it can lead you far"; or, you must turn your tongue seven times before speaking. Another proverb: *"Pa gardé pié bourrik pou bay li chay";* literally, "Do not judge the strength of the donkey by its feet when you load it." So, do not judge anyone by his height; appearances are deceitful.

When you believe you have overcome a difficulty another will arise. Do not be presumptuous. You can always find something to learn. The future holds out surprises. All this can be conveyed by just four Creole words: *"Dèyè mòn, gan mòn";* literally, "Beyond mountains, there are more mountains again."

The common statement is: "You must sow before you can reap." The Creole proverb is slightly different. It says: *"Zherb pa poussé nan gran chemin";* which means "Plants never grow on highways." An-

other proverb says: *"Pa janm entré nan komba san batò"*; literally, "Never go to battle without a club." This means, Before you undertake to do something you must be well assured of your means.

Creole varies somewhat in different regions of Haiti. But despite its regional peculiarities it is quite easily understood by all. The educated and city dwellers will often intersperse Creole with French.

Is Creole a language or a patois? Some say that Creole is but a corrupt, degenerate French. However, a careful examination of its true physiognomy will indicate that it has definite rules of declension, grammar and rhetoric; it is a language of passion, of sorrow, of delicate nuance. Poems and large passages are being written more and more by Haitian authors in Creole. Many Creole songs have become popular. The "New Testament" and the Psalms were translated into Creole several years ago. When Haitians express themselves emotionally it is always in Creole.

True, French is the official language of Haiti. Nevertheless, Creole is freely spoken by everyone, everywhere. It is *la mode!*

Repercussions in Italian Senate

By "Awake!" correspondent in Italy

OUR readers will recall the article appearing in the December 22, 1957, *Awake!* concerning the police interference with the Milan, Italy, district assembly of Jehovah's witnesses held in June, 1957.

❦ As a result of protests made by officials of Jehovah's witnesses, this illegal action by the Milan police was carried before the Italian Senate. On February 7, 1958, the Undersecretary of the Interior spoke to the Senate seeking to justify the action of the Milan police, which is under the direction of the Minister of the Interior.

❦ The Rome newspaper, *Il Paese*, of February 8, 1958, carried the following article about this particular session of the Senate: "But the liveliest part of the session was that dedicated to interrogations. Some of these touched in fact a scorching subject, that of religious interference. The Republican (Senator) Spallicci had asked to know the motives for which the 'Questura' of Milano had ordered the abrupt dispersal of a congressional meeting of the cultural and religious association of Jehovah's witnesses (scholars of the Bible) that was being held in a private location. The Undersecretary of Interior, Bisori, in his answer beat around the bush. In fact he fell back on motives of an organizational nature. 'Freedom of worship,' said the representative of the government, amongst the general irony of those present, 'does not enter into this as it is only an unobservance of a police regulation.'"

❦ Newspapers all over the country carried similar information and more on the Senate discussion. The Milan newspaper, *Il Giorno*, of February 8, 1958, carried this information with the following headline: "Jehovah's witnesses are free to assemble."

❦ The excuse offered by the government, of course, is known by all not to be true, but it served its purpose to call attention to this illegal action. It has already helped in the fight to maintain freedom of worship and assembly.

PROCRASTINATION

Procrastination afflicts all but people who are thoroughly well balanced mentally. It is an enemy to efficiency. It has to be cured by anyone seeking to eliminate waste from his own life and the work of those under him. Set a deadline. Be punctual. A Swiss who recorded his time meticulously all his life figured that in his eighty years he had wasted more than five years waiting for tardy people. —*The Royal Bank of Canada Monthly Letter.*

WATCH YOUR POSSESSIONS

HAVE you ever been stranded in a strange city because you lost your money or had it stolen? It is not a pleasant experience. It is an experience you will want to avoid and can avoid by forethought and care. The many delegates coming to New York this summer for the Divine Will International Assembly of Jehovah's Witnesses should remember this.

¶ While traveling be watchful of the things you set down. If you are in the waiting room of a train depot or plane terminal it would be unwise to set your luggage down and walk away from it to a newsstand or to some other place. It should never be left unattended. Neither is it wise to turn your back on it while inquiring for information or buying something. Sometimes there are people in these places who are looking for carelessly watched belongings. While your attention is distracted they will casually pick up a suitcase and be gone before you realize it. Keep your possessions where you can watch them.

¶ When leaving a plane, train, taxi, restaurant, hotel or any other place, always look back to make sure nothing is being left behind. The moment it takes to check is better than the time wasted trying to recover a lost article.

¶ While traveling by plane travelers will find that they will be asked to leave the plane for a few minutes at refueling stops. Even though the stop is a short one, do not leave expensive cameras on the plane or coats with valuables in the pockets. At times there are men among the ground crews who will not hesitate to take them.

¶ A traveler to a big city like New York should remember that there are many dishonest people there who look for the opportunity to relieve careless individuals of their possessions. Outstanding among these are the pickpockets. They frequently work in teams or troupes. While one or two of them distract a victim another will take his billfold, quickly putting it into the fold of a newspaper carried in one of his hands.

¶ A cafeteria line is often a favorite spot for pickpockets. A person is not likely to drop a tray full of food to grab for his billfold if he suspects that it is being taken. If he should take one hand from the tray to feel for it the thief can distract him by warning that his coffee is spilling. During the distraction the billfold disappears.

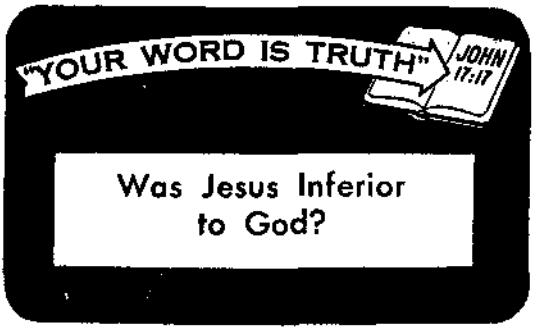
¶ The large crowds gathered at Yankee Stadium and the Polo Grounds this summer will undoubtedly attract some of these thieves. For protection the delegates to the assembly should take precautions to protect their money. Put the bulk of it into a money belt or fasten it to the inside of a pocket. Do not keep all your money at one place on your person. It is best to carry money in the form of traveler's checks, but even then the same care should be taken to prevent the checks from being lost or stolen.

¶ *Reader's Digest* gave some suggestions that would be well to keep in mind: "Carry with you only what money you need and don't flash it. If you're a woman, don't let your handbag dangle; hold the bag itself with your hand over the clasp. For a man, an inside pocket is safer than an outside one; a purse in a hip pocket is the easiest pickings. Above all, be suspicious in crowds. Move instantly when jostled. Alertness and knowledge of the pickpockets' techniques are the best means of assuring that you won't become cannon fodder [a victim]."

¶ Those delegates to the assembly who plan on driving to New York should exercise the same watchful care of their belongings as those who travel by other means. Keys carelessly left in a car are an open invitation to car thieves. Always take the keys with you and be sure to lock the car. While in New York be extra careful about not leaving valuables lying in the car where they can be seen. This also applies to clothing and luggage. When something of value can be seen not even a locked car will keep out thieves. It is foolish to leave an open invitation for them.

¶ Take care of your belongings, and you will have them when you return home. Remember, it is easier to prevent the loss of your valuables than it is to recover them.

Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, . . . will inherit God's kingdom.—1 Cor. 6:9, 10.



THE Holy Scriptures state very explicitly that man was made "a little lower than the angels," hence an inferior to his Creator and Maker Jehovah God. These same Scriptures testify that Jesus was "a man" approved of God. As a man, then, Was Jesus, the so-called second person of the trinity, lower or inferior to God? Religionists say no. They insist that Jesus Christ was a superman, a God-man, that to call him anything less would be degrading him.—Ps. 8:5, *AV;* John 1:30; 9:11; Acts 2:22, 23.

The Bible, on the other hand, definitely shows Jesus to be an inferior and Jesus Christ himself confessed that he was. Whom are we to believe, trinitarians or God's Word, the Bible?

All the Holy Scriptures bear witness to Jesus' subordinate place toward Jehovah. Jesus always spoke of himself as the one that God had sent forth. In his last prayer he said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." The apostle John heard that prayer and tells us: "For the one whom God sent forth speaks the sayings of God." Jesus also told the Pharisees: "From God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth." Again he said: "I cannot do a single thing of my own initiative; . . . I seek not my own will but the will of him that sent me." Jesus Christ was God's Sent One or Apostle.—John 17: 3; 3:34; 8:42; 5:30; Heb. 3:1.

Being sent of God, Jesus was not greater than his Father the Sender, neither was he as great. Just as Jehovah God with superiority over his Son Jesus Christ sent him to this earth, likewise Jesus Christ as Head and Master over his apostles and disciples sent them forth to preach the kingdom of God. He said in prayer to God his Father: "Just as you sent me forth into the world, I also sent them forth into the world. Righteous Father, the world has, indeed, not come to know you, but I have come to know you, and these have come to know that you sent me forth."—John 17: 18, 25; 13:16; Luke 22:27.

Incidentally, in like manner the so-called "holy ghost" or holy spirit is proved to be inferior both to Jehovah God and to Christ Jesus. Why? Because Jesus told his disciples that the heavenly Father would send the holy spirit as a comforter in Jesus' name, and Jesus added that he, in turn, would send this spirit comforter from the Father to his faithful disciples. And at Pentecost Peter declared that Jesus had shed this spirit comforter upon them. There is or has been no human nature about this "holy ghost" or holy spirit; and its being sent from God and through Christ proves it is subject to both God and Christ. —John 14:26; 15:26; Acts 2:33.

Let no one raise his eyebrows in amazement at our speaking of Jehovah God as superior to his Son Jesus Christ. Just read 1 Corinthians 11:3, where the apostle writes: "But I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God." To correspond with the fact that God is his Superior and Head, Jesus declared he came to do, not his own will, but that of his Father, and to speak, not his own words or doctrines, but those of his Father.

In harmony with the prophecies of old Jesus declared himself to be a servant to God, and *not a person coequal with God.* Some prophetic utterances of Jehovah God respecting Jesus Christ as his servant are: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth." "Behold, my servant shall deal wisely, he shall be exalted and lifted up." "By the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities." These prophecies the disciples applied to Jesus, as anyone can prove by referring to Matthew 12:17-21 and Acts 8:27-37. Doing no dishonor to Jesus Christ by calling him a servant, the disciples in united prayer at Jerusalem said to the Lord God: " 'The kings of the earth took their stand and the rulers were gathered together to the same position against Jehovah and against his Christ.' Even so, both Herod and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you *made Christ.*"—Isa. 42:1-4; 52:13; 53:11, *AS;* Acts 4:26-28.

Shortly before the afore-mentioned prayer Peter said to the Jews regarding the resurrected, glorified Jesus Christ: "The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified his Servant, Jesus, . . . To you first God, after producing his Servant, sent him forth to bless you by turning each one away from your wicked deeds." That this servanthood of Jesus toward God means his lower station and subordination to Jehovah God is made certain by Jesus' own announced rule: "A disciple is not above his teacher, nor a slave above his master." Toward the close of his earthly life Jesus stressed a servant's inferiority to his lord or master by saying to his disciples: "Bear in mind the word I said to you, A slave is not greater than his master."—Acts 3:13, 26; Matt. 10:24; John 15:20.

As a servant, an apostle and a disciple of Jehovah God the great Teacher, Jesus Christ tried to please his heavenly Father, his Life-giver. By this course he denied equality with his Father. Also, clearly enough for all but trinitarians to see, Jesus came out definitely with the announcement that the Father had superiority over the Son. In the illustration in which he likens his followers to sheep Jesus said: "What my Father has given me is something greater than all other things, and no one can snatch them out of the hand of the Father." The Father's superior greatness over all others included being greater than his Son, and Jesus said so in these unmistakable words to his disciples: "The Father is greater than I am." Again Jesus says: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father," certainly an admission of superiority. Jesus told the Jews: "I do nothing of my own initiative, but just as the Father taught me I speak these things. And he that sent me is with me; he did not abandon me to myself, because I always do the things pleasing to him."—John 10:29; 14:28; Matt. 24:36; John 8:28, 29.

The Scripture evidence is all against the trinitarians, for when Jesus said his Father was greater than the Son he was not referring to his flesh. He was referring to himself as an individual, even before he came to this earth and was made a man. Did not Jesus repeatedly say that God the Father sent him and that the Sender is greater than he that is sent?

Let no one be sidetracked from a search to find the truth about the trinity by saying that the doctrine is a mystery. It is not a mystery. It is a pagan falsehood completely refuted by God's Word. Remain in this Word and you will be free.—John 8:32.

The Philippine Republic

CHARLES T. RUSSELL, the first president of the Watch Tower Bible and Tract Society of Pennsylvania, in 1912 started the preaching of the good news of the Kingdom in the Philippine Islands by delivering a public lecture in the old Manila Grand Opera House. He had a good audience. Many who heard him speak wrote to the Society's headquarters for literature. They read it and passed it on to their friends. In this way a groundwork was laid for future preaching.

By 1933 a branch office was established in Manila to give direction to the few ministers in the islands. The work grew, and enormous quantities of literature were distributed. The outbreak of the war in the Pacific in 1941 brought a temporary halt to the free and open distribution of Bible literature from house to house. Approximately 373 witnesses of Jehovah faced a fiery test of faith and came off victorious.

Caught in a "no man's land" between the invading Japanese forces and the smaller but equally determined resistance forces, they pursued a course of strict neutrality toward the warring, worldly factions and kept incessantly preaching "this good news of the kingdom." Jehovah God blessed their labor of love. In 1945, after the liberation of the islands, they gathered at their Kingdom Halls to rally their forces for further witnessing. Imagine their surprise to find that their meager army of 373 ministers had increased to 2,000! Wartime witnessing had paid off richly. Now there was great need for better organization, and the Watch Tower Society met the need in 1947 by sending the first three Gilead-trained missionaries.

These missionaries had their first taste of witnessing in a war-torn land. They picked their way through bombed-out apartment houses and hotels, squeezed into makeshift shanties called *barong-barongs* and brought the comforting message of Jehovah's new-world government to all kinds of people.

Public meetings were easy to arrange. The outdoor audience never seemed to be concerned about seats. They just stood quietly for the entire hour, shifting from one foot to the other and enjoying the novelty of hearing foreigners representing the Watch Tower Society. They were somewhat intrigued too by the simple and direct style of speech of these newcomers, which was in contrast with the rather flowery, oratorical style of their own countrymen. The speaker always had to be on the alert lest he be slyly entrapped in a debate. The bait for such a trap was generally in the form of an innocent remark by someone in the audience, such as "What you have said is very interesting, but I would like to ask a question." If the question was entertained it would immediately lead to another question and another. The purpose of the questions was entertainment and excitement, not instruction. The alert minister would always conclude his remarks, close the meeting and see to it that earnest inquirers were properly directed to the nearest Kingdom Hall for further information.

The purpose of sending Watch Tower missionaries into any country is to set the

example in preaching and teaching the Word of Jehovah and in living up to that Word. Earnest Filipinos did not take long in following the right example. This was just what they wanted. And when they followed the right example their work was more effective than that of the foreign missionaries, because they knew the people, their customs, their feelings, their attitudes and their limitations. This is the very reason for the rapid spread of the work of Jehovah's witnesses in the Philippines. The Filipinos themselves have spread the Kingdom message and its healing influence. People see the change that has taken place in them and they are impressed. They see their happiness, their orderliness, their enthusiasm and sincerity and they know that this is something that benefits Filipinos. What is good for so many Filipinos is good for them.

Preaching in remote territories of the Philippines can be as dangerous as was travel in the old American "wild west." Lawless men and wild creatures of the rivers and forest can provide plenty of tension and excitement for the most courageous of ministers. One minister reported that on his trip up the mighty Agusan River into territory noted for crocodiles, pythons, monkeys and lawless men, it was necessary to identify oneself immediately and state the nature of the visit as soon as one came to each settlement. Not to do so would have been foolhardy and disastrous. The mayor of the settlement usually provided accommodations for lawful visitors.

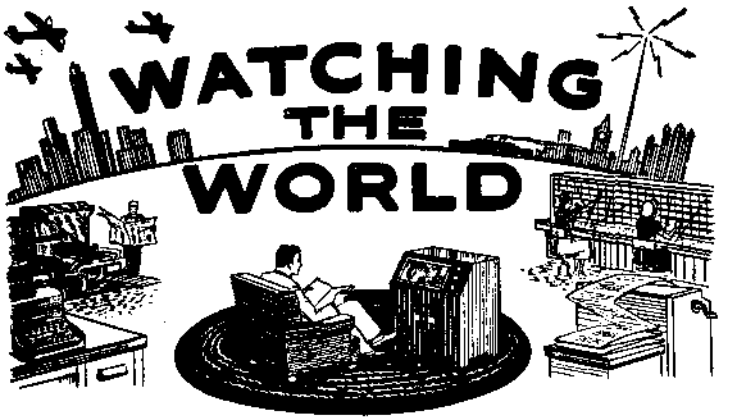
The Filipino people have taken firm hold of the Word of God and have spread it through the cities and towns, through their mountains and jungles. Like the Word of God, Jehovah's witnesses are here to stay. From that little group of 373 who preached in 1941 there has developed an army of approximately 24,000 of them! Surely this is a fine response to the Kingdom message. Do you agree?—Isa. 60:22, *AS*.

UNDERGROUND RELIGION

"A church being built in Vasteras, Sweden," reports the New York *Times Magazine*, "will have only its belfry above ground and will be A-bomb-proof."

? DO YOU KNOW? ?

- Who can cure the people that modern medicine cannot cure? P. 3, ¶3.
- Whether "faith healers" can give valid proof of cures? P. 5, ¶1.
- Whether Christ healed persons who were without faith? P. 6, ¶2.
- What makes a true intellectual? P. 9, ¶3.
- Why the ability to learn does not have to fade with age? P. 11, ¶4.
- How a sleeping man had his shirt eaten from off his back? P. 13, ¶4.
- What insect uses acid to help him cut through hard objects? P. 14, ¶1.
- Where there are blind soldiers that fire glue guns? P. 15, ¶1.
- Whether babies suck their thumbs before they are born? P. 17, ¶1.
- How a mother can avoid fussing with bottles and nipples? P. 18, ¶3.
- Where a female "messiah" claims to be a queen? P. 20, ¶1.
- What popular language today was born among buccaneers? P. 21, ¶4.
- What a traveler should watch while he travels? P. 24, ¶2.
- Why we can be certain that Jesus was not Almighty God in the flesh? P. 25, ¶3.
- Where travel today is as hazardous as in the lawless days of the American "wild west"? P. 28, ¶1.



France and De Gaulle

◈ When the French National Assembly installed Pierre Pflimlin as premier of France (5/14) a crisis ensued. In Paris demonstrators called for the establishment of a government under General Charles de Gaulle, World War II head of the Free French movement and postwar provisional president of France. The 67-year-old wartime leader announced (5/15) that he was ready "to take over the powers of the republic." At a news conference De Gaulle later (5/19) declared that he would assume control only by legal means and that though he desired "exceptional powers" he had no intentions of becoming a dictator. Vast powers were granted to the Pflimlin government (5/17) in a state of emergency bill passed by the National Assembly, and proposals for constitutional reforms were later considered by the Cabinet (5/22). In the face of mounting tension, however, Premier Pflimlin resigned (5/28), whereupon 125,000 Parisians demonstrated against De Gaulle. President René Coty warned the National Assembly that France was on the brink of civil war and that he himself would resign if a government under De Gaulle were not approved (5/29). General de Gaulle indicated that he would desire full powers for a "fixed time" in order to cope with the present situation, that he wished to have wide support and that constitutional changes on "the separation and balance of powers" would be prepared and submitted to the nation by referendum if he became premier. A National Assembly vote of 329 to 224 later (6/2) installed De Gaulle as premier and accepted his demands for six months of full decree power and authority to act to revise the constitution and to bring about reforms in the French Union.

French Problems Abroad

◈ The French government crisis was felt not only at home but also in that nation's territories abroad. In Algeria forces of the French army assumed control, a committee of public safety was set up, and demands were made for a government under General de Gaulle. Later (5/24) a similar committee was formed on the island of Corsica, a French department in the Mediterranean only 100 miles from France. Still later (5/26) Tunisia's President Habib Bourguiba requested British and U.S. intervention in the current Franco-Tunisian situation, especially with regard to the evacuation of 22,000 French troops stationed there. Strife between French and Tunisian forces resulted in a Tunisian appeal for consideration of the matter in the United Nations Security Council (5/29). The installation of a De Gaulle government (6/2) seemed to lessen somewhat the tensions in French territories abroad.

Test Ban Talks

◈ The establishment of technical groups to study means of inspection and control necessary for a ban of nuclear weapons tests was proposed recently (4/28) in a note from U.S. President Eisenhower to Soviet Premier Khrushchev. The Russian leader accepted the proposal (5/9) and Eisenhower later selected three experts who would represent the U.S. at the technical talks. Another U.S. note (5/24), suggesting that the first of these discussions begin in Geneva within three weeks of Russia's acceptance of the proposal, met with Soviet approval (5/31).

Communist Conclaves

◈ Two meetings of nations of the Eastern bloc took place recently in Moscow. During a conference of the Council for Economic Mutual Assistance delegates met together from Albania, Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, Romania and Russia, along with observers from Communist China, North Vietnam, North Korea and Outer Mongolia. At this meeting the Soviet Union disclosed intentions to implement a new Seven-Year Plan, the provisions of which were not revealed. On the economic parley's concluding day (5/24) a communiqué was issued that indicated that the economies of the entire bloc would be integrated. Other matters were taken up when the political council of the Warsaw Pact powers convened (5/24). In a communiqué issued at this conference the countries of the Warsaw alliance declared that they would cut their armed forces by 119,000 men, they

approved the reduction of Soviet troop strength in Hungary by one division and they asked the North Atlantic Treaty Organization to agree to a nonaggression pact. Yugoslavia, presently involved in an ideological dispute with Soviet and other elements in the Communist bloc, was not represented at either meeting.

Strife in Lebanon

◈ In recent weeks Lebanon has been a nation of unrest and insurrection. Rioting began in Tripoli and spread to Beirut and other communities throughout the land. Lebanese President Camille Chamoun holds that the uprising was instigated by the United Arab Republic and that Syrian bands have crossed the border to aid the rebels. In the country's government itself political elements are at odds. Some are opposed to President Chamoun, are seeking to prevent his election to another term of office, and have even demanded his resignation. Chamoun has refused to quit (5/21) and intends to remain in his post until the present term ends in September. Beirut has appealed to the Arab League and has also made a formal protest to the United Nations Security Council (5/22) regarding the alleged interference by the United Arab Republic in Lebanon's internal affairs.

U.S.–Canadian Air Defense

◈ A plan for joint control of tactical weapons and combat forces of the U.S. and Canada was implemented recently (5/12) with the exchange of formal notes between the two nations. The North American Air Defense Command (NORAD) thus established is designed to respond immediately upon the sighting of enemy aircraft in accordance with plans formulated by the two governments and with the use of weapons and forces made available to it. Nuclear bombers of the U.S. Strategic Air Command are not brought under this ten-year pact.

Italian Elections

◈ During Italy's recent general elections (5/25, 5/26) the nation's political parties were arrayed in three distinct groupings—the extreme Left, the extreme Right and the Center. The Center parties, led by the Christian Democrats, won 42.2 percent of the total popular vote. In the new Senate the Center will have 133, the Left 98 and the Right 15 of the 246 elective seats. In the 596-seat Chamber of Deputies the Center parties will hold 324 seats, the Left-wing parties 224 seats and the Right-wing parties 48 seats. The extreme Left includes the Communists, whereas the Center parties are pro-Western.

Panamanian Uprising

◈ Student demonstrations, reportedly in protest to poor school conditions, spawned armed conflict in Panama recently (5/22). During the six days of rioting, sniper attacks and street fighting, eight persons were killed and seventy were injured. The Panamanian government declared a state of siege, established a censorship board for the press and radio and suspended civil liberties in order to cope with the unrest and a threatened general strike. After the disturbances were brought under control by government forces, Panama's President Ernesto de la Guardia, Jr., declared that the student demonstrations had served "as a catalytic" for a rebellion that constituted "a direct attack to overthrow my Government."

Amnesty for Perón

◈ Argentina's Chamber of Deputies recently (5/22) voted amnesty for that nation's former dictator, Juan Perón and his followers. The bill, previously passed by the Senate, was signed by Argentina's President Arturo Frondizi and it thus became a law. The new law's "ample and general amnesty" covers all crimes and misdeeds, common or military, having to do with labor union or political aims. From exile in the Dominican Republic, the ex-dictator, though not opposed to the law, called the amnesty a "trap." He held that magistrates who had displayed "a lack of fairness toward all kinds of persecutions against Peronista citizens" and who were responsible for administering the law might seek to jail him and his followers if they returned to Argentina.

Space Ventures

◈ The U.S. Army recently (5/18) fired into space a Jupiter rocket and shortly thereafter retrieved its nose cone from the Atlantic Ocean. Though a four-foot scale model nose cone had been similarly recovered in August, 1957, this was the first time a full-scale cone had been sent through space and had withstood the intense friction encountered upon re-entry into the earth's atmosphere. The missile had traveled about 1,600 miles and had descended upon its predetermined target area at approximately 9,000 miles an hour. This indicated that ballistic missiles with nuclear warheads could apparently do the same. It was also lauded as a step toward the safe re-entry into earth's atmosphere of other space vehicles. Among other things, the nose cone had been provided with signal lights, balloons, parachutes and even shark repellent as aids toward its recovery. In a later assault on space (5/27) the U.S. Navy attempted to place in orbit a 20-inch, 21½-pound instrumented earth satellite with the use of a Vanguard rocket. The vehicle, though successfully launched, went into an abnormal flight and failed to carry the "moon" into orbit.

JAPAN GOES TO THE POLLS

over forty million Japanese voters went to the polls recently (5/22) to elect members of a new House of Representatives. Confronting each other were candidates of two principal parties, the Liberal-Democrats and the Social Democrats. The Liberal-Democratic party, headed by Premier Nobusuke Kishi, gained the majority vote and acquired 287 of the 467 seats in the House, the lower chamber of the Japanese Diet or parliament. One of the major campaign issues was the matter of relations with Communist China. The Socialist party favors immediate recognition of that government, whereas the Liberal-Democrats are not now ready to recognize the Peiping regime. Kishi's party is pro-Western.

Missile Accident

◈ Death came to ten men and injury to three others in a recent explosion of eight Nike-Ajax antiaircraft missiles at a U.S. Army base near Middletown, New Jersey (5/22). Technicians were installing new arming mechanisms in the vehicles when, for some unknown reason, one of the missiles exploded, setting off seven others. Nike-Ajax missiles are twenty feet in length and a foot in diameter, are powered by rocket engines, have a 25-mile range and are equipped with nonatomic warheads containing TNT. While no one off the base was injured as a result of the accident, many local residents now appear to be opposed to the Army's plans to install at this and other defense bases in the vicinity missiles with atomic warheads.

H-Bomb Still Untamed

◈ In August, 1957, British scientists believed that they had achieved thermonuclear fusion reaction and were thus on the road toward harnessing the power of the hydrogen bomb for peaceful purposes. With the use of the ZETA apparatus they had heated hydrogen or deuterium gas to over 5,000,000 degrees for a period of three one-thousandths of a second. During this experiment energy was emitted in the form of neutrons, and highly accelerated particles were then thought to have fused with other similarly accelerated particles. It was recently (5/16) disclosed that the reaction produced at that time had actually come from the collisions of atoms of high velocity with those of low velocity, or accelerated particles with relatively static particles. This did not constitute true thermonuclear fusion reaction. Britain is planning to construct a new device more powerful than ZETA, and with it another attempt will be made to tame the hydrogen bomb.

WHAT DO YOU KNOW ABOUT

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Awake!

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- he Norwegian Church Squabbles over Hell PAGE 13
- issile Bases in Britain PAGE 17

JULY 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 18 languages: Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog. Monthly—Cinyanja, Indonesian, Ukrainian.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., July 22, 1958 | Number 14

Cherish your Life

IF YOU had a precious irreplaceable gem, would you not guard it and preserve it? Since your life is more precious than a gem, should it not be guarded and cherished with greater jealousy? Should it be cast away in a moment of emotional upset or despondency?

Life is too precious to be treated lightly or to be thrown away; yet in America approximately 100,000 people make unsuccessful attempts to destroy themselves every year, and 16,000 to 20,000 succeed in the attempt. It is estimated that there is one suicide in this country every twenty-four minutes.

Why is it that so many people go against the basic desire to live? Why do they not cherish life? A reason that may explain this phenomenon appeared in the magazine *Cosmopolitan*. The article said:

"The men whose business it is to probe into the recesses of the modern mind think there is an explanation, one which sheds light on almost every case of suicide, and offers a possible solution to a number of other enigmas of human behavior as well. There is, they say, an unconscious impulse toward self-destruction in the mind of every individual which operates with varying intensity throughout the person's life. The man or woman who dies by his own hand is yielding to this impulse in its most naked form. This seems ridiculous and far-fetched at first, for we know that the most basic of all human drives is the opposite of the destructive impulse—the will to live.... Yet the fact that men and women do destroy themselves is irrefutable proof that it can be overwhelmed by this other force within the mind."

The person who broods over a feeling of guilt because of something he did or imagines that he did breaks down his defenses against this impulse. The longer he condemns himself the stronger becomes his belief that he is not worthy of life. The impulse of self-destruction may then overpower him.

His thinking is obviously all wrong. Self-punishment does not remove sin. It does not compensate for what was done. A person has no right to inflict a punishment of death upon himself. His life is not his own to do with as he pleases. It belongs to God.

What a person should do who has feelings of guilt bearing heavily upon him is

to go to Jehovah God in prayer. With a sincere heart ask for his forgiveness. Once this has been done trust in his mercy and loving-kindness and his promise to forgive. Do not continue brooding over it. Remember what the Bible says: "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

If he continues to brood over his guilt he will destroy himself spiritually by mentally torturing himself. That, in turn, will tear down resistance to the self-destructive impulse, which is no doubt spurred on by wicked spirit forces. Once forgiveness has been asked, put the matter out of mind and then carefully follow Scriptural principles that give protection from repeating the error.

Whether it be a guilt complex or something else that causes despondency, it is essential for a person to recognize the existence of the self-destructive impulse and to resist it. He should remember that he is imperfect and will make mistakes. When they are made he must depend upon God for forgiveness.

Love is a very important factor in resisting the self-destructive impulse. Here is what *Cosmopolitan* said about it: "The best and the strongest antidote to negativity toward ourselves is love for others. The man or woman who cares about another person cares about life itself. But we should not stop here. Throughout our lives we should continue to widen and deepen our enthusiasm for other people, for good art and literature and music, for all the things in life that make happiness a positive reality."

When there is love for God and love for other people a person cherishes life. But when a person expects love from others but does not exercise it himself he begins to find life empty. Self-pity builds up despondency and lowers his resistance against self-destruction.

The Bible gives good advice when it says: "Love one another." When there is love, life becomes valuable, something to cherish. It gives a person something to live for, something to think about besides himself. Love was ranked by Jesus Christ as the greatest of all commandments: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' "—Matt. 22:37-39.

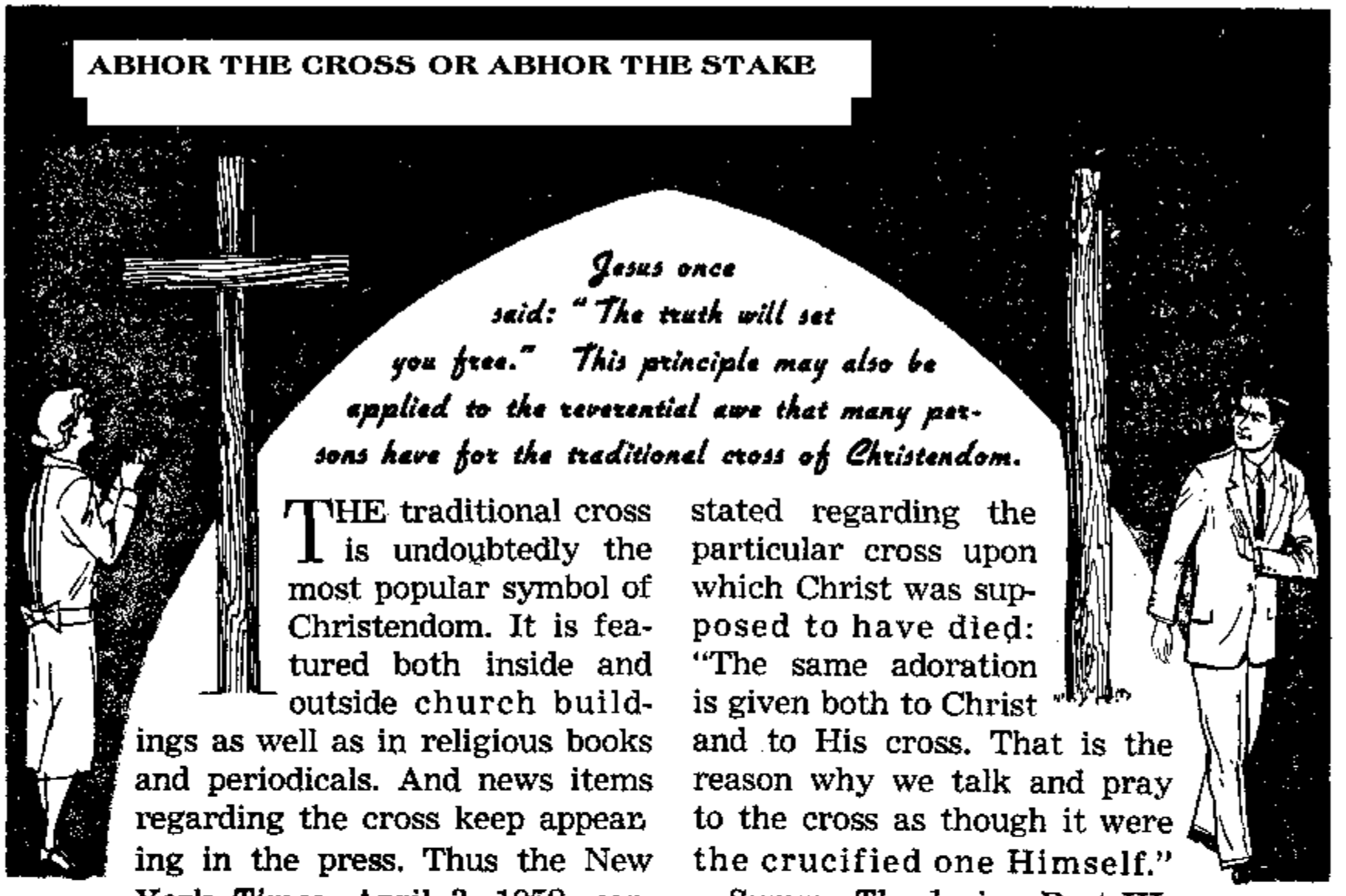
This love is more than emotional feeling. It is genuine devotion. It is looking out for the best interests of others, being long-suffering and forgiving. The exercising of this quality is the best protection against the impulse of self-destruction.

Your life is precious. It is the most valuable possession you have. Protect it by cultivating love for God, love for other people, and love for the other beautiful and marvelous things of God's creation. Embrace the hope of eternal life on a Paradise earth that God has promised to those who love him. It will help you to cherish your life.

STOMACH ULCERS

¶ An ulcer is essentially an irritated or inflamed area in the lining of the stomach. The exact cause is not known, but several factors may be involved. One is the abuse of the stomach through the eat-and-run treatment, or eating food too highly seasoned, or too hot or too cold. Also prolonged emotional tension could cause an ulcer. Ulcers occur more frequently in men than women. The ulcer leader among nations is Japan. England is next; then Wales, Scotland and Sweden. The United States is fourteenth on the list.

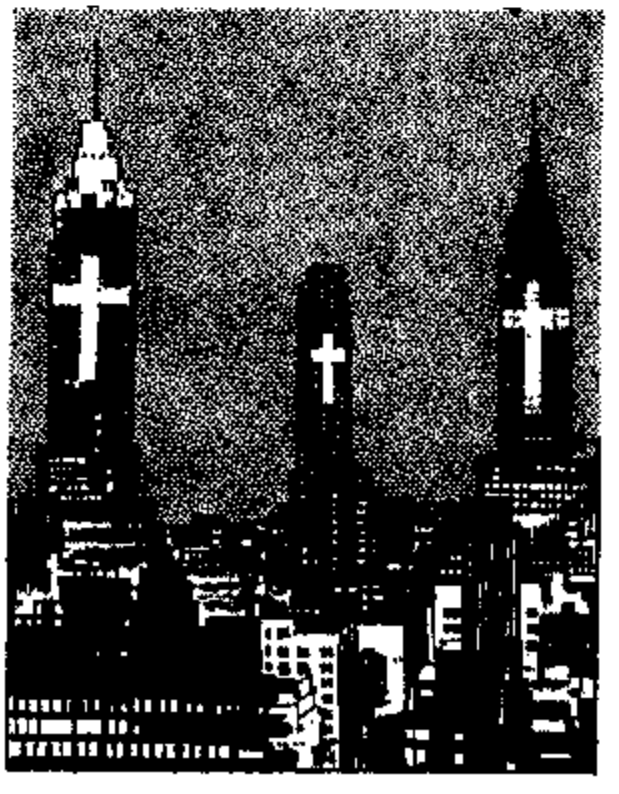
ABHOR THE CROSS OR ABHOR THE STAKE



Jesus once said: "The truth will set you free." This principle may also be applied to the reverential awe that many persons have for the traditional cross of Christendom.

THE traditional cross is undoubtedly the most popular symbol of Christendom. It is featured both inside and outside church buildings as well as in religious books and periodicals. And news items regarding the cross keep appearing in the press. Thus the New York *Times*, April 3, 1958, carried a picture of three crosses formed by lighting up certain windows of three Manhattan skyscrapers.

On April 14, 1958, the same newspaper told of the adoration that Spaniards were giving to what was supposed to be a fragment of the very cross on which Jesus died. "The relic has received the highest honors this intensely religious nation can pay. . . . During Holy Week and Easter [it] has been visited by tens of thousands of worshipers. It has been borne through the streets preceded by 10,000 penitents." This is in keeping with what the Catholic theologian Augustine once stated regarding the particular cross upon which Christ was supposed to have died: "The same adoration is given both to Christ and to His cross. That is the reason why we talk and pray to the cross as though it were the crucified one Himself." —*Summa Theologica*, Part III, Article 4.



Zeal for the cross on the part of some, however, has occasioned hard feelings in certain parts of the United States, particularly in recent years. The plan to put the cross in the medal commemorating the State of Minnesota's 1957 Centennial celebration was strongly opposed not only by Jews and by secular civil and human rights groups but also by spokesmen for such religious organizations as Episcopal, Lutheran, Seventh-day Adventist, Unitarian and Universalist.

The surreptitious raising of large crosses in public parks by Roman Cath-

olic groups in certain cities in Indiana late in 1955 stirred violent passions. Commenting on this, *The Christian Century,* November 9, 1955, stated: "The industrial communities of Gary, Highland, Hammond, East Chicago and Whiting, on the Indiana edge of Chicago, have been stirred to a high pitch of excitement by the sudden, unannounced erection of giant crucifixes in public parks in the first two, with statements from officers of the Knights of Columbus that similar crucifixes would be placed in parks in the others.... Tension has reached a point where, a friend tells us, there is widespread name-calling, reckless tossing about of ugly charges, and swift growth of a you-pull-the-dad-blasted-thing-down-or-we'll-blow-it-to-kingdom-come state of mind, with replies in kind." And the mere talk about placing crosses in public places in Winston-Salem, North Carolina, and in Des Moines, Iowa, created such a stir that the plans to do so were dropped.

Is the traditional cross truly THE Christian symbol? Was Jesus Christ nailed on such a cross? Should the cross be adored? What answers do the facts and the Scriptures give?

Of Pagan Origin

Far from being peculiarly Christian, the cross has widespread roots in paganism. Says Gibbon, the English historian, in his *History of Christianity:* "It was the most sacred symbol of Egyptian idolatry. . . . and was believed to possess all the devil-expelling virtues which have since been ascribed to it by Christians. The monogram, or symbol of the god Saturn, was the sign of the cross . . . Jupiter also bore a cross with a horn, Venus a cross with a circle. The famous *Crux Ansata* is to be seen in all the buildings of Egypt; and the most celebrated temples of the idol Crishna in India, like our Gothic cathedrals, were built in the form of crosses."

The Catholic Encyclopedia, which devotes upward of twenty pages to the subject of the cross, also tells that the sign of the cross "greatly antedates, in both the East and the West, the introduction of Christianity. It goes back to a very remote period in human civilization," and from the earliest times had a "symbolico-religious—significance."—Vol. 4, p. 518.

So, first of all, let it be noted that the symbol of the cross is by no means peculiar to Christendom. And in view of the plain Scriptural statements for Christians not to have anything to do with false worship, the cross cannot be a symbol of true Christianity.—2 Cor. 6:14-18.

Nor is that all. There is absolutely no proof that Jesus was put to death on the traditionally shaped cross. Thus *Our Sunday Visitor,* September 11, 1955, states that "originally the cross was a stake to which later a transverse bar was added." *The Catholic Encyclopedia* states the same. And says Sanford's *A Concise Dictionary of Religious Knowledge* regarding the term "cross": "This word has so thoroughly acquired the meaning of two lines forming angles with each other, that it is difficult to realize that it does not mean this of necessity. The most ancient cross was a stake to which the malefactor was fastened; the arms and feet were either tied with cords or nailed to the wood, . . . Sometimes, for dispatch, persons were crucified on trees. There are several instances of this kind of execution: the Emperor Tiberius, when pro-consul in Africa, thus executed the priests of Saturn who crucified children."

Regarding *stauros,* the only Greek word translated "cross" in the *Authorized Version,* we are told: "The early usage of the term *stauros* corresponded to its primary meaning," that is, "poles for fencing" and

"stakes for fortification. . . . As a means of execution it was first used in the form of a stake (*crux simplex*) for impaling the victims—the custom being practiced by the . . . Romans."—*A New Standard Dictionary of the Bible* (1925).

That the *stauros* on which Jesus died was a simple stake or *crux simplex* and not a traditional cross is further seen by the fact that we repeatedly read of his dying on "the (a) tree." (See Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24, *AV.*) The original Greek word in such texts is *xylon,* which simply means a staff, club, beam or tree. The mob that came for Jesus carried *xylons* or clubs. (Matt. 26:47, 55) Had Jesus been crucified on the traditional cross he would not have been referred to as dying on a *xylon.*

Leading authorities admit, even though holding that Jesus died on the traditional cross, that "no degree of certainty is possible"; there is "no definite data," only "general tradition." In fact, it is "only the Church writers after Justyn Martyr who indicate the composite four-armed cross as Christ's vehicle of torture."—*New Schaff & Herzog Encyclopedia of Religious Knowledge,* Vol. 3, p. 313.

The cross does not appear in the catacombs earlier than the fourth century. Only after the time of Constantine, who claimed to have seen a vision of the cross, did it become the symbol of Christendom. Still the cross he saw was not the traditional cross but one X-shaped with a "P" superimposed upon it. Certainly Jesus was not impaled on such a cross.

Incongruous, Unchristian

The fact is that to venerate the cross is most incongruous. No Roman was ever fastened to a torture stake, and Jews looked upon such a stake with the greatest horror. Pointedly, Lutheran clergyman Foelsch observed: "The cross was, in the days of Jesus, a sign of shame, introduced by the Romans and used to put thieves and scoundrels to death. Its use for a religious symbol then would be like putting a small-sized electric chair in front of our church now."—New York *Times,* April 15, 1957.

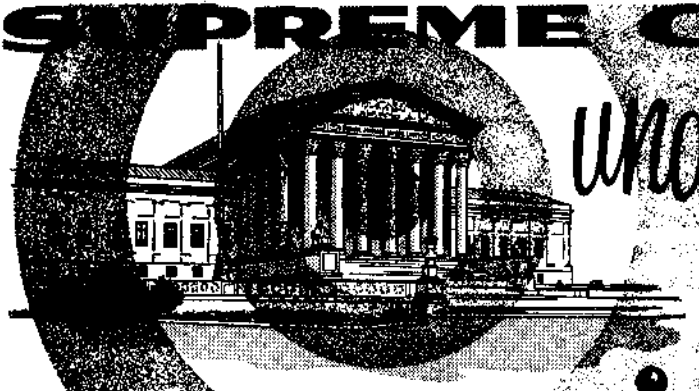
And, finally, regardless of its shape, there is no Scriptural authority for venerating, honoring or adoring the cross or stake Jesus died on, or any likeness of it; or what is supposed to be a part of it, as was recently done in Spain and as taught by Augustine. Certainly the disciples of Jesus could have procured the stake on which their Master hung had they felt so inclined, but they did not.

Not only is there no mention of their doing so, but all such adoration of an inanimate object is a form of idolatry that is disgusting to Jehovah God. Thus when the unfaithful Israelites began adoring the copper serpent that Moses had made and erected in the wilderness, faithful King Hezekiah destroyed it so that they could no longer practice such idolatry.—2 Ki. 18:4.

So the Scriptures, the facts and reason unite in forcing us to conclude that the traditional cross is basically a pagan symbol, that Jesus died on a stake or *crux simplex* and that far from adoring the instrument that tortured him to death we should abhor it.

You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion.—Ex. 20:4, 5.

SUPREME COURT under attack



"MOST Americans are indifferent to this controversy," said Britain's Manchester *Guardian* recently, "they are unaware of the vital issues now under debate. Such lack of concern is extremely disquieting." With those warning words the *Guardian* took a look at a signal attack on what Sir Winston Churchill has called "the most esteemed judicial tribunal in the world," the United States Supreme Court.

Attacks on the Supreme Court are not new; criticism has often been severe. But this time the attack is more than talk. Congressmen are dragging in their heavy cannons—bills designed to strip the Supreme Court of some of its vital powers.

The Jenner bill, a Congressional cannon aimed at the Supreme Court, would forbid the court to touch a wide range of cases. Though the Jenner bill's chances of getting through Congress were dubious, there is this significance about it: The fact that such an extreme proposal has been seriously considered shows how prevalent is the dissatisfaction with the recent Supreme Court decisions.

The Butler bill—reported out by the Senate Judiciary Committee by 10 to 5—is another Congressional cannon pointed at the Supreme Court. It also indicates the deep resentment against recent Supreme Court decisions.

What decisions have drawn so much fire? Why the resentment at the decisions? What is the central issue?

The Jenner Bill

A brief look at the Jenner bill will explain much of the attack. Senator Jenner's bill would have the Supreme Court stripped of the power to hear cases on appeal in at least five specific areas.

First, the bill would forbid the Supreme Court to touch cases arising from Congressional investigations and citations for contempt of Congress.

This heavy-caliber shell in the Jenner bill cannon was Congressional reaction to a Supreme Court verdict in the *Watkins* case. The Supreme Court reversed a conviction for contempt of the House Committee on Un-American Activities on the ground that the committee had exceeded its authority. Watkins had refused to disclose information regarding past associates suspected of communism. Though he had co-operated generally with the committee, he charged that some of its probings were irrelevant to legislative requirements. In a majority opinion written by Chief Justice Earl Warren, the Supreme Court said that though the power of Congress is broad, "it is not unlimited" and there "is no congressional power to expose for the sake of exposure." The committee had fallen under the "vice of vagueness." Thus the Supreme Court laid down the principle that Congressional committees must be guided by a clearly defined legisla-

tive purpose in their investigations, and that they may not force witnesses to testify against their will on subjects that do not pertain to that purpose.

In Congress there was great hue and cry. "The House Committee on Un-American Activities and the Senate Sub-Committee on Internal Security," Representative Donald Jackson said in a House speech, "have been rendered as innocuous as two kittens in a cage full of rabid dogs." Senator Norris Cotton said: "The court has gone a long way to protect the wolf from Little Red Riding Hood."

A second area from which the Jenner bill would bar the Supreme Court are those cases involving the antisubversion program for federal employees. This was reaction to the Supreme Court decision ruling that the government, in 1951, had wrongfully discharged John S. Service, a foreign service officer, as a security risk.

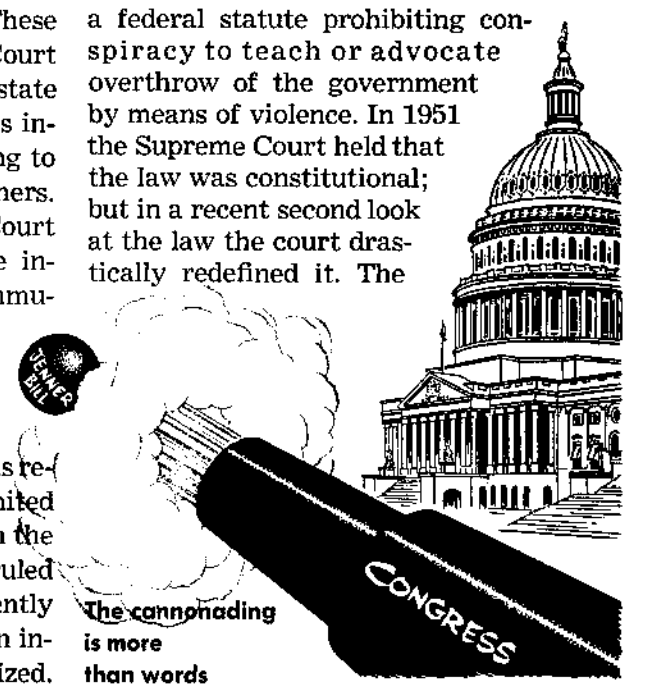
A number of other high court decisions led to the third and fourth proscriptions of the Jenner bill. These would forbid the Supreme Court to receive cases that involve state laws dealing with subversion and cases involving school board regulations having to do with subversive activities by teachers. Congress feels that some Supreme Court decisions upholding the rights of the individual have made the hunt for Communists far too difficult.

Finally, the Jenner bill would deny the Supreme Court the right to touch cases concerning the admission of lawyers to practice in state courts. This was reaction to a series of decisions that limited legal penalties for past association with the Communist party. The high court ruled that former association was not sufficiently related to moral character to justify an individual's being permanently ostracized. Thus the Supreme Court ruled out efforts by two states to refuse admission to the bar either because of past Communist membership *OR* because of Fifth Amendment refusal TO answer questions.

The Butler Bill

The Butler bill, a modified version of the Jenner bill, would take effect in four fields: (1) It would forbid the court to review any case involving state rules for admission to the bar. (2) It would make Congressional committees final judges whether their questions to witnesses are pertinent to the purpose of lawmaking. (3) It would allow states to enforce their own laws against sedition (this was reaction against the court's ruling that Congress had pre-empted this field of legislation by the Smith Act). (4) It would apply the Smith Act against Communists to "theoretical advocacy" of government overthrow as well as to advocacy that is "incitement to action."

The *Smith Act* case was based on a federal statute prohibiting conspiracy to teach or advocate overthrow of the government by means of violence. In 1951 the Supreme Court held that the law was constitutional; but in a recent second look at the law the court drastically redefined it. The



The cannonading is more than words

new decision emphasizes the difference between teaching the overthrow of the government as an abstract idea and of advocating action to that end. The high court ruling resulted in the acquittal of five Communist defendants on the ground of "palpably insufficient" evidence and sent nine others to a new trial. Congressmen by the dozens were furious.

A large part of the Congressional apprehension stems from the fact that those who have benefited by the decisions upholding individual rights have been, to a considerable degree, Communists, suspected Communists or criminals.

Here are a few more decisions in which the Supreme Court upheld the rights of individuals and rejected the claim of authority: In *Rowoldt* vs. *Perfetto* the court ruled that Congress had intended to reach only "meaningful political association" with the Communist party when it made membership at any time in the past a ground for an alien's deportation.

In the famous "double jeopardy" case, *Green* vs. *United States,* the Supreme Court re-emphasized its deep concern for protecting the rights of individuals against the power of the state. In reversing a District of Columbia murder conviction, the court rendered a broadened reading of the double jeopardy provision of the Constitution. "The state with all its resources and powers," said Justice Black, "shall not be allowed to make repeated attempts to convict an individual for an alleged offense . . . thereby compelling him to live in a continuing state of anxiety and insecurity, as well as enhancing the possibility that even though innocent he may be found guilty."

In *Lambert* vs. *California* the Supreme Court held that a Los Angeles ordinance requiring convicted felons to register with police was unconstitutional as applied because the defendant had not had fair notice of the requirement.

Another case upholding individual rights drew so much fire that Congress has already modified the decision. This was the *Jencks* case. The high court held in this case that the government must either dismiss its charges against Jencks or make available to him or to his lawyer Federal Bureau of Investigation reports about which government witnesses had given oral testimony. The case broke down a barrier that had long shielded F.B.I. reports in court prosecutions. So furious was Congress that it rushed through legislation to prevent a feared wholesale exposure of F.B.I. files. Nonetheless, the *Jencks* case is still regarded as a judicial milestone for individual rights.

A Shift to Liberalism

From a look at some of the recent Supreme Court decisions it is apparent that the high court is showing an impressive degree of liberalism. The turn to liberalism is quite new. It has taken place since the chief justiceship of Earl Warren.

Previously the Supreme Court, under Chief Justice Vinson, usually favored the side of officialdom. Under Chief Justice Vinson the court decided, from 1946 to 1953, 113 civil liberty cases that were not unanimous. Of these only 40 (35 percent) were decided favorably to civil liberties.

In the Vinson court Associate Justices William O. Douglas and Hugo L. Black were generally regarded as "the liberal nucleus" of two. Now that nucleus usually includes Chief Justice Warren.

So impressive has been the turn to liberalism that Walter Lippmann wrote last year: "The Supreme Court has waited a long time—some ten years—before it has intervened in what is unconstitutional process, resorted to on the grounds that fire must be fought with fire, that the end, which is to stop communism, justifies any means." And a former dean of law, Sen-

ator Wayne Morse; has said: "In the inevitable march of history, we have reached the point where the Supreme Court has proclaimed the right of equality of justice under the 14th and 15th Amendments."

The Central Issue

Well, then, why the attack? Why attack the Supreme Court when today, of all times, liberalism is needed and the rights of the individual need to be safeguarded?

The issue has come into focus. It is this: To what extent can every guarantee of the Constitution be upheld at a time when these safeguards seem to work in apparent favor of persons who would undermine or destroy that Constitution? Many persons in officialdom fear that the power of the state to protect itself against subversion has been weakened by the enlargement of individual rights.

Critics of the court also fear that, in turning to a definite liberalism, the court tends to ignore precedent and to make its own laws. "The Supreme Court is making law," says Senator Jenner. "It is making political decisions and embodying them in rules of general applicability. It has no right to do this." And Bernard Schwartz, professor of law at New York University, says: "Carried to its extreme . . . judicial libertarianism can lead the court to assume undue authority over the other branches. . . . Even restrictions on individual freedoms must be upheld when they are required for the preservation of other, more vital interests of society. If there is a danger in the recent tendency of the Warren court, it is that the justices may overlook this and permit their personal libertarian convictions to override even necessary restrictions on individual rights."

Answering the Critics

How does the court answer its critics? Justice Douglas disagrees with the criticism on precedent. Instead of being blinded by precedent, Justice Douglas says, the court should "keep one age unfettered by the fears and limited vision of another."

There is really an eloquent defense of liberalism in Justice Douglas' recent book *The Right of the People*. As Justice Douglas sees it, at stake is the entire First Amendment in the Bill of Rights—at stake are the freedom of religion, the freedom of speech, the freedom of press and the freedom of assembly.

Summing up Justice Douglas' book, the New York *Times Book Review* says: "Almost every page of the book shows how callously various legislative, executive and administrative authorities have encroached and continue to encroach on First Amendment rights. Though the courts, as guardians of the Amendment, have occasionally yielded or retreated, it is clear that without their intervention fundamental liberties would have been stripped bare. One does not enjoy contemplating what might happen to nonconformists, religious minorities, ethnic minorities and freedom of the press if Hamiltonian philosophy should induce the judges to lay down their shields."

Justice Black puts it quite succinctly in his concurring opinion in the *Smith Act* case. "The choice expressed in the First Amendment in favor of free expression," he writes, "was made against a turbulent background by men such as Jefferson, Madison and Mason—men who believed that loyalty to the provisions of this amendment was the best way to assure a long life for this new nation and its government. Unless there is complete freedom for expression of all ideas, whether we like them or not, concerning the way government should be run and who shall run it, I doubt if any views in the long run can be secured against the censor. The First Amendment provides the only kind of se-

curity system that can preserve a free government—one that leaves the way wide open for people to favor, discuss, advocate, or incite causes and doctrines however obnoxious . . . such views may be to the rest of us."

"Sinister Import"

What could happen should Congress curb the powers of the Supreme Court, especially a court that has shown a liberal trend? Discussing the "sinister import" of the success of any such bills as the Jenner bill, the Manchester *Guardian* said: "Legal chaos would inevitably result under a system which forbade the Supreme Court on these subjects to declare the law of the land. The principle of equal justice for all American citizens, no matter where they may live, would be in constant jeopardy even when it was not actually overthrown. . . . Some of the lower courts and some courts of appeal, pondering the chastisement of the Supreme Court by Congress, may read the signs of the times in a craven spirit and may disregard the findings of the supreme tribunal lest their own courts should feel the swift and imperious anger of Congress. Judicial review would yield to political expediency. Senator Jenner is making a barren gesture, or else he is engaged in a calculated assault on the Supreme Court."

Ironically, the same day that the Senate received from its Judiciary Committee the Jenner bill to strip the Supreme Court of vital powers, Attorney General William P. Rogers called on the public to support the courts against a "kill the umpire" attitude. The attorney general spoke on May 1, the newly proclaimed Law Day. With the Supreme Court under attack the major theme at the principal celebrations of Law Day was the need to maintain effective instruments of justice. Before a gathering of lawyers and judges, including several Supreme Court justices, Attorney General Rogers said:

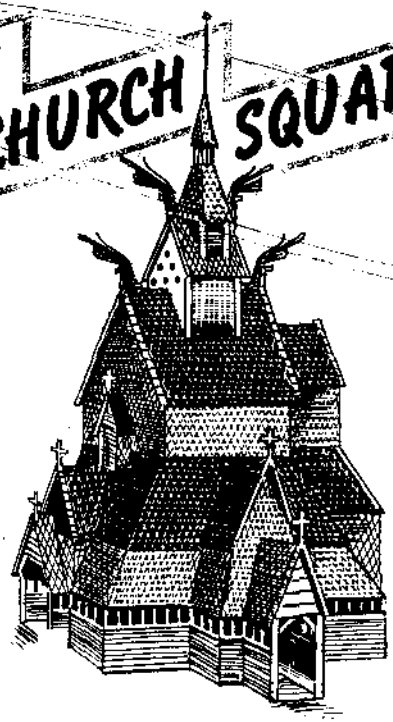
"Periodically, even lawyers have to remind themselves that there can be no adequate protection of individual rights without the alert supervision of the courts. . . . It is the courts in this country that are the last bulwark against intolerance, passion, and usurpation of power. . . . Many of the significant, and what today are regarded as the wisest and most profound, decisions of the courts were very unpopular at the time they were made. There have been periods in our history when the 'kill the umpire' attitude made considerable headway. Fortunately, except in minor ways, the legislature has never taken these attacks seriously enough to alter the judicial system or retaliate against the judiciary."

But this time Congress has taken the attack seriously. The Jenner and Butler bills show how profoundly serious some congressmen are in their attack. Yes, these bills show that there are influential men who would indeed alter the judicial system.

A successful assault on the Supreme Court could have far-reaching consequences. Gradually the Supreme Court could lose its power as guardian of the Constitution. Right now Justice Douglas feels that the whole First Amendment is at stake.

The NORWEGIAN CHURCH SQUABBLES OVER HELL

By "Awake!" correspondent in Norway



FOR several years now in Norway there has been a hot dispute over the validity of the doctrine of hell torment and whether the teaching should be considered a necessary part of the confession of the Norwegian state church or not. The controversy began January 25, 1953, when Ole Hallesby, a theology professor, gave an old-fashioned hell-fire sermon over the Norwegian broadcasting system. A few days later Bishop Schjelderup voiced his opinion against such a teaching. That lit the fuse, and the feud within the Norwegian church was on!

The phrase "the confession of the church" appears to be of deep significance and in the center of the controversy. It is repeatedly mentioned in the squabble. Professor Hallesby declared that Bishop Schjelderup had, by what he had said, renounced the confession of the church. Schjelderup appealed to the Department of Church and Education to clarify if he had by his statements placed himself outside the Evangelical Lutheran Church confession. After consulting with the other bishops of the country, the department stated that Schjelderup was within the church confession when he expressed an opposing view. With that it was thought that the matter was closed; but not so.

At the eighteenth voluntary church conference held in Oslo, October, 1957, a new torch was thrown into the church strife. The conference passed a resolution that said: "That which has been voiced about the eternal penal sufferings as being contrary to the spirit of the revelation of God in Christ has never been recognized as the view of the Christian church, and the Norwegian church must hold fast to its confession and submit itself to the word of the Lord."

The bishops of the land pointed out that the purpose of the resolution was not to force Bishop Schjelderup into retirement but to clarify the position of the church, that it had to stick to its confession. However, a group of zealous church members stated that they did not want to co-operate with Bishop Schjelderup or anybody else who deviates from the confession of the church.

It is obvious that the Norwegian church attaches a great deal of importance to the confession and to one's abiding by it. When priests are ordained they are called upon to give a solemn vow to "preach the word

of God plain and pure, as it is given to us in the Holy Writ, and as our church bears witness of in its confession." At a special inauguration the bishops additionally promise to "adhere to the sound doctrine according to the confession of our church."

Since the confession is so vital to the Norwegian church it should prove of interest to find out exactly what it is and how the church got it. Also, it would be well for people to know just how the Evangelical Lutheran Church was established in Norway as a state church.

The Confession Is Established

When "Saint" Olaf, king of Norway, "Christianized" his nation he did not do it by preaching Bible truths. He did it by wielding the sword. It was by sword and fire that the Catholic Church got its dominion over the people. When the Evangelical Lutheran Church was established, it too was forced upon the Norwegians. According to the book *Norsk kirkerett* ("Norwegian Canon Law"), by Kristian Hansson: "The reformation was in Norway as in Denmark carried out by order of the state. The evangelical teachings had been preached in a few places, since 1529, even with the permission of the king, but its acceptance by the people was not worth mentioning. The reformation work was initiated by the imprisonment of three Catholic bishops in Copenhagen in connection with Christian III's coup d'Etat, August 11, 12, 1536. Shortly thereafter the other Danish bishops underwent the same fate. . . . The ecclesiastical turnover was sanctioned by the so-called *reces* of October 30, 1536, . . . A corresponding new arrangement was carried through in Norway within the year 1537 after Archbishop Olav Engelbrektsson had fled and the remaining bishops had laid down their offices or had been taken prisoners."

So it was a coup d'etat that gave rise to the teaching of new doctrines. A later Dano-Norwegian king laid down the statutory provision that established and still defines the confession of the Norwegian church. In the Norwegian law of King Christian V, April 15, 1687, it is written: "The only Religion allowed in the Kingdoms and the Countries of the King shall be that which is in accordance with the Holy Biblical Writ, the Apostles', Nicene and Athanasian Symbols, and the Unaltered Augsburg Confession, submitted in the Year one thousand five hundred and thirty, and Luther's Small Catechism." Thus the Evangelical Lutheran religion became and remains the public religion of the state.

This religion holds to the Athanasian Creed, which teaches that the "good shall go into life everlasting, and they that have done evil into everlasting fire. This is the catholic faith which, except a man believe faithfully, he cannot be saved." The Augsburg Confession enlarges on this dogma of the church. It says that the godly and elect shall be given "eternal life and everlasting joys; but ungodly men and the devils he [Christ] shall condemn unto endless torments." There you have the official "confession" as to the punishment in hell, and it is this confession that the priests and the bishops vow to abide by in their preaching.

The Bible on Hell

Priests and bishops of the Norwegian church appear to be more devoted to the confession than they are to the Bible and what it teaches. The very way the Norwegian Bible, which they claim to abide by, uses the word "hell" (*helvete*) disproves the teaching of eternal torment in hell. The word occurs only twelve times in the Norwegian Bible, each time translated from the Greek word *Gehenna*, which actu-

ally means "the Valley of Hinnom." This valley was situated outside Jerusalem. It was used as a crematory or incinerator, where the Jews dumped all kinds of refuse and the bodies of dead animals and the corpses of some criminals whom they considered too vile to have a resurrection from the dead. Living humans were never thrown into the valley. When Jesus spoke about the "judgment of Gehenna" the Jews would not associate his words with a life in the hereafter, but with a disgraceful death without a possibility of recovery or resurrection.

Ask yourself, What is God going to torment after death? The priests say the soul; the soul, being immortal, can be tormented eternally. But the Bible does not mention any immortal soul. The creation account says: "Man came to be a living soul." It says nothing about his receiving a soul. It was this soul, the creature Adam, who, being disobedient, was judged worthy of death. Being descendants of Adam, we have all inherited the same condemnation. Death is the penalty for sin: "The soul that sinneth, it shall die." "Death spread to all men because they had all sinned." Death is not life in torment, but a cessation of existence altogether. The Bible says: At death "you return to the ground, for out of it you were taken. For dust you are and to dust you will return."—Gen. 2:7; Ezek. 18:4, *AS;* Rom. 5:12; Gen. 3:19; Eccl. 3:19; 9:5, 10.

Martin Luther himself was aware of the fallacy of the doctrine of the immortality of the soul. He said: "I permit the Pope to makes articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body,' 'that the soul is immortal,' with all those monstrous opinions to be found in the Roman dunghill of decretals." It was in the twenty-seventh of his original ninety-five theses that Luther thus denied immortality of the human soul, but his followers slashed it out together with another one, and then divided two others so as to keep the number of these theses up to the original ninety-five. The Alphabetical Appendix of *The Emphatic Diaglott* has this to say about the word soul: "In all the 700 times which *nephesh* occurs, and the 105 times of *psuchee* [words from which "soul" is translated], not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms." Immortality is held out as a reward to be gained, not something that Christians inherently possess in themselves.

Professor Hallesby and his like-minded companions stand on the sand foundation of the confessional of the church, not on the rock foundation of God's Word, the Bible. To be found standing on the solid rock foundation of God's Word necessitates our separating ourselves from all falsehoods, including this God-dishonoring doctrine of hell torment. " 'Separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.' 'And I shall be a father to you, and you will be sons and daughters to me,' says Jehovah the Almighty."—2 Cor. 6:14-18.

Stop, Look and Pray

A famous Senate chaplain told of the time he was approached by a friend just after a Senate session: "I suppose, Reverend, you've looked at the country and then prayed for the Senate?" "No," replied the chaplain, "I've looked at the Senate and then prayed for the country."

WHAT TO SEE IN NEW YORK

SOME of the thousands of delegates coming to New York for the international assembly of Jehovah's witnesses will arrive a few days early and others may stay a few days after the assembly. These will be interested in looking about this great city. A few suggestions of what to see may help them plan their sight-seeing.

¶ A ferry trip out to the Statue of Liberty is well worth the time it takes and the fare of seventy-five cents for adults and thirty-five cents for children. Nothing additional is charged to go up in the statue. An elevator as well as a circular stairway permits visitors to ascend to the statue's crown, nearly three hundred feet above the water, where they can get a breath-taking view of the harbor and the Manhattan skyline. The 225-ton statue was a gift from the French people in 1884.

¶ Near where the ferry docks at the tip of Manhattan is the city's oldest park, Bowling Green. This was the spot where Peter Minuit bought Manhattan from the Indians in 1626 for a mere $24 in trade goods. Near Bowling Green is Fraunces Tavern, where General Washington gathered with his officers after the Revolution in 1783 and bade them farewell.

¶ While in this section of the city it would be advisable to walk over to Wall Street and see the New York Stock Exchange. Tours of the Exchange start every fifteen minutes and last one hour. This part of the city is very impressive because of its very narrow streets and extremely tall buildings. This was where the first settlers lived in a small Dutch village 332 years ago. Wall Street marks the place where they built a wall in 1653 to protect the village.

¶ Rockfeller Center at 50th Street and Sixth Avenue is a popular tourist attraction. It is possible to take a guided tour of six of its fifteen buildings. The tour ends at the observation roof on the seventieth floor of the RCA Building, where a person can get a magnificent view of New York city. Another tour that is most interesting is that of the NBC radio and television studios. This network has some twenty-one studios in Rockefeller Center.

¶ The Empire State Building also provides a marvelous view of the city. It has two observation platforms, one on the 86th floor and another on the 102d floor. On a clear day it is possible to see for more than fifty miles.

¶ Those persons who like animals will not want to miss the Bronx Zoo. This zoological park has the largest collection of creature life of all American zoos. On twenty-five acres of land it has more than 992 kinds of mammals, birds, reptiles and amphibians, 2,700 specimens in all. In its aquarium there are 10,000 specimens of 450 kinds of sea life. The great variety of creatures in this zoo is living evidence of the wisdom and creative power of Jehovah God.

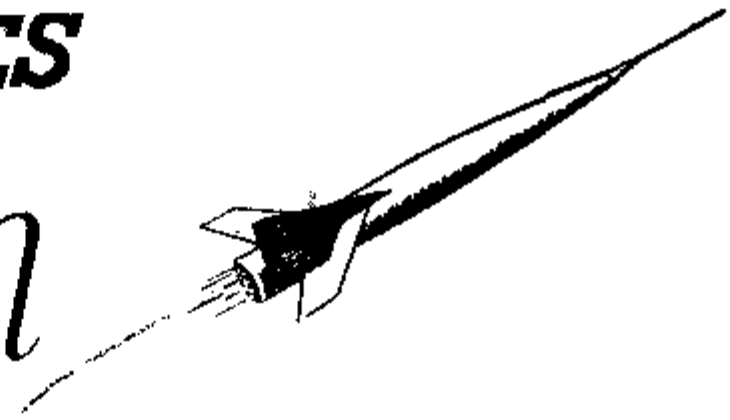
¶ What have been mentioned are only a few of many interesting sights in New York city that delegates to the assembly of Jehovah's witnesses may want to see before and after their assembly. But what will be of primary interest to them will be the Watchtower Society's factory and Bethel home. Here is where more than 121 million magazines, Bibles, books and booklets were printed in 1957 for their use in the ministry.

¶ They have heard much about the thirteen-story addition to the factory and will want to see it with their own eyes. As they walk through the factory they will be able to watch its twenty-three printing presses turning out Bibles, Bible literature, handbills and other printed matter. One press alone produces 170,000 magazines a day. They will be able to watch these magazines pour out of the press at a blurring speed. At the same time some other presses are producing 688,000 handbills a day.

¶ They will see the making of lead plates for the presses, the setting of type by row after row of machines, and the making of ink. They will see the sewing, trimming and binding of books as well as the many other operations necessary in producing the mountainous quantities of Bibles and Bible literature that is turned out by this factory every year.

¶ What they see 388 of their Christian brothers doing in this factory will leave an impression that will outlast by far the many other things they will see in their tour of New York city.

MISSILE BASES IN BRITAIN



THE American plan to set up missile bases in Britain has been the subject of lively discussion, especially since, to many folk, they seem to emphasize Britain's dependence on the United States. An added complication is that since they are sited on Britain's east coast Russia must obviously regard them as a distinct threat to itself and its European satellite countries. A good deal of feeling has been aroused in some quarters—notably among pacifists and the more emotional section of Britain's Labor party—because they feel the project might hinder the success of any summit talks.

However, the majority of people, while not welcoming the project, realize it is perhaps unavoidable in the present state of international tension; the more so since Britain, America and many other nations of the West do not take as genuine most of the Russian proposals to lessen it. Deeds, not words, they claim, is their criterion, and trustworthy deeds by Russia are sadly lacking.

The proposal to set up the bases is, of course, tied in with Britain's defense policy and the desire to remain closely linked with the United States. Those opposed to further nuclear tests are naturally against the siting of any bases in Britain. However, they are faced with a doubtful alternative, that of Britain's taking action to ban the hydrogen bomb and all other weapons, trusting that Russia will do the same. As it is, the East has a far greater number of men under arms and a greater amount of conventional weapons.

Britain's Labor party, with the exception of a small minority, agrees with the Conservative government's main defense policy but holds that "no physical step should be taken to set up missile bases in Britain until a fresh attempt has been made to negotiate with Russia." In contrast to this, the minority group in the Labor party is conducting a campaign to ban the hydrogen bomb and is unconditionally opposed to the setting up of American rocket bases in the country. The Conservative government, in support of its policy, states that peace has been preserved thus far, not because the West has disarmed, but because an equal balance of power has been maintained.

Government Statements

The British prime minister explained the government's policy recently in a letter to a professor of London's School of Economics. He wrote the letter in reply to a petition he had received from 204 members of the academic staff of colleges of London University calling for nuclear dis-

armament. He stated: "Missile bases themselves are but a development of the policy of establishing bomber bases from which nuclear weapons can be delivered. This policy was begun by the Labour government after the war." He added that the whole purpose of the nuclear deterrent, its supreme justification, was to prevent a war by making it obviously futile and unprofitable. Now, he insisted, it was time to use Britain's bargaining position, not to throw it away. He said the government would continue to strive for reduction in tension and for balanced agreement on disarmament.

On an earlier occasion he referred to the argument put forward by some that Britain should continue to rely on American nuclear power rather than develop its own and commented that "there can be no moral value in this. This course would lead to a great diminution of our influence." About rocket bases he had this to say: "I cannot believe that if we start now to dig the foundations and prepare the cement for rocket bases for weapons which have not yet been delivered, Mr. Khrushchev will be so hurt—or his inner feelings so wounded—that all his policy will change or the whole Russian relationship with Britain and the West be fatally poisoned."

The ultimate aim of the British government was expressed recently by its minister of defense as being "comprehensive disarmament, both nuclear and conventional, and subject to inspection by a world authority and control by a world police force." He said he was opposed to unilateral disarmament by the free nations on the grounds that it would leave Russia in a position to dominate the world.

Opposing Arguments

Britain's Labor party leader has no illusions about the difficulty of negotiating with Russia and agrees that Russian proposals to hold summit talks could be nothing more than propaganda. However, he was careful to say that "if there is any chance of their being serious, it would be criminal folly to neglect the opportunity of summit talks." He also felt, according to the London correspondent of the New York *Times*, that Russia's progress in missile development had made America "rather more dependent" on Britain than Britain was on America in that bases in Britain had become a strategic necessity.

The South Carolina accident when a nuclear bomb dropped from an aircraft provoked a lot of thought and comment in Britain and was even discussed in parliament. To dispel British fears that such an accident might occur in this country, the prime minister explained that only aircraft on special operational exercises and operating from British bases carried nuclear weapons, and these weapons were never made ready for instantaneous use. When some members of the opposition party persisted in their skepticism a member of the government seized on the opportunity to support the plan to have rocket bases in the country, commenting that "rockets do not fly round on operational training."

Should Britain stop the establishment of missile bases on her territory (a) unconditionally or (b) until new attempts have been made to reach agreement with the Soviet Union? This question was included in a referendum paper on nuclear disarmament circulated among over 8,000 Oxford University undergraduates. Less than half replied. But of these, 31 percent said "Yes" to (a) and 49 percent said "Yes" to (b). "No" was the reply of 40 percent, the remainder being doubtful. This means that rather more support a ban on American missile bases until after summit talks than agree with the government that work on bases should proceed.

A minority group of members of parliament in the Labor party are strongly urging the party to alter its policy and follow a "Ban the Hydrogen Bomb" campaign, but it is unlikely that they will see much success. The official policy of the party is that no physical step should be taken to set up missile bases in Britain until a fresh attempt has been made to negotiate with Russia, lest the attempt be put in jeopardy. The party also calls on the government to set a lead to other nations by suspending nuclear tests in the hope that the banning of nuclear weapons and general disarmament would then result. In the meantime the party is not opposed to the government's policy that the Western powers must reserve the right to use nuclear weapons first, if necessary, since Russia has far more men and conventional arms.

Diverse Opinions

Some clergymen and educators have voiced their opinions about the situation, insisting that the moral issue is of the highest importance. They object to Britain's defense policy out of concern for their fellow humans and because mass killing and mutilation of innocent men, women and children would result from any use of the weapons. The arguments involving expediency, self-interest and strategy are, to them, of secondary concern. That these objectors may themselves be threatened with slavery or destruction by either Russian or American bombs is, they contend, quite irrelevant and does not affect the moral issue.

Other folks, equally emphatic, point out that if nuclear defense policy is to be effective there must be rocket sites in Britain from which the missiles can be fired, and that to refuse to make even this modest contribution might lose her the friendship of America, thus leaving the nation at the mercy of Russia. It is then argued that if Britain ever became occupied by powerful forces of the Soviet Union and there was a government similar to the Vichy government in France during World War II, then Britain could become as legitimate a target for American nuclear weapons as occupied France, Belgium and Holland became targets for Allied bombing in the last war.

A number of people hold the view that the hope of defending the West by means of the hydrogen bomb is illusory in any case, because to use this weapon would mean to commit suicide. Others note that it would be equally suicidal for the Russians, and they are keen to emphasize that so long as both sides have the hydrogen bomb each will realize that to use it will be tantamount to suicide and each will therefore refrain from using it.

These various expressions of opinion certainly focus attention on the dilemma now facing Britain. The country will undoubtedly pursue the nuclear defense policy that the government has in mind, unless summit talks are held with Russia and there is some agreement on disarmament. In any case, Britain and America are not likely to part over the issue and will undoubtedly work together.

RICE, THE STUFF OF LIFE IN SIERRA LEONE

By "Awake!" correspondent in Sierra Leone

"IN THE sweat of your face you will eat bread until you return to the ground." Those words apply with peculiar force to the rice farmers of Sierra Leone, West Africa, for growing their staff of life is indeed hard work. —Gen. 3:19.

¶ While one half of the world depends upon wheat bread, the other half depends upon boiled rice. The Sierra Leoneans clearly belong to the latter half, for they are known as the "rice eaters" of West Africa. True, other starchy foods, such as the plantain, belonging to the banana family, the yam or sweet potato, the cassava root and foo-foo, a dough, are to be found in the markets. Their supply, however, is very limited, while there is an abundance of rice.

¶ In Sierra Leone rice is eaten every day except Saturday, when cassava or foo-foo is enjoyed for a change. In fact, a meal without rice leaves a Sierra Leonean hungry, regardless of what else he may have had. Not that the Sierra Leoneans always ate so much rice. If not all, at least the better strains of rice were first brought in by the Portuguese in the fifteenth century.

¶ Rice is grown either in the uplands or on the swampy banks of the rivers. The land is first cleared of trees and brush and then, by means of religious ceremonies, the aid of gods and ancestors is invoked to ensure good crops. Since the rivers repeatedly flood these swamplands, the rice is first planted on higher ground; then when it is about a foot high it is transplanted to the swamps. While this means added work it is worth it, as the swamps yield as high as ten times as large a crop as the upland regions. In fact, swamplands may yield as much as two thousand pounds an acre.

¶ With the planting of rice the farmer's work just begins. From the time he has sown the seed until the rice is ready for harvest, among the enemies he has to combat are birds, grasshoppers, rats, frogs, the bush pig and other small animals, and finally the monkeys that attack the standing grain. So for many weeks the rice fields become battlefields between man and beast, the farmer enlisting the help of his children to scare away birds and smaller animals.

Weeding is also imperative. Rice that is planted in May is nearly choked out by weeds by July. So during that month and again in August the women pull out by hand the weeds from among the two-foot-tall rice stalks. As hard as this work is these women labor from dawn to dusk, often with a baby strapped to their back!

Harvest comes in November and December, and it is a season of joy and gladness. Men, women, children and relatives help. With sharp knives they cut the stalks six or seven inches down from the heads. These are then tied in bundles or put in baskets, which the womenfolk carry on their heads to the village. There the rice is spread out in a stone room, where a slow fire burns to dry out the grain to keep it from rotting and to make it less appetizing to the insects.

¶ Once the rice is dried it is placed in *montars*, wooden containers made of hard logs and shaped like an inverted cone. Again women, with their babies usually asleep on their backs, pound the rice with long poles to free it from its husks. All day long this pounding can be heard in the villages. Then it is washed in a calabash bowl, which is nothing more than half of a huge pod that grows on the calabash tree. These calabash bowls have ridges inside them that make them peculiarly useful for washing rice.

¶ After the first rice of the harvest has been cooked in an iron kettle resting on three stones over an open fire, and before any of it may be eaten, the dead ancestors must first be considered. An offering of rice mixed with red palm oil is made to them. Then only may the Sierra Leonean eat his rice.

¶ Boiled rice is served in many different ways. Monotony is avoided by a variety of sauces, many of which are very tasty. Among the ingredients used are herring, fresh meat, spices and oils. Also providing a change are rice bread, rice water and rice pudding.

¶ Once Sierra Leone was known as the rice granary of West Africa, but in the past three years it has been necessary to import thousands of tons from Italy and Burma. This shortage may be due to many being lured from the rice farms to work in the new diamond industry. Even though this has caused the price of rice to rise 500 percent, rice is still the staple food.

IF YOU had your choice, would you choose to live in a barren waste where not a plant can grow or would you choose a place where the bare ground is carpeted with grass and flowers? No doubt you would choose to live where the plants are. They have a restful effect upon man, and he likes to be near them.

It is not strange that man should be attracted to vegetation. His very existence depends upon it. Plants provide his food and purify the air he breathes. They beautify his surroundings, covering the harshness of bare earth and rocks. They have a beneficial effect upon human emotions and state of mind. This is understandable when it is remembered that man began his existence in the surroundings of a well-watered garden and was instructed by God to care for it.

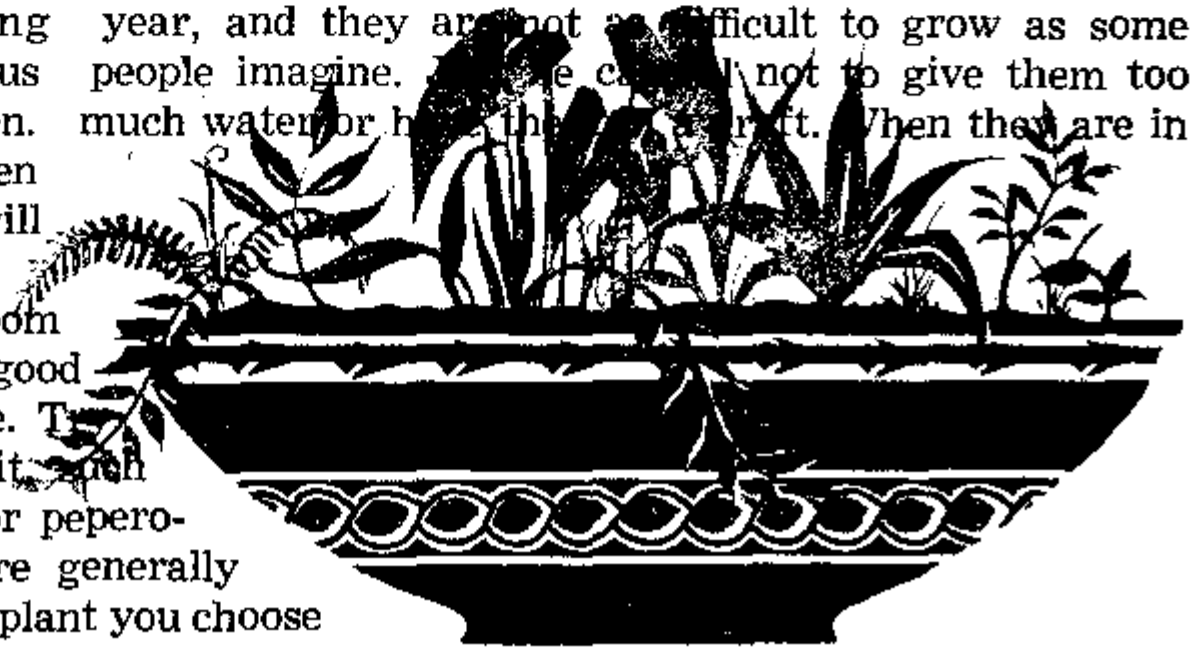
Because a person lives in the artificial surroundings of a modern city far from the restful beauty of the green countryside it is no reason why he cannot experience some of the psychological uplift that comes from being near plants. He can bring them into his home and thus have a small indoor garden. What he puts into this garden and how he arranges it will depend upon his tastes.

One of the places in a room where a plant shows off to good advantage is a coffee table. T[illegible] placing a small plant on it [such] as a holly fern, maranta or peperomia. Since these tables are generally where the light is poor, the plant you choose should be one that can get along on small mounts of light. If the table happens to be near a window where it gets lots of light but not sunshine, there are a large number of foliage plants to choose from that would do well there.

Window Ideal Spot

Plants do their best when there is plenty of light. That makes a window the ideal spot for them. They can be attractively arranged here by individual pots, in window boxes, hanging containers or on a neat stand. Of course, the type of plants you put here will depend upon what exposure the window has. If it is a northern exposure you will want to choose shade plants, such as philodendron, Chinese evergreen, ivy, and so forth. These plants will do very well in nothing but water if plant food is added occasionally. In a sunny window you can put plants that bloom, as well as the popular coleus with its colorful leaves. If you have a stand or a table near the window you might try arranging a semicircle of small pots containing flowers with small blooms around a larger pot containing a large flower. This clustering of small flowers around larger ones can produce some pleasing arrangements.

No home should be without African violets. These tropical plants produce blooms profusely most of the year, and they are not as difficult to grow as some people imagine. [illegible] not to give them too much water or h[illegible]t. When they are in



a window that gets a little sunlight they do very well.

When potted flowers are tastefully arranged in a window box their cheery blooms will be a delight to the eye as long as they last. When the plants stop blooming and their foliage begins to look bad, take them out of the box and replace them with fresh plants. The same should be done with any that get sick. It pays to keep your garden looking fresh and healthy. Such changes are easy to make when only potted plants are kept in a window box. Tuck moist peat moss around the pots, not only for the sake of appearance but also for humidity.

In some modern homes the indoor garden has expanded from a window box and a few plants on tables and window sills to a garden room. The room is made into a big indoor garden with potted plants sunk in the earth or in gravel around the edges of a concrete floor. The room is a delightful spot, especially in the winter when the ground outdoors is bare of vegetation.

Terrariums, Glass-enclosed Gardens

For those people who cannot remember to water their plants a terrarium is just the thing. Plants will flourish in one even if they are not watered for six months or more. This is possible because the moisture that is transpired by the leaves cannot escape. It condenses on the glass walls and lid of the terrarium and drops back to the soil.

An aquarium with a piece of glass for a cover makes a very fine terrarium. Or you can use most any glass container that does not have colored glass. The glass should be thoroughly cleaned before you use it. A couple of inches of soil on the bottom of large containers is sufficient. Line the sides with green mosses so the soil will not show through. It is best for the soil to be a mixture of loam, sand and leaf mold, but it must first be sterilized to kill any insect life that may be in it. To allow for drainage, sprinkle some gravel or coarse sand on the bottom before putting the soil in. A little charcoal is good to keep the soil sweet. Now you are all set to begin an indoor garden that will require very little attention and will do well even in a room that has a very dry atmosphere.

Choose plants for the terrarium that grow slowly and have about the same temperature and humidity requirements. You might want to use the small plants that can be found in the woods or you might prefer house plants, such as a wax begonia or an African violet.

If the glass should become fogged it will clear up if the lid is raised a bit for a short while. When the time comes that the soil appears to need water, use a fine spray. If you have an African violet in the terrarium the water will not hurt the leaves as long as the sun does not shine on them while they are wet.

Try Growing Trees Indoors

Beautiful trees that you see outdoors can also be grown in an indoor garden by dwarfing them. This is easily done with small, young trees whether they be birch, crab apple, maple or any number of others.

The procedure for dwarfing a tree is described for us by Kan Yashiroda in an article he wrote for the New York *Times*. "The first step is to thin out some branches and shorten the trunk, if so desired, to make the tree more picturesque in shape. Then pot it in a container that makes you feel sorry for the tree; by this I mean that the container looks smaller than it should be to hold the roots. This is all right. Since a large amount of the foliage has already been cut back, the roots can be reduced to fit the pot without weakening the tree in the future. Naturally the tree will become slower in growth and dwarfer in shape in

a container which limits the growth of roots. In the course of the growing season, that is, from early spring through summer to autumn, branch growth can be regulated by pinching back the tips to keep the tree in its dwarf and picturesque form."

The soil should contain about 30 percent coarse sand and about the same amount of leaf mold. It is advisable to have a drainage hole in the pot to keep the tree healthy. The dwarf should be watered frequently and thoroughly. Let this be governed by the dryness of the soil. Since you are working with a tree, be patient. It does not grow as quickly as flowers. Several years may be required for it to become a mature dwarf.

Care of Garden

Indoor gardens give very little trouble if a person is willing to meet their needs. One of these needs is proper humidity. The hot, dry atmosphere of the average house during winter is not good for plants, but a few pans of water on the radiators or under the pots will solve the problem. It might be mentioned that all plants should be kept away from radiators.

Gas that is used for cooking and heating is damaging to their health. In the interest of your garden's well-being, as well as that of your family, check for gas leaks.

It is a good practice to clean the leaves of your plants periodically. When dust is allowed to accumulate on them it clogs their pores. A soft sponge dipped in soapy water will do the job or they can be washed with a fine spray of water. This, incidentally, is the best protection against destructive insects.

A little plant food once in a while is good for keeping the soil in a nourishing condition, but remember that too much plant food is worse than not enough. The same is true with water. More often than not people give their plants too much water, and to make matters worse they may have their flowers in pots that have no gravel or stones in them for drainage or no drainage holes. In such cases the soil becomes waterlogged, the roots decay and the plants die. Make sure your plants have good drainage, and water them only when they show need of it. If you give plants reasonable care they will flourish for you.

Whether you have flowering plants, foliage plants or a nice little cactus garden, the appearance of your home will be noticeably improved, provided that you do not let them become too numerous and change your garden into an indoor jungle. Try different ideas for your garden and let the natural beauty of plants add to the beauty of your home.

Superstitious Scientists

Not all was pure science recently when the United States Navy launched its satellite, Vanguard I. Navy rocketeers have confirmed that they installed in the rocket a religious medal venerated by Roman Catholics as the patron saint of travelers. "A St. Christopher medal," reported the New York *Times*, "was wired with great precision to the base of a gyroscope package in the second stage. . . . The technical modification was made Feb. 24 following submission and approval of the same form required for any design change. It was signed by the Catholic engineer who suggested the modification, F. Paul Lipinski of the Martin Company, and by eleven others, among whom were Catholics, Protestants and Jews." The action of the scientists was summed up by Washington Episcopal clergyman Charles D. Kean as "blatantly superstitious."

TRAVELING BY SEA OR AIR ?

THEN you will be interested in avoiding sea- or air-sickness. Here also "an ounce of prevention is worth a pound of cure." Professional circles refer to such indispositions as "motion sickness," and with good reason, as that one terse term covers train-, sea- and air-sickness.

¶ There are various theories as to why motion makes us sick, as well as different opinions as to how and why certain remedies bring relief or, better still, prevent motion sickness. In common with many other ailments, however, it might be observed that motion sickness can be brought on by the mind. Thus persons fearful of becoming seasick have gone aboard a ship and at once had the symptoms of motion sickness, even though the ship was standing perfectly still and the water calm. The psychosomatic principle of the effect of the mind on the body also works in regard to motion sickness. So first of all, don't worry about it.

¶ If you have a poor liver or a bad stomach you may be especially susceptible to motion sickness. Just plain common sense indicates not overeating just before taking a trip by sea or by air, and especially not overindulging in sweets or liquor. But so often there is a farewell party with its excitement and overindulgence. Self-control at such times can mean all the difference in the world as to how you enjoy the trip. Why ruin it by such folly?

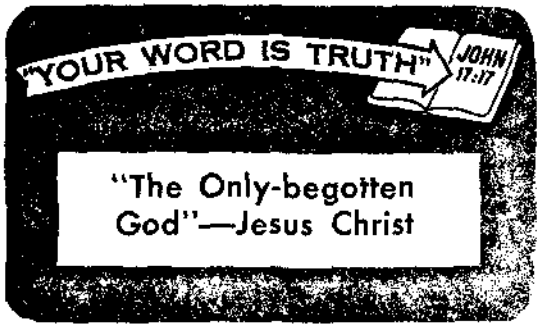
¶ Among the simplest as well as the most recent findings on the subject is that injections of a solution of bicarbonate of soda will prevent seasickness. At least so reports *Science News Letter, May 25, 1957,* on the findings of a Dr. Minoru Muta of Osaka, Japan. His theory is that the bicarbonate of soda causes a change in the amount of potassium in the fluid of the inner ear, by means of which the sensation of motion is transmitted to the brain. In a hundred instances sixty-nine were cured, twenty-three partially helped and eight were failures. According to Dr. Muta, sodium phosphate, sodium citrate and atropine as well as sodium bicarbonate can all be considered effective preventives of motion sickness. An injection proves effective for thirty days.

¶ Then there is the vitamin approach. As far back as March, 1944, the *Ohio State Journal* carried an article on this, written by H. N. Holmes, Ph.D., a professor of chemistry at Oberlin University. He told of the effectiveness of large amounts of vitamin B-1, thiamin chloride, not only for motion sickness but also for nausea otherwise caused. The dose recommended is fifteen milligrams a day, taken two days before beginning the trip and then only on days when the seas are rough.

¶ Twelve years after the foregoing was published an article appeared in each of the two German-language medical journals *Wiener Medizinische Wochenschrift* and the *Münchener Medizinische Wochenschrift,* speaking highly of vitamin B-6, or benadon, in the treatment of motion sickness. This proved effective when taken in tablet form orally and especially helpful when taken as rectal suppositories. In fact, it seems that medicines combating nausea often are more effective when administered by suppositories, as they get into the blood that way without first having to enter a disturbed stomach. These articles also stressed the harmlessness of vitamin B-6, the absence of any untoward side-effects. It has been found to be very effective in all save the severest cases.

¶ And, finally, there are the popular motion-sickness remedies sold over the drug counters, such as Dramamine, Bonamine, Trimeton and Marezine. In discussing these and many other like products the *International Record of Medicine,* in its issues of December, 1954, and January, 1955, singled out particularly the last two for commendation. Also, in the use of these products prevention is to be preferred to cure. Take them according to instructions before you start out and most likely you will be spared much discomfort as well as the need for taking them on the trip. However, a word of caution will not be amiss: when taken in considerable quantities, some of these, more than others, are likely to produce unpleasant side-effects.

¶ If you are traveling by sea or air this summer the foregoing information plus common sense may keep your trip from being spoiled by reason of motion sickness.



JOHN WESLEY, the founder of Methodism, once preached a sermon on the "trinity" and in support of it. In this particular sermon he quoted with approval the words of Michael Servetus, namely: "I scruple using the words *Trinity* and *Persons* because I do not find those terms in the Bible."

Wesley's belief in the doctrine of the "trinity" was based upon the text 1 John 5:7. Wesley said: "I would insist only on the direct words, unexplained as they lie in the text." He used the *King James* translation, which contains the text. Evidently he did not know that the Alexandrine Manuscript of the fifth century, which was then in possession of the king of England, did not contain the text. He did not know of the Vatican Manuscript No. 1209, which was published in the century following Wesley, nor of the Sinaitic Manuscript that Count Tischendorf discovered in 1859. Since Wesley would not use the words *trinity* and *persons* for not being found in the Bible, what would he have taught had he known that all three of these most ancient Greek manuscripts did not contain those trinitarian words in 1 John 5:7?

Informed Protestant and Catholic theologians today know better than to rely on 1 John 5:7, 8 for support. In the Catholic *Douay Version* those verses read: "And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit and the water and the blood. And these three are one." They know that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" (*AV*) do not appear in the oldest Greek manuscripts available. They know such words appear in no Greek manuscript earlier than the fifteenth century. Most plainly they are a forgery.

In a footnote on 1 John 5:7 in the 1931 Westminster Version of the New Testament, Volume IV, the Jesuit editors explain why they left the words in their translation, saying that according to the opinion of "nearly all critics and of most Catholic writers of the present day" those trinitarian words were not found in the original text written by the apostle John, but that until further action is taken by the pope at the Vatican it is not allowed to Roman Catholic editors to cut out the disputed words from any translation that they make for the use of Roman Catholics. The modern non-Catholic translations are honest enough to omit the words outright.

All trinitarians, however, make a strong appeal to John 1:1 to uphold their idea that the Father and the Son as well as the "Holy Ghost" are one God, one in substance and coeternal. They try to explain away the fact that in this verse the apostle John himself makes a distinction between "God" and "the Word," namely, by speaking of God with the definite article (*ho* in the Greek), but omitting such definite article when referring to the Word as "God." Trinitarians pass over the fact that here only God and the Word are mentioned, but there is no mention of the "Holy Ghost," the "third person" of their trinity, in John 1:1. In fact, no mention of the holy spirit is made by John until later, thirty-one verses later, at John 1:32, 33, where he describes Jesus' being baptized with the

holy spirit, which spirit was visibly represented, not as a person, but as a bird, a dove.

John well knew that Jehovah God and his Son the Word were separate individuals. He intelligently omitted the definite article (*ho*) with reference to the Son in order to show the difference. Hence the verses John 1:1, 2 are properly translated: "The Word was in the beginning, and the Word was with God, and the word was a god. This *Word* was in the beginning with God." Such translation is not ours. It is that of "The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation," said William Newcome having been archbishop of Armagh and primate of all Ireland till his death in 1800. The grammatical correctness of the above translation can be checked by any possessor of *The Emphatic Diaglott,* by referring to its Greek text and to the word-for-word English translation underneath such Greek text.

The apostle John knew that the Word, who became Jesus Christ, was a creation of Jehovah God, the first creation. How so? Because John wrote his Gospel account, including John 1:1, 2, about A.D. 98, and hence after the Apocalypse or Revelation that Jesus Christ gave to John about A.D. 96. And in this Revelation Jesus Christ said to John: "Thus says the Amen, the faithful and true witness, who is the beginning of the creation of God." (Apoc. 3:14, *Cath. Confrat.*) Here the expression "the beginning" does not mean "the author," but means the first one of God's creation, the creation with which Jehovah God began. Hence John began his Gospel account by writing: "In the beginning was the Word: and the Word was with God." —John 1:1, *Dy.*

One Roman Catholic publication, attacking Jehovah's witnesses and their presentation of these facts, tried to deny the nontrinitarian translation by saying: "The article was omitted in the expression, 'The Word was God,' merely in accordance with the general rule of Greek grammar that in the simple sentence the subject takes the article, whilst the predicate omits it!"

By emphasizing such a "general rule" do those Catholic clergy attempt to explain away the omission of the definite article before the second *theos* in John 1:1. But their "general rule" of omitting the definite article in the predicate does not hold good in numerous examples in the Christian Greek Scriptures. It does not hold good at their favorite text, Matthew 16:16; 22:32; 26:63; John 1:49; 6:29; 11:27; 20:31 and many other Scripture texts with predicate phrases, which any student can check with his copy of a Greek text. According to their "general rule," why do not translators put "the" before "Spirit" at John 4:24?

John survived the apostle Paul by about thirty-five years. He was well acquainted with Paul's writings. John knew that Paul spoke of the Son of God as a creature of God and an image of God, and not as Jehovah God the Creator. (Col. 1:15-17) Because Almighty God created his Son the Word first, without the colaboring of any other person, Jesus Christ is spoken of as "his only-begotten Son." He is also referred to by John as "the only-begotten god who is in the bosom position with the Father." No other creature enjoyed the distinction of being created directly by Jehovah God alone, for after creating his only-begotten Son the Word, then he used his Son as colaborer in making all other creations.—John 3:16, 18; 1:14, 18.

Many other Biblical facts are to be found to show why the Holy Scriptures do not teach any such thing as a "trinity." Evidence is sufficient to show that the doctrine is an unscriptural pagan teaching.

Greece

AFTER its decline from the ancient glory and its conquest by the Romans, Greece, the cradle of democracy, became one of the first lands where the good news of true Christian faith was preached.

The disappointment of the Greeks with their pagan Olympian gods and the various oracles like that of Delphi, Delos and others, which proved to be centers of delusion and deception, properly prepared the ground for sowing the seed for worship of the one and only true God Jehovah. It was Paul the apostle who traveled from Asia over to Macedonia and on to all the rest of Greece and who brought the rich Christian fruit to this land.

In spite of the reaction and persecution raised against followers of Christianity by the demon-worshiping priests of the crumbling pagan system, Christian congregations were firmly established in many parts of the land, such as in Neapolis, Philippi, Thessalonica, Beroea, Nicopolis, Athens, Corinth, Cenchreae and elsewhere. Indeed, the toils of Paul and his coworkers were "not in vain in connection with the Lord."

Today modern imitators of the apostle Paul boldly preach about the kingdom of God in every part of this beautiful Mediterranean land of Greece. As in the first century of the Christian era, even so in this day: preachers of the good news tour towns and villages and minister from house to house. There are Christian congregations of Jehovah's witnesses today in practically all sections of the country, from the northernmost end of Macedonia down to the southernmost points of Crete island.

The workers of modern witnesses of Jehovah visited Greece for the first time a few years before World War I. Bearers of the message about the true God were some expatriated Greeks from America. A small congregation was originally instituted by a few persons in Athens, to be followed by other congregations at Corinth, Thessalonica, Beroea and at various other towns of Macedonia and the rest of Greece.

In 1912 the then president of the Watch Tower Society visited Greece and in 1920 another visit was paid. Both of these visits aroused much interest. From 1922 onward there was an intensified witnessing campaign along with a systematizing of the work. A rich crop of Kingdom fruitage has been the result.

This work of increase has been accomplished in Greece amid much persecution and cruel religious intolerance. As in ancient times, even to this very day Kingdom publishers are very frequently brought to law courts, either because they have placed Bible literature with the people or because they have peacefully gathered together at a friendly home to study God's Word. Yet these many arrests, court trials and imprisonments of Jehovah's witnesses have contributed greatly to a wider spread of Kingdom truth.

Greeks, however, are a very hospitable people. They open their doors to anyone bringing good news. This means that they quite readily invite Jehovah's witnesses into their homes. In the open country of Greece, particularly during the spring sea-

son, the Greek peasants are found in an exceptionally good humor. They are a good-hearted race of people, prompt to greet strangers and wish them well. Because of their unusual disposition it has been and is easy to talk and study the Bible with them.

In a circuit near Thessalonica, such a visit to the Greek open country has brought rich fruit. Whereas a short time ago there was no one practicing pure worship, there is now a flourishing congregation of over twenty active publishers of the Kingdom. In the district of Gavala, Macedonia, where once lay the ancient Nicopolis, there are now many congregations of Jehovah's witnesses. Even in the beautiful sunlit city of Athens, there are about twenty congregations rejoicing with their part of preaching the good news about the Christ. A recent field service report shows that Greece has now close to 6,000 active ministers of Jehovah's witnesses preaching. In 1942 there were only 570 of them. A remarkable increase, wouldn't you say?

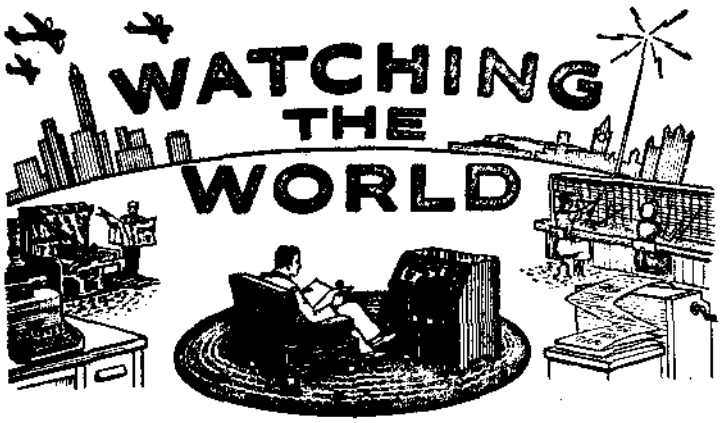
Jehovah's witnesses in Greece are deprived of the privilege of holding conventions or even having Kingdom Halls. They confine themselves to practicing their worship in private homes, with a very limited number of attendants. Oddly enough, the Greek constitution guarantees freedom of religion. A provision in the Greek constitution says that every known religion is free and its worship services may be performed undisturbed under protection of the laws. But Jehovah's witnesses have not been accorded this protection or right. Intolerant religious circles in Greece that exercise great influence on various politicians very often cause government authorities to issue strictest circular orders against the Christian witnesses of Jehovah. Despite such malicious action, the witnesses endure and the preaching work goes on apace.

FREEDOM'S FOUNDATION

"It is impossible to enslave mentally or socially a Bible-reading people," once said American journalist Horace Greeley. "The principles of the Bible are the ground-work of human freedom."

? DO YOU KNOW? ?

- What very precious thing 20,000 Americans throw away every year and 100,000 more try to throw away? P. 3, ¶2.
- Why it is a mistake to associate a cross with the death of Christ? P. 6, ¶5.
- How some American lawmakers are trying to cripple a guardian of American freedom? P. 8, ¶2.
- Why the principle of equal justice for all American citizens may be put in constant jeopardy? P. 12, ¶1.
- What nation was "Christianized" by the sword? P. 14, ¶2.
- Why Martin Luther condemned the doctrine of the immortality of the soul? P. 15, ¶2.
- How bombers carrying nuclear bombs have helped some British government members in their argument for American rocket bases in Britain? P. 18, ¶4.
- How to grow a tree in your living room? P. 22, ¶8.
- What vitamin will help to prevent motion sickness? P. 24, ¶5.
- What religious doctrine is based upon a passage in the King James and Douay versions of the Bible that is a forgery? P. 25, ¶3.
- What Western land arrests people for gathering in a home for a Bible study or for reading Bible literature? P. 27, ¶7.



Soviet–U.S. Trade Proposed

◈ Russian Premier Nikita S. Khrushchev recently (6/3) sent to U.S. President Eisenhower a letter proposing trade arrangements between the U.S. and the Soviet Union. Russia was prepared, Khrushchev said, to sell to the U.S. such products as asbestos, cellulose, chrome, manganese, platinum, furs and paper products. In exchange, the Soviets would purchase, among other things, machinery for production of synthetic fibers, paper-processing equipment, chemical products, medical equipment and consumer goods, though there would be no requests for military equipment. Inasmuch as Russia might import more products than it would export to the U.S., Khrushchev seemed to indicate that the Soviet Union would desire credits from the U.S. to finance the proposed trade. Among other obstacles to Soviet–U.S. trade is the fact that Russia has not yet settled its World War II lend-lease account with the U.S. Consequently, some sources felt that Congress would not favor the suggested loans needed to implement the trade arrangements.

France Under De Gaulle

◈ Shortly after being placed at the helm of the French government as premier of France, General Charles de Gaulle made requests for exceptional powers. He demanded a six-month period of full power to deal with his country's affairs without recourse to the National Assembly and also the right to bypass the assembly and submit directly to the populace by referendum any desired changes of the present constitution. Faced with a threat that the general would resign should these requests be denied, the assembly granted his demands (6/3). De Gaulle appointed a new fifteen-man cabinet, in which were included three former premiers, and this also received assembly approval. The French parliament subsequently bowed out, leaving De Gaulle free to exercise his acquired powers in dealing with governmental affairs.

De Gaulle and Algeria

◈ Not long after being installed as French premier, General Charles de Gaulle made a three-day visit to Algeria. Though the junta ruling that country had expressed dissatisfaction with De Gaulle's cabinet and had expected recognition of its political authority, the junta members were informed by the general that, while they had a "great role" to play in Algerian affairs, they had "no revolutions to make because the revolution is already accomplished." A few days later (6/10) the All-Algerian Committee of Public Safety called for postponement of a plan to hold early municipal elections in Algeria, asked that all French political parties disappear and that a "real Government of public safety" be established. De Gaulle countered with a sharp message challenging the authority of the committee's statement.

Inter-American Relations

◈ Brazilian President Juscelino Kubitschek recently suggested a review of inter-American relations. In a letter to U.S. President Eisenhower (5/28) Kubitschek made reference to "the aggressions and vexations undergone by Vice-President Nixon during his recent visit to countries in Latin America" and held that it was time "for us to undertake jointly a thorough review of the policy of mutual understanding." In reply (6/5) Eisenhower showed a keen interest in the proposed review of relations among the twenty-one American republics. August 5 has been set as the date of a visit to Brazil by U.S. Secretary of State John Foster Dulles, and there is prospect of a meeting of foreign ministers shortly thereafter for consideration of Pan-American affairs.

Toward Test Ban Talks

◈ A proposal of technical talks on methods of inspection and control needed for a suspension of nuclear tests was advanced by U.S. President Eisenhower in a recent letter to Soviet Premier Khrushchev (4/28). To this the Russian leader agreed (5/9) and he later (5/30) suggested that technical experts from Poland and Czechoslovakia should also participate in the discussions. In reply (6/10) Eisenhower consented to the inclusion of the Polish and Czechoslovak technicians and pro-

posed that the talks begin soon in Geneva. The U.S. president has also indicated that experts *from Britain and France* and possibly some other Western nations will take part in the prospective technical talks.

Macmillan Makes Summit Plea

◈ Britain's Prime Minister Harold Macmillan, speaking before an audience of 7,000 persons at Baltimore's Johns Hopkins University during a recent visit to the U.S., spoke out in favor of a meeting of heads of government (6/10). Macmillan held that a conference of "five or six" government leaders of the East and the West might serve to lessen world tensions. In recent months much discussion and letter writing has taken place on the matter of a summit conference, but considerable disagreement has made prospects of a successful parley seem questionable. Recognizing the problems involved, the prime minister suggested that the talk participants might succeed in making "first, a little progress here, and then *a little there and so* perhaps bring ourselves out of a condition of stalemate into one of negotiation." Thus was voiced another appeal for an East-West summit conference.

Yugoslavs Under Fire

◈ The 1948 denunciation of Yugoslav Communists by the Communist Information Bureau was upheld recently (6/3) by Russian Premier Khrushchev. Speaking before the Congress of the Bulgarian Communist party in Sofia, the Soviet leader also supported a press attack against the Yugoslavs by the Peiping regime (5/5). Khrushchev further declared that the policies of Yugoslavia's President Tito and other "revisionists" were at variance with the entire Communist camp. The following day (6/4) the Peiping press again assaulted the Yugoslav Communists and shortly thereafter the Chinese Communists' eighth congress adopted a resolution condemning them.

Helicopter Incident

◈ Nine military men attached to the U.S. Army's Third Armored Division recently (6/7) flew by helicopter on a training mission from Frankfurt en route to Grafenwohr in West Germany. The craft reportedly encountered navigational difficulties in a thunderstorm and *presumably ran out of gas* over East Germany. It was forced to land at Zwickau, where East German authorities detained those on board. The U.S. and nations of the West do not recognize and have no diplomatic relations with the East German government. The Soviet Union *refused to intercede in the matter* and the East German regime demanded direct negotiations regarding the incident, which it terms a violation of that country's air space. U.S. Secretary of State John Foster Dulles indicated (6/10) that, if it was necessary, the U.S. would deal directly with the East German government in order to secure the release of the helicopter passengers, though such a move, he said, "does not carry any implication at all of recognition."

Violence in Cyprus

◈ Cyprus, a British island colony in the Mediterranean, is inhabited by about 500,000 *persons of Greek and Turkish descent*. The majority of these are Greeks, who outnumber the Turkish residents by about five to one. Greek Cypriotes favor either the island's complete independence or its alliance with Greece. Turkish Cypriotes, however, are demanding partition of the island between themselves and the Greek populace. Recently (6/8) general unrest there flared into rioting that brought injury and death to many, reportedly the worst disturbances in the history of Cyprus. In order to cope with the violence, an island-wide curfew was enforced by about 10,000 British troops stationed there (6/9). Prospects of consideration of the disturbances by the North Atlantic Council were welcomed by some, while others were awaiting an expected British declaration regarding the future of Cyprus.

Ceylonese Language Riots

◈ *Widespread rioting broke* out anew in Ceylon recently (5/31). As on previous occasions, the disturbances arose from a language conflict between the island's inhabitants, a Tamil minority and a Singhalese majority. Of Ceylon's 8,000,000 inhabitants there are about 2,000,000 Tamil-speaking residents. Singhalese is the island's official language, but the Tamils are pressing for equal status for their tongue. A declaration of a state of emergency by the Ceylonese government served to suppress somewhat the language disturbances on the island.

Lebanon in Turmoil

◈ The United Arab Republic has been charged by the Lebanese government with the instigation of the recent riots and general unrest in that land. When an appeal of the matter to the eight-nation Arab League proved fruitless, Lebanon sought action on an earlier protest made to the *United Nations Security Council* (6/6). In order to cope with dissident elements, Lebanese President Camille Chamoun was later (6/9) vested with power to take action against civil servants who politically or physically take part in rebel activities against the Beirut government. Meanwhile, skirmishes continued between the insurgents and government forces and unrest prevailed throughout the nation. The Security Council voted (6/11), in keeping with a Swedish reso-

lution, to send U.N. observers to Lebanon to insure that arms and troops would not be smuggled into that country.

Portugal's Presidency

◈ For thirty years the world's third-largest empire, Portugal and its Asian and African territories, has been under the control of a government headed by Premier Antonio de Oliveira Salazar. Recently (6/8), after a 26-day election campaign during which some public disorder took place, over 800,000 Portuguese citizens cast their ballots. Opposing each other in the presidential race were Rear Admiral Americo Tomas, National Union candidate backed by Salazar, and Lieutenant General Humberto Delgado, the opposition candidate. Election returns were about four to one in favor of Admiral Tomas, who will succeed President Francisco Higinio Craveiro Lopes and is to be inaugurated for a seven-year term on August 8.

Cuba's Guerrilla War

◈ Cuba has begun to make new efforts to quell the activities of rebel forces led by Fidel Castro. The insurgents have for many months battled with government troops deployed to crush them and have used guerrilla methods in staging night raids on towns for supplies and attacks on troop patrols and government posts. It was recently revealed (6/4) that the government forces are establishing military posts in the foothills of the Sierra Maestra, the rebel stronghold in Oriente province. Members of the Cuban army, navy and police forces have been sent to posts in this locality for training in guerrilla warfare. These increased efforts, it is hoped by the Cuban government, will soon bring victory over the rebels.

Toward an Antarctic Treaty

◈ A proposal that a treaty be negotiated soon to preserve Antarctica as a continent for scientific investigation was advanced recently (5/3) by U.S. President Dwight D. Eisenhower. Notes further holding that the Antarctic be used "for peaceful purposes only" were sent by Eisenhower to eleven nations now engaged along with the U.S. in scientific exploration and observation there under the direction of the International Geophysical Year. The U.S. State Department has revealed (6/4) that all these countries—Argentina, Australia, Belgium, Britain, Chile, France, Japan, New Zealand, Norway, Russia and South Africa—have accepted the U.S. proposal.

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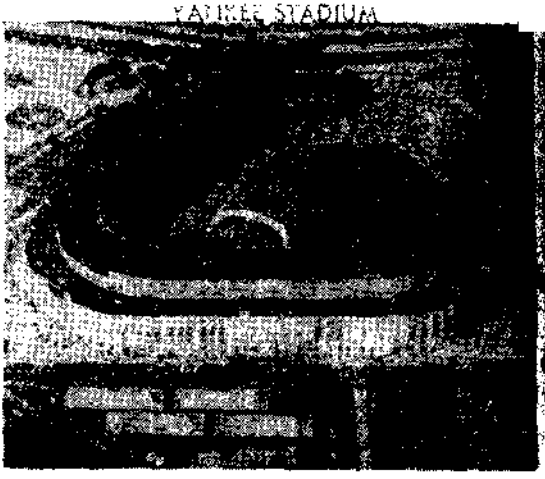
HEAR

"GOD'S KINGDOM RULES—
IS THE WORLD'S END NEAR?"

BY

N. H. KNORR
President of Watch Tower Society

SUNDAY, AUGUST 3
3 P.M.
YANKEE STADIUM
and
POLO GROUNDS


YANKEE STADIUM

POLO GROUNDS

Accept an invitation from Jehovah's witnesses to attend this great international assembly in New York city. It will last for eight days, beginning on July 27 and ending on August 3. Of special interest will be the public lecture "God's Kingdom Rules—Is the World's End Near?" Learn why God's kingdom can rule while the world fights, wars and suffers. Learn how a peaceful world will come by means of his kingdom. Learn how you can survive the present world's end.

Awake!

Science Discovers a Creator

Witnesses Fight for Freedom in Argentina

From Flaming Arrows to Talking Satellites

Land of the White Rajahs

AUGUST 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 18, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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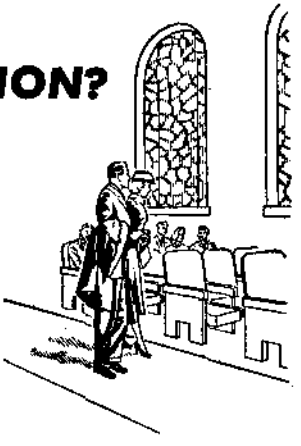
Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., August 8, 1958 | Number 15

IS IT *FAITH* OR *FASHION?*



COULD it be that much churchgoing today is not so much faith as fashion? Some recent statements underscore the foundation of the so-called religious revival in America.

Before taking a close-up view of the American religious scene, let us look at a snapshot taken at a long distance—an appraisal of the situation by Britain's Manchester *Guardian Weekly*. "The fear of being thought different, odd or eccentric is a mounting one in the United States," said the *Guardian* of September 19, 1957, "and the subtle whisper has gone round that 'religion' is something you must not miss."

Continually we are hearing the words "conformity," "respectability" and "social phenomenon" in regard to the American religious revival. Reporting on the words of priest Robert Welch, the *New York Times* of July 10, 1957, said: "The so-called religious revival in the United States was termed partly illusory yesterday by a Roman Catholic priest. He said that in many cases it had become a 'form of respectability' and was really social phenomenon rather than a true return to religious precepts."

The social phenomenon is simply this: people are going to church because their neighbors are, because it is the popular *thing to do, because it is helpful* to one's reputation, because social conformity has become a powerful force in American life. Thus at a seminar of alumnae at Smith College, Northampton, Massachusetts, recently, a professor of religion brought up this subject. "A tendency to avoid deviation from the norm," said the New York *Times* report, *"is one of the reasons why* churches and religious services are so crowded, Robert Gesser, Assistant Professor of Religion, told another session."

This particular reason for the religious revival is looming up as more significant than is usually realized. "There is a tendency," says Sidney H. Scheuer of the American Ethical Union, "to regard all people who are not committed to one of the three great faiths as being disloyal to American principles and traditions."

Has it become un-American not to be religious? Observers feel that this is the trend. Though it may be hardly noticeable *in big cities such as New York, it is* conspicuous in suburbia. Will Herberg, who has made one of the most thorough studies of American religiosity, writes in his noted work *Protestant—Catholic—Jew:*

"A pattern of religious conformism develops, most pronounced, perhaps, among the younger, 'modern-minded' inhabitants of Suburbia, but rapidly spreading to all sections of the American people. The picture that emerges is one in which religion is accepted as a normal part of the American Way of Life. Not to be—that is, not to identify oneself and be identified as—either a Protestant, a Catholic, or a Jew is somehow not to be an American. It may imply being foreign, as in the case when one professes oneself a Buddhist."

Will Herberg points to the increasing trend in America to other-direction; that is, being directed by others, conforming to the ways and wishes of others, especially one's neighbors. "It is not difficult to see," he writes, "the current turn to religion and the church as, in part at least, a reflection of the growing other-directedness of our middle-class culture. The people in the suburbs want to feel psychologically secure, adjusted, at home in their environment. . . . Being religious and joining a church is, under contemporary American conditions, a fundamental way of 'adjusting' and 'belonging'; through the built-in radar apparatus of other-direction it becomes almost automatic as an obvious social requirement, like entertainment or culture. . . . Religion is valued as conferring a sense of sociability and 'belonging,' a sense of being really and truly *of* the world and society."

Going to church for reasons of respectability, sociability and conformity results in an empty kind of religion. Will Herberg calls it "religiousness without religion."

"It is only too evident that the religiousness characteristic of America today," explains Herberg, "is very often a religiousness without religion, a religiousness with almost any kind of content or none, a way of sociability or 'belonging' rather than a way of reorienting life to God. It is thus frequently a religiousness without serious commitment, without real inner conviction."

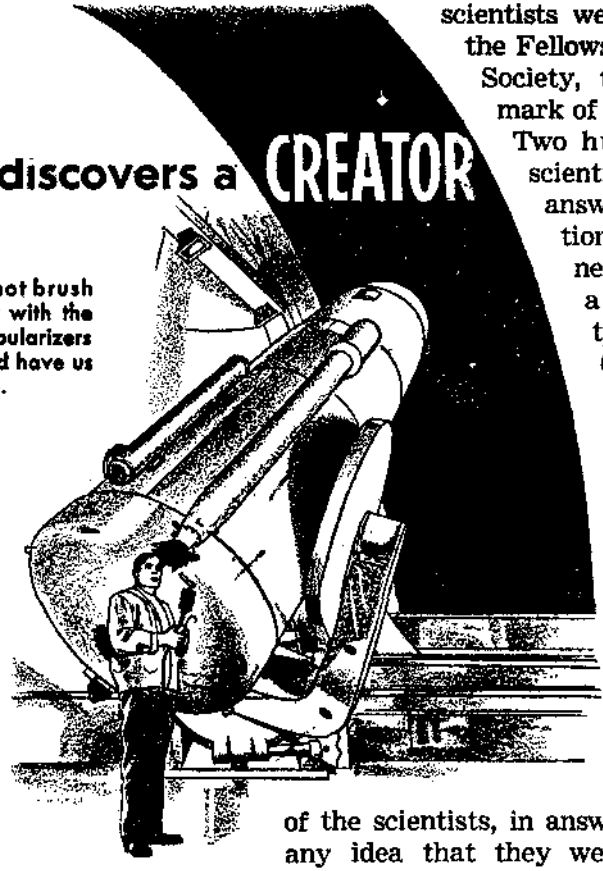
No wonder religion has not become a power in the lives of the teeming churchgoers! No wonder the crime rate soars despite overflowing churches! No wonder the so-called religious revival is, as so many clergymen themselves have implied, shallow and lacking the depth of genuine conviction! It is more fashion than faith.

"A Race Without Rules"

¶ In the January 19, 1958, issue of *The American Weekly* Andrew G. Haley, general counsel of the American Rocket Society, writes about the race for control of outer space: "If the Russians get to the moon first, they can claim it. If we get there first, we can. This is my opinion. If Russia should announce it intended to take possession of the moon, it probably would do three things: Send a rocket to plant the Red Star on the moon's surface; send a two- or three-man rocket around the moon, claiming the reverse side by virtue of discovery and mapping; land a small colony on the moon. If these steps were taken, Russia would have very valid claims of sovereignty to assert in any appropriate world judicial tribunal. . . . Plans for taking these steps are under way in Russia. Russian scientists have disclosed them. 'Ballistic flight to the moon will follow the launching of the huge earth satellite,' one of Russia's physicists, Prof. V. V. Dobronravoy, announced. 'Step by step,' Russia's advance into space is planned, according to Prof. Kirill Stanyukovich of the Baumann Institute of Technology in Moscow. 'First the earth satellite, then a rocket to the moon, then a rocket to Mars.' The moon race between the U.S. and the U.S.S.R. is on, and the Mars race will follow. Just now it is a race without rules."

Science discovers a CREATOR

Science does not brush aside a creator with the glibness that popularizers of science would have us believe.



SOMEHOW the idea has gained widespread acceptance that science has discovered facts that make belief in a Creator impossible. How did this come about? It may stem from the fact that some of the atheistic and agnostic scientists have been exceptionally vocal in expressing their views. Actually, many of the most eminent scientists, certainly more than is generally supposed, have expressed themselves to the effect that science has discovered a Creator.

"I think the widespread impression of the agnosticism of scientific men," explains Dr. Macalister, professor of anatomy at Cambridge, "is largely due to the attitude taken up by a few of the great popularizers of science, like Tyndall and Huxley."

Thus the scientist has not generally been looked upon as a believer in a Creator. To find out what scientists believed, a questionnaire was sent, some years ago, to the most prominent British scientists. These scientists were members of the Fellowship of the Royal Society, the British hallmark of scientific quality. Two hundred of these scientists responded. In answer to the question, "Does science negative the idea of a personal God as taught by Jesus Christ?" twenty-six scientists answered in the sense that it did; seventy-one gave vague answers, but the majority—103—answered that science does not negative this idea.

Interestingly, several of the scientists, in answering, disclaimed any idea that they were pre-eminently qualified to speak on the subject of religion and God. "The fact that I am a professor of chemistry," answered one scientist, "does not enable me to express a more, or a less, authoritative opinion on any other subject, religion, politics, and so on, than any non-scientific yet reasonably educated man or woman."

Positive Expressions

Whatever weight one chooses to place on the statements of scientists, the fact becomes clear that positive statements are numerous, much more so than commonly believed. They are not usually publicized, however, in the somewhat sensational way as are some of the statements by agnostics.

It is noteworthy that positive statements by past presidents of the Royal Society

are not scarce. One of them, Lord Rayleigh, discoverer of the element argon, said: "In my opinion true science and true religion neither are nor could be opposed." Another president, physicist Lord Kelvin, said: "I have many times in my published writings within the past fifty years expressed myself decidedly on purely scientific grounds, against atheistic and materialistic doctrines. . . . I believe that the more thoroughly science is studied the further does it take us from anything compared to atheism."

American astronomer Charles Augustus Young, professor at Dartmouth and later at Princeton, made this expression: "I think it is unquestionable that, as men have come to know more of the material universe, they have had continually revealed to them something more of the glory and majesty of its Creator."

Physicist Arthur Holly Compton, a Nobel prize winner, made this statement: 'For myself faith begins with the realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence—an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered —'In the beginning God'!"

Nobel prize-winning physicist Robert A. Millikan has stated: "A purely materialistic philosophy is to me the height of unintelligence. Wise men in all the ages have always seen enough to make them reverent."

With the dawning of the nuclear age some of the greatest brains in science have indeed expressed themselves as being far from atheism. They have probed far enough into the miracle of the universe and read enough from the book of nature to convince them that the marvelous cosmos did not evolve by chance. Sir James Jeans, one of the most famous physicists in modern times, said: "The Universe shows evidence of a designing or controlling power . . . a universal mind of which your mind and mine . . . are units or even excrescences."

Dr. Gustav Strömberg, member of the Mount Wilson Observatory staff at Pasadena, is widely known in the fields of astronomy, astrophysics and mathematics. What have his studies of the movements and magnitude of giant stars, the charting of solar motion and kindred subjects taught him? "The present study," reports Dr. Strömberg, "leads to the inevitable conclusion that there exists a World Soul or God." And British astronomer Sir Arthur Eddington recently announced: "The idea of Universal Mind or *Logos* would be, I think, a fairly plausible inference from the present state of scientific theory; at least it is in harmony with it."

Innumerable other positive expressions have been made by noted scientific minds such as that by Dr. Albert Einstein: "It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature."

Just as electricity or radio waves are proved to exist by the power they exert, so many scientists are coming to realize that God's existence is just as reasonably proved, even more so, by the evidence of his power at work. "We have seen the Universe being referred to as a manifestation of a designing power, of an all-embracing thinking force, of Universal Mind, or *Logos*, as the work of a Great Architect of the Universe. Now, for the first time, we hear the word *God* in con-

nection with it," observes philosopher Edward J. Bing. "Those who prefer to believe in a personal God, distinct from the Cosmos, will find it quite compatible with their convictions to look upon Universal Mind, i.e., upon the Cosmos, as the manifestation, the active principle, the dynamics, of the God-head."

Are More Miracles Necessary?

Some diehards demand that God perform an ostentatious miracle to prove his existence. But what is a miracle? A miracle is something that happens in the natural order of things, but we cannot fully explain it. That being true, do we not live in a universe of constant miracles? Who or what keeps the sun rising and setting every day? Scientists cannot really explain, so sunrise and sunset are miracles.

"Miracles are so called because they excite wonder," once said American philosopher George Santayana. "In unphilosophical minds any rare or unexpected thing excites wonder, while in philosophical minds the familiar excites wonder also, and the laws of nature, if we admit such laws, excite more wonder than the detached events. . . . The order of the solar system excites it every night in the astronomer. Astronomy explains the sunrise, but what shall explain the solar system? The universe, which would explain everything, is the greatest of wonders, and a perpetual miracle."

How could God produce more reasonable, more believable evidence of his existence? "What may be known about God is manifest among them, for God made it manifest to them," said the Christian apostle Paul of the pagan Romans. "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable."—Rom. 1:19, 20.

"The Scientific Reformation"

The discovery by an increasing number of scientists that the cosmos did not happen by chance, did not come about by a blind, unguided, chemical progression of evolution, but is designed, created, and controlled by a Supreme Intelligence, is what Dr. Bing calls a "Scientific Reformation."

"What is this?" he exclaims. "What has come over the leading physicists of our generation? What has happened to scientific thought? A revolution. That revolution has remained practically unnoticed. Yet, it is many times greater, and liable to be more far-reaching in its effects, than the French Revolution. . . . It is no exaggeration to say that in cultural significance this spiritual revolution is paralleled only by the Reformation. Four hundred years after the Religious Reformation, in fact, we are witnessing the birth of the Scientific Reformation."

But who is the God whom many scientists have discovered? Is he a mere Universal Intelligence? Is he nameless? To what can the scientists turn to learn the identity of the Creator they have discovered? What revelation, beyond the book of nature, has he given of himself?

Writing in *Modern Science and Christian Faith*, Roger J. Voskuyl, professor of chemistry and dean of Wheaton College, Wheaton, Illinois, says: "As a scientist, it is more reasonable for me to believe in a Creator than in an eternally existing cosmos. . . . One cannot rightly know God from the natural world alone. The scientist may work for an eternity, but he will never come to know God and all His attributes. . . . Man is but a creature of a Creator; therefore, man cannot learn about God by investigation of His creation alone, but he needs a special revelation. That spe-

cial revelation is God's Word, which has been given in the Scriptures."

Identifying the Creator

So the scientists must turn to God's Book, the Holy Bible, if they are to know the Creator personally. Nature does not name her Creator. She only submits circumstantial evidence that he exists. True, "the heavens are declaring the glory of God, and of the work of his hands the expanse is telling. One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge." But nature's speech is inarticulate; nature's knowledge is mute. "There is no speech and there are no words; no voice on their part is being heard," says Psalm 19:1-3.

The scientist, then, needs to go beyond the book of nature. Even the book of nature is not the most convincing reason for belief in God. The most convincing evidence is the literal Book God has produced. That Book contains his law, his instructions for the human family. It reveals that shortly following man's creation a rebellion broke out, but this rebellion will be resolved and members of the human family will be reinstated in good standing with their Creator. From the Bible man may know the Creator in the majesty of his power, his wisdom, his justice, his love. God's Word, more than nature's inarticulate speech, proves to be the prime builder of faith.

But, above all, the true and living God remains an unknown God to the scientists unless they come to know him through his Book, the Bible. For it is this Book that discloses the identity of the Creator, giving us his personal name.

If the scientist can read Hebrew he will find God's name *Jehova* in the Bible. If he can read Mohawk he will find it *Yehovah*. But in many English versions of the Bible he will find the English approximations Yahweh or Jehovah deleted in their nearly 7,000 occurrences in the original Bible language and replaced by "God," "Lord" or similar titles. Should modern scholars remove the authorship of Shakespeare, Milton and Herodotus from their works, theologians would cry shame! They are not ashamed, however, of robbing God of the personal authorship of his own Book.

Though worldly religionists have obscured the true God's personal identity, the scientists can find God's true name in such Bible translations as Rotherham's, Darby's and the *American Standard Version*. The *King James Version* contains God's personal name in such scriptures as Exodus 6:3, Isaiah 12:2 and in Psalm 83:18: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

Of modern English translations the *New World Translation* will be of outstanding aid in enabling one to know the true God, Jehovah. This translation has restored the divine name, enabling all persons to know the Creator's personal identity.

Though the scientist has discovered reasons for belief in the Creator, he cannot know the Creator unless he learns God's own identity and explanation of Himself in his own Word. Worldly religionists, by their obscuring God's name, by their many false religious doctrines and unchristian acts, have repelled many scientists.

Scientists have discovered in the book of nature the handiwork of the Creator. Now why not look into the Book of Life and meet the Creator in a personal way? If the book of nature will stand the scrutiny of the scientist, the Book of Life will stand it even more! "The sayings of Jehovah are pure sayings, as silver refined in a smelting furnace of earth, clarified seven times."—Ps. 12:6.

WITNESSES FIGHT FOR FREEDOM in Argentina

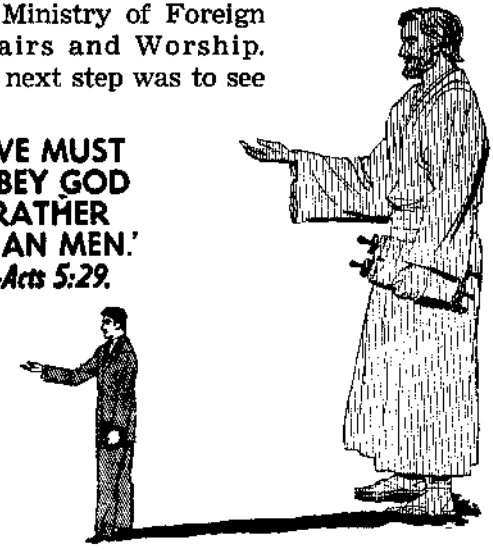
It was just noon when some six hundred Christian ministers returning from their morning preaching service to God were getting ready for their meal during the first day of an assembly scheduled to last four days. Several police officers walked in and announced that the meeting was closed, detaining four ministers. Where did such a thing happen? In some uncivilized or totalitarian country? No. It happened in Buenos Aires city, the capital of Argentina, on December 19, 1957, where some three thousand of Jehovah's witnesses were to gather to hold a district assembly.

Several months before that, representatives of the Watch Tower Bible and Tract Society had contacted the concessionaries of Les Ambassadeurs, a large hall used mainly for banquets, drawing up a contract for the use of this hall for their projected assembly. Les Ambassadeurs is a registered hall for public meetings; so it is the duty of the owners to notify the municipality of the city of Buenos Aires of all the meetings to be held there one month ahead of the date, and they, in turn, inform the police.

If everything is in order no answer is given and the permit is considered granted. However, if permit is denied, then an officer of the municipality is supposed to notify the hall's owners and stamp on their register the denial of the permit to hold a determined meeting. No notice came from the municipality, thus indicating that everything was in order, and the assembly started promptly at 9 a.m., with Jehovah's witnesses gathering to consider their daily scripture and receive Scriptural counsel for their service to God that morning. After a prayer they left for their service.

That was to be their last meeting for that assembly. The reason the police gave to stop the meeting was that no permit had been requested or granted; but such was not the case, for it had been filed with the municipality on November 20, under number 4,836. Although these details were given to the police, they were of no avail and four of the ministers were held under arrest.

An attempt was made immediately to establish contact with the minister of the interior (on whom the police depend), but he was not in the city. His secretary could do nothing, since the order to stop the meeting had come from the Ministry of Foreign Affairs and Worship. The next step was to see



the minister of the navy, acting as foreign minister. He was unable to do anything; the Registry of Cults did not recognize us.

Registry of Cults

What is the Registry of Cults, that it has the authority to overrule the constitution of the country? A little history will help us.

The last constitutional government the country had was overthrown by a revolution in 1946, and in May of that same year the revolutionary government issued a decree stating that all non-Catholic religions had to register with the government to be able to operate in the country, "without this meaning, in any sense, restriction of the freedom of its practices." However, Congress was not satisfied with this declaration and due to "reasons of a Constitutional nature" did not approve the decree and the Registry of Cults was dissolved.

Soon the dictator Perón was fully established in the government with the undivided backing of the Catholic Church then, and by October, 1948, he had again decreed the reorganization of the Registry of Cults with no Congress to hinder his movement. The new decree, however, contained no statement that it would not restrict freedom of worship. Jehovah's witnesses duly registered and complied with all the requirements. They soon found out why the government was so interested in knowing where all the halls and meeting places were situated. It was so that when they were denied inscription in the Registry and denied their right of worship, the police could close down all their registered halls.

That took place in 1950. A lawsuit was started then to regain freedom of worship, but it has been delayed all along, so that yet there is no answer to it. The dictatorship was overthrown in 1955 by the very ones who were previously its close friends, the church. Many were the promises of freedom of press, word and worship, but these never materialized with Jehovah's witnesses. A petition was presented to the new government that the restrictions against them be lifted, but to date, almost two years later, no answer has been given nor reason for the silence.

The attitude of Jehovah's witnesses has been like that of Peter and John: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." "We must obey God as ruler rather than men." (Acts 4:19, 20; 5:29) They have continued preaching and gathering together to worship Jehovah God.

In many different cities the police have been very understanding and helpful, much to the wrath of the clergy, who finally vented their feelings in the church magazine *Criterio* of January 12, 1956 (after the Liberating Revolution had overthrown Perón's government!), stating:

"The Catholic doctrine with regard to tolerance maintains a just balance between extremes of unusual rigor and indifferent disregard, which in a religious unit such as ours obliges us to defend it even more energetically. This never means violently, and much less denies anybody the practice of his cult. There may be cases, perhaps, in which it will demand the intervention of the State in the case of the preaching of doctrines such as that practiced by Jehovah's Witnesses, already working among us. But, generally speaking, let us Catholics seek how to defend ourselves and defend our brothers. The Constitution, laws, and tradition give Catholicism a privileged role that the great religions of our country should recognize openly and respect, considering Argentina as a nation with a religious patrimony in

which they do not interfere and which they do not oppose. The sects do not proceed this way, and work very actively in different ways."

"Framing Trouble by Decree"

The Registry of Cults in itself would have no power to close down meetings were it not for another provision of past governments that was still in force, the Public Meetings Edict, which gave the police full authority to control, authorize and supervise all kinds of meetings, including religious meetings that are not the regularly held ones at their own authorized temples. However, just before the assembly, the chief of the federal police had issued a statement, which said: "On the contrary, in the cases where it is intended to hold acts which are not the normal, daily ones of the cult, it is the orderly thing that permit be previously requested as provided in the edict on the matter." But to request that permit, the religious organization has to be registered with the Registry of Cults, thus making it legally impossible for Jehovah's witnesses to worship God and to exercise their right to "freely practice their cult," as the constitution so liberally provides, but that has so effectively been trampled underfoot by "framing trouble by decree," and upholding two of those very principles which were claimed to be overthrown by the revolution of 1955.—Ps. 94:20.

With the arrest of the four ministers came the decision of the chief of police, fining them and prohibiting them to meet again in similar meetings for a period of one year. This was such a flagrant violation of the constitution that an appeal was made to the tribunals. Hearing was granted and the Society's counsel, Dr. Adolfo E. Parry, presented a strong argument with good legal backing, showing how religious freedom was being denied the Argentine people due to the upholding of those two decrees issued by former governments.

Judgment was handed down on March 14, 1958, declaring eight of the twenty-three articles of the Public Meetings Edict, those which gave the police power to authorize or stop meetings, null and void and no longer applicable due to their unconstitutionality, thus declaring our brothers innocent and entirely absolved, and giving the people of Argentina a degree of freedom they had not enjoyed in many years.

However, for the reason that in no way could further study and measures better the situation of those who had been prosecuted, the court did not consider it necessary to express itself on the matter of the Registry of Cults, whose constitutionality had also been questioned. This oppressive instrument still continues to exist by virtue of the strong and strangling grip of the Catholic religion upon the country, thus denying the people of Argentina the right to worship God according to the dictates of his Word and one's conscience.

One major victory has been won, but the fight for freedom is far from finished. Jehovah's witnesses in Argentina are continuing to press on, knowing, however, that only 'truth can make one free' and that the greatest possible freedom for mankind will be attained only under Jehovah God's kingdom through his Son Jesus Christ in the near future.

Exclusive Worship

In 1906 philosopher William James wrote in a letter to H. G. Wells: "The moral flabbiness born of the exclusive worship of . . . SUCCESS. That—with the squalid cash interpretation put on the word success—is our national disease."

FROM FLAMING ARROWS TO TALKING SATELLITES

TODAY'S standards of communication are a far cry indeed from the primitive methods used by men of early times. For thousands of years men have wished for a rapid communications system, but have never quite reached their expectations. In fact, as late as the seventeenth century the fastest methods of communication known were horses, sailboats and pigeons. It was not until men harnessed electricity that communications took a giant leap forward. Before that, however, communications seemingly inched along at a snail's pace.

Fourteen centuries before Christ instruments of communication were trumpets, burnished shields and polished javelins. It was the blast from "seven ram's horn trumpets" that sounded the fall of Jericho. Puffs or columns of smoke at day and fires at night were other means of conveying messages. These methods were used by the American Indian, and are still used by the aborigines of Australia and by jungle tribesmen. The ancients waved torches or shot flaming arrows into the air to warn of danger or to announce victory. Today men shoot rockets and sound sirens for the same purpose.—Josh. 6:4; 8:18-21.

In Europe announcements of invasions or victories were made by lighted beacons. Beacon lights warned the English that the Spaniards were coming the night of July 19, 1588. In Scotland, a hundred years earlier (1483), the following order was issued: "One bale or faggot shall be the notice of the approach of the English in any manner: two bales that they are coming indeed: and four bales blazing beside each other to say that they are coming in earnest." Today the civil defense authorities use as a signal a three-minute glissando of sirens to warn of the enemy's approach and tell civilians to scurry for cover.

Drums, tom-toms, signal flags and cannon blasts have all been used for centuries in very much the same manner as they are employed today. Ships have long used an international system of signal flags to exchange messages. Weather bureaus and missile-launching centers have put up flags to warn the public, while lighthouses, railway companies and traffic departments have used lights for the same purpose. Fog and automobile horns, train whistles and other sound devices are all systems of communication, but they are all limited by the range of sight or the hearing of man.

The Progress of Communication

Men have always wanted their messages to travel fast. The ancient Israelites, Per-

sians, Greeks, Romans and Aztecs used relay runners. One of Alexander the Great's runners covered a distance of sixty miles in nine hours. Another runner is said to have traveled a distance of 125 miles in a single day! The longest run recorded was a distance of 150 miles in a day and a night. In India in the sixteenth century the messengers of Akbar are said to have run eighty to ninety miles in twenty-four hours as a regular task. Runners with special messages often ran the distance. The news of Absalom's death was brought to King David by a runner. If a runner betrayed secret information he either paid with his life or had his tongue cut out.—2 Sam. 18:24-33.

In Persia, after a time, wooden towers were erected and the human voice was relayed. Men with very loud and shrill voices were used to shout messages from tower to tower. In the days of Julius Caesar shouted messages covered as much as 150 miles in a few hours. In the fifteenth century the Spanish invaders of South America also used this bellowing method. In addition, they devised a system of codes and signals that consisted of a number of strings and knots. Each cord and each knot conveyed a thought or an idea. Sometimes the knots were used simply to help the messenger recall what he had committed to memory, like the knots some people tie in their handkerchiefs, or like the string they tie to their finger.

In the days of George Washington semaphore towers were built. These towers also stretched across hundreds of miles in France and England, as well as the United States. Signals were given by lanterns, flags and oscillating arms. Still none of these systems were wholly satisfactory. They were far too slow and inadequate. There were confidential messages and parcels to be sent, but how? The task seemed insurmountable.

The Chinese, it appears, were the first to think of using the horse to solve this problem. Soon thereafter other nations followed suit. Horses with their riders were seen galloping across nations with their precious cargo. A relay system was formed, a prelude to the pony express system. Even mules, camels and young dromedaries were called into action. The Bible tells us that in Queen Esther's day written documents were sent "by the hand of the couriers on horses, riding post horses used in the royal service, sons of speedy mares." —Esther 8:10.

However, riders were often intercepted by robbers or by spies of enemy nations. Both horses and men often collapsed from the strain. If only there were a way to send messages through the air, thought men. There was a way! Again it appears that the Chinese came up with the answer—the carrier pigeon. A secret message was rolled in a little cylinder and attached to the middle tail feather and away the message went by air. To frighten off birds of prey, bells or whistles were attached to the bird. The huge fortune of the Rothschilds is said to have been made in part through the information they obtained by use of carrier pigeons.

Talking Wires

In 1267 a man by the name of Roger Bacon began to tinker with electricity for communications. However, he was arrested and charged with meddling in black magic and was thrown in jail for twenty years. It was not until some four hundred

years later that an electricity-producing machine was made. Otto von Guericke made this machine, which consisted primarily of a sulphur ball that he charged by rubbing his hands on it, in the same way we may charge our bodies by rubbing our feet on a thick carpet or rug. In 1726 it was discovered that electricity could be conveyed by a metal conductor, and a few years later electricity was sent through 800 feet of wire. Thus the basic principle of telegraphy was established.

Samuel Morse developed the telegraph. The simple principle behind its invention is interesting as the forerunner of both the telephone and the radio. By use of an electromagnet and a small finger lever called a key, short and long clicks could be sent over great distances by wire. This meant messages could be sent in code, then deciphered. A code was worked out that bears its inventor's name, Morse.

It was while experimenting with a device to transmit simultaneously six messages over the same line that a phonetic instructor, Alexander Graham Bell, discovered (June, 1875) the key to transmitting electrically a voice instead of a noise. To understand the principle, look at your telephone. Behind the mouthpiece is a metal diaphragm that vibrates when you speak. When you lift the receiver your line is connected. The vibration as you speak affects or alternately compresses and expands the carbon particles in the contacting box. The change in the current caused by the change in the density of the carbon particles is in turn translated back into vibrations by the alternate strengthening and weakening of an electromagnetic pull on a receiver diaphragm, and thus your words are reproduced.

Thereafter the Bell Telephone and Western Union grew up together. One day in October, 1876, Bell bought a copy of the New York *Tribune*. On the editorial page was an article on the telephone. He stopped a moment to read it: "Of what use is such an invention? Well, there may be occasions of state when it is necessary for officials who are far apart to talk with each other, without the interferences of an operator. Or some lover may wish to pop the question directly into the ear of a lady and hear for himself her reply, though miles away; it is not for us to guess how courtships will be conducted in the twentieth century. It is said that the human voice has been conveyed by this contrivance over a circuit of sixty miles. Music can be readily transmitted. Think of serenading by telegraph!"

When Bell tried to sell his invention to the Western Union Telegraph Company they would not have it. They did not even want him to demonstrate it. We have no use for "an electrical toy," they said. Bell was asking $100,000 for his invention. Two years later, 1879, the Western Union would have gladly given $25,000,000 for the "toy." Just think, Where would the world be today without the telephone?

New Leaps in Communications

Just as telegraphy was the forerunner of the telephone, radiotelegraphy, dots and dashes, was the forerunner of many phases of modern radio. Thus there has been considerable overlapping in their development. Today by radiotelephone links are established to automobiles, trains, ships, airplanes and countries overseas.

After World War I communications made great strides forward. The microphone made its appearance, radio was perfected and then came television. Sending television images from one place to another by both wire and radio is an ac-

complished fact today. Other newcomers have crowded the communications list. There is the teletypewriter that transmits typewritten messages from one point to another, distance being no barrier. Another addition is the teletypesetter, which makes it possible to set type for newspaper or other publication use speedily and from a distance. Facsimile service is still another newcomer. This machine reproduces documents, drawings and maps at the distant end, and telephotograph service does the same for pictures. Wirephoto, or picture by wire, is now a thing of reality. And there is the "TV-Phone," not fully developed yet, but it is well on its way. It is the future telephone that will fit in the palm of your hand and enable you not only to hear your party but to see him in color and 3-D.

The diversity of modern types of communication is truly enormous. Radio was employed for the development of radar, which is really a direction finder for enemy vessels, rockets and missiles. The working principle of radar is that a ray, when it strikes the object sought, such as the moon, an airplane or missile, reflects or bounces back to the sender. Military instruments today depend heavily on electronics. Guided missiles are directed in flight by electronic controls and the missile in turn communicates its findings from outer space down to men on earth. Radio is used to direct pilotless planes and other objects to their destination. The walkie-talkie, the portable voice communication system for war field operations, is now used by firemen, policemen and big game hunters.

Satellite and Machine Talk

Satellites in outer space are radioing valuable information down to earth. Their future as a communication center appears limitless. There is a possibility of their being used in advertising, radioing messages down to earth. And since weather is the concern of all men, no doubt Mr. Satellite will come to be earth's No. 1 weather forecaster. Flying high as satellites do, they can be used as relay stations for radio and television, sending programs from across the oceans, mountains and the distant parts of the world. The U.S. army missile and satellite expert, Dr. von Braun, says the satellite might become the mailman of the future. He described how a satellite would carry a radio receiver to pick up messages from below, a recorder to store them and a radio transmitter to send them back to earth. With this equipment a communications satellite could pick up messages over one city and release them over another. Or, it could send the message ahead to another satellite already over the city of destination. Dr. von Braun says that six satellites of the type he described could handle "all the official and civilian mail of the entire earth." Sounds fantastic, doesn't it? But so did the telegraph and the telephone appear foolish at one time.

We ordinarily think of communications as being a message sent from person to person. However, this is no longer necessarily true. Now, while lying in bed, you may press a button that turns on the heat, closes the window and starts an electric heating unit under the coffeepot. This is communication from man to machine. Now when the coffee is ready and begins to whistle, that is communication from machine to man, or from coffeepot to man. A thermostat in your room records the temperature. When the room gets too warm it turns off the oil burner, but if the room gets a little chilly it turns the burner on. That is communication between machines. It is quite possible today for a person to talk to a machine and for that

machine to do the person's work. It is also true that a machine can talk to a person and for machines to communicate between themselves. This all might sound a little farfetched to some, but it should not, because they are everyday happenings today.

Communications are no longer traveling at the speed of the hoofs of horses, but messages move on the wings of lightning. Practically every branch of society and everything we do in life is being affected by modern communications. Our learning, our laws, our health and even literature and the arts are all in some way affected by the way we communicate. The bigness of the earth has now been squeezed by rapid communication to the size of a box that now finds itself in the corner of a living room. Peace and war are held in its grasp. Rapid communication has become our way of life.

What would this world be without electricity and its family of gadgets, including those that form the communications system? It is fearful to contemplate. Still, when you consider what it is with all its marvels and gadgets, the thoughts are just as frightening and, perhaps, more so.

Man has come a long way since the day he sent up his first smoke signal or flashed the light of his spear across the valley, but he still has a long way to go to match the finest form of communication—the human nervous system. This system transmits not only the sounds and sights but also the senses of touch, smell and taste. Let this accomplished fact keep man humble and cause him to praise its Maker, the author of communications, Jehovah God.

Blind Woman Sees Light by Photocell

"OH, I see the light, I see the light!" Uttering those words, thirty-five-year-old Betty Corstorphine, blind for eighteen years, detected flashes of light during a recent test employing the use of wires in the brain and a photocell serving as an eye. The idea for the test was conceived by Dr. John C. Button, Jr., a New Jersey osteopath. He had become interested in studies carried on at Rochester State Hospital in Rochester, Minnesota. These studies mapped out areas of the human brain associated with particular senses. Dr. Button took his patient, a volunteer for the test, to Los Angeles, where the operation was performed by Dr. Tracy Putnam, director of neurosurgery at the Cedars of Lebanon Hospital. Dr. Button's idea was that the brain cells in long-blind persons could be stimulated electronically.

After the patient was given a local anesthetic, two small holes were bored through her skull. Then two insulated wires, finer than human hair, were inserted into the middle of the brain behind the eyeballs. Attached to the wires was a transistor amplifier. It, in turn, was attached to a photocell. The photocell, capable of generating a weak electrical signal in response to light, was placed in the patient's hand. When weak electric current was sent into the wires and a light in the darkened room was switched on, the patient exclaimed: "I see the light!" The doctors reported that she could also see whether the light was to her right or to her left.

The patient later said: "I saw flashes—at one time a bright flash like an electric light bulb and at another time a grayness as though a light had just gone out. . . . I went out there knowing, of course, that I was not going to get my sight back. I knew it was only a test, that much more research will have to go into it. But someday—we're hoping it's soon—there may be vision aids for the blind like there are hearing aids."

The test was regarded as confirmatory of the belief that human brain cells, even though long unused, still do not waste away as do unused muscle cells. "I believe this is the first time that the brain has been stimulated to perceive light in a blind person," said Dr. Button. "We have established that theoretically, at least, the blind can see."

Lord and Lady Silkworm

By "Awake!" correspondent in Japan

HOW would you like to sleep in company with forty thousand worms —twenty thousand upstairs, twenty thousand downstairs? But take courage —these are no ordinary worms! They are the aristocrats of the worm family. Their clean white skins indicate their pedigree; and, indeed, they are quite beautiful to look upon. Nor are they likely to abuse the hospitality of the home in which they find themselves. For their one and only preoccupation is an ocean of mulberry leaves.

Our introduction, of course, is to Lord and Lady Silkworm. Though called worms, they are really moth caterpillars. Now watch them as they are brought forth to pursue their hurried way through life.

As hot summer days arrive, the silkworm eggs are dug out of winter's cold storage, the soil. As long as they are buried they do not hatch; but when the soil is spread in a thin layer and the summer's warmth penetrates, the dust-particle-sized eggs suddenly spring to life. At first they are the tiniest of worms, just one eighth of an inch in length.

Now for the banquet! Bring on the succulent mulberry leaf, and for Junior Silkworm it must be the tenderest leaf. Ah, worm's delight! For four whole days the first course is spread. What pleasant preoccupation—wiggling and chewing, wiggling and chewing! Who could blame Junior if, at the end of four days, he must now take a day or two to sleep it off? Besides, he is growing fast enough and is now a full quarter inch. While he sleeps with his 40,000 brothers and sisters, careful human hands remove the remnants of the course, and the banquet hall is cleaned up spotlessly, as befitting the young aristocrats.

Again, on with the feast! More branches of mulberry leaves are piled on the matting. Three happy days of eating and his length is doubled, to a wriggling half inch. Now more sleep, two days of it, but probably with happy dreams of mulberry leaves piled mountains high. True enough, the awakening is to another four days of gormandizing. Course No. 3 is made up of leaves of a slightly tougher kind, for Junior Silkworm is also growing tougher and is now a proud youth of a full one inch. Two days of sleeping and five days of course No. 4 now produce a budding youngster of one and a half inches.

The Final Banquet

Now we are reaching the climax of the feasting. It takes a bigger sleep, four whole days, to prepare for the main dish, the super-dish, the banquet par excellence. Had a menu card been prepared, this main course would have stood out in capital letters: MULBERRY LEAVES AND MORE MULBERRY LEAVES. The pile stands nine inches high, a swaying, wriggling mass of green and white. This big and final feast lasts for nearly seven days. Shame on the occasional worm who falls asleep during this last glorious banquet! His fellows keep right on nibbling, nibbling, nibbling against the sea of green leaves.

At last they are fully grown, and full-blown, packed-full worms of three or four inches. This time Lord and Lady Silkworm must really sleep it off. With a polite "Thank you for the sumptuous banquet," they settle down to a full eight days of sleep.

Their bodies now begin to change. One change after another and soon their bodies are transparent. Mulberry leaves have turned to liquid silk, and our aristocrat begins to exude precious thread from his mouth.

Spinning the Cocoon

For weeks the silk farmer's family have resigned themselves to bedding spread at the edge of the matting, around the sea of mulberry leaves. Discomfort? Maybe. But now they are about to take in their harvest, the final product, the silk of which their very mattress covers are made. The worms are now inserted in cardboard frames, each having an individual box about an inch and a half square. Here they weave and turn, weave and turn, each spinning around himself a cocoon of finest silk.

The spinning operation is a busy one, taking about five days. As the insect winds the silk in a continuous thread around its body, it decreases in size. The spinning goes on until the insect has produced about 2,000 to 3,000 feet of silk.

Inside is the chrysalis, a very much shrunken fellow compared with the aristocrat of a few days ago. Around the chrysalis shimmers that precious silk. Some of the cocoons are cut to release the butterfly that will immediately lay next year's eggs. Most of the cocoons, however, are treated to a slight rise in temperature, and that means journey's end to Lord and Lady Silkworm, a warm but painless death. These are the cocoons from which thread will be spun.

A Silk-manufacturing Village

Let us now expand our view from the home that provided lifelong lodgings for the silkworms. Here is a typical village of Yamanashi Prefecture, nestling in a valley not far from Mount Fuji. Life and industry go on the same, generation after generation. It is midsummer. A stream of fresh, clear water tumbles its course through the village, turning the water wheel at the far end. Before it makes its final exit, the stream flows through the fishery, a series of concrete ponds in which the fish are first hatched and then grow up, passing from pond to pond, until they are graduated to the fish market. No lack of fresh fish here! You buy it direct from the water. A quick slice of the knife, and in a matter of minutes the frying pan, and the appetizing aroma of dinner. Ah, but the fish themselves—what is their principal diet? None other than the chrysalis, the by-product of the silkworm. Lord and Lady Silkworm meet their grave by being fed to the fish!

Small as our village may be, it provides for every stage of silk manufacture, from worm to finished cloth. Each house is both

home and factory, caring for some step in the process.

The first product of the silkworm is delicately fine, too fine to weave into milady's silks. Hence one home takes care of the machine that spins into one stronger thread the threads of six cocoons. Later the silk goes to a neighbor's home for dyeing. Two or three hours in large copper vats of dye, a quick wash and a brief soak in the fixing solution. A thorough wash, and the skeins of dyed silk are hung out on bamboo poles to dry in the hot summer sun—the reds, the blacks, the blues, the yellows.

A few steps down the dusty road to another group of homes. Now it is the weaving. There are usually two looms in each home. It takes one person to watch two looms. From daybreak till dark, through the long summer day, the village resounds to the monotonous clack-clack-clack, as the bobbin of silk strikes to and fro through the warp. Man, or more often woman, watches, while the machine does all the work, using electricity from the powerhouse by the valley's big river. The weaving follows many intricate patterns. Most beautiful is the Korean silk with a dazzling design, but the weaver must pay a very high price for the rental of the master pattern of this beautiful cloth.

Generations of humans, and even more rapidly, generations of silkworms, come and go. But life in the village continues on the same even keel. Little do its people know of the outside world, with its nuclear age, its quarrels, its corruption and its greed. From dawn to dark, seven days a week, with few vacations, life follows the same busy routine. However, the village people are happier, more contented than most in the bustling cities. They see the fruits of their own labors. Probably they could be described as aristocrats of the humble way of life. Certainly they live in an interesting but small world, a world that has been built around those other aristocrats, Lord and Lady Silkworm.

Misrepresented Everywhere

¶ Misinformed persons in the Western world often hurl the epithet "Communist" at Jehovah's witnesses, even though these Christians are politically neutral no matter what land they live in. In Communist lands another epithet is found for these Christians—American spies. One of the latest examples of misrepresentation appeared in the city edition of the New York *Times* of March 27, 1958, under the heading "Soviet Accuses Sect. Reports Smashing a Spy Ring of Jehovah's Witnesses." The item, datelined Moscow, March 26, said:

¶ "Soviet law enforcement agents report they have smashed an espionage ring staffed by Jehovah's Witnesses and financed by United States intelligence services. The railroad workers' newspaper *Gudok* said a number of railroad men on the Lvov line had assisted in uncovering the creatures of a 'God made in the U.S.A.' According to the paper, Pytor Budynkevich, whom it identified as a member of the 'East European Bureau of Jehovahists,' was arrested while trying to cross the frontier into the Soviet Union. He was said to have been carrying theological literature, arms, poison and radio equipment. Another 'roving creature' was said to have been apprehended. The paper said he had buried 90,000 rubles ($22,500 at the official exchange rate) plus gold coins and bars, rings and 'cigarette cases.' This cache was described as the 'main reserve bank' of Jehovah's Witnesses in the Soviet Union."

Arranging Cut Flowers for Your Home

By "Awake!" correspondent in the Netherlands

CARING for and arranging cut flowers is in itself a wonderful hobby. If you take to the task with love, the flowers seem to respond and you yourself will reap the most joy.

Flowers for the vase can best be cut early in the morning before the sun has shone upon them, that is, as soon as the mist has risen. This could also be done in the evening. Flowers that are inclined to droop their heads (such as the dahlia) should be cut when fully mature. One may place these flowers in a little hot water (in a nonmetal tray or vase), thereafter cutting that portion of the stem off. Flowers that have the tendency to shed their petals early should be cut while in bud.

Something very important is the so-called hardening off of the flowers. By this is meant permitting the stalks to saturate themselves with water, by setting them deep in water for about eight hours or a full night in a cool place. Especially when one cuts flowers in his own garden, strict attention must be paid to this treatment, as the flowers will quickly go limp in the warm room and it is then very difficult to regain the original texture.

Before the flowers are placed in a suitable vase the stems are cut with as great an angle as possible so as to enlarge the surface that absorbs the water. In the case of woody stems, as those of roses and chrysanthemums, it is advisable to break the stems or split them open or even crush them with a hammer. Since, by way of example, lilacs absorb water with difficulty, it is often necessary to crush the stems to the length of almost two inches. Flower stalks heavy with thorns or leaves are cleared of those on the underside, but care must be taken that the tender skin is not damaged.

Have you ever asked yourself why some flowers wilt so quickly? The answer is simple. They have evaporated more water than they were able to absorb. Especially during winter months when the room is warm and dry will this be the case. It is therefore wise to store the plants in a cool damp place overnight or when you are away. In this way they will stay fresh much longer.

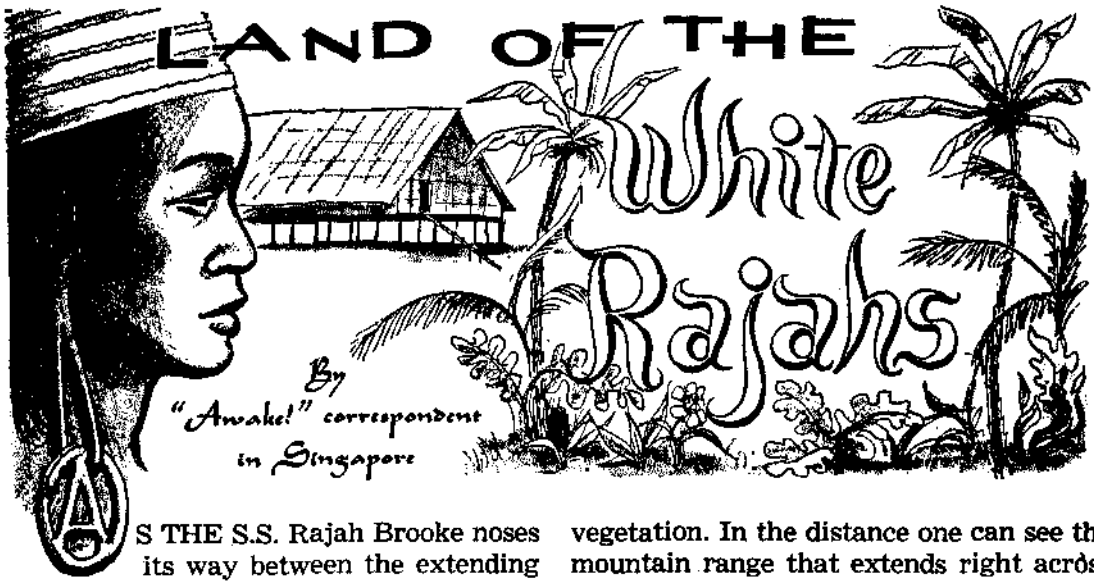
Fortunately it is not true that one can gain a good effect only with a large amount of flowers. Who will deny that the intimate atmosphere of a room is created by that nice copper can filled with a few brightly colored zinnias or yellow sunflowers set against a light-colored background? It is as if we by ourselves let the sun shine! And is not the little earthenware mug on the writing desk filled with the first pansies, snowdrops or anemones like a happy smile?

It is self-evident that flowers with long stalks are set off to best advantage when placed in tall vases, but we must watch that our bouquet does not become a "broom." In order to keep the entire arrangement as natural and serene as possible, the stalks might fan out from one central point and not be thrown together in a criss-cross arrangement. A satisfactory effect or arrangement is obtained by first partly filling the vase with some durable evergreen twigs that serve as a sort of foundation for the frail flower stems. Autumn leaves can give a fine color effect; in this case, worked in among the flowers. One could eventually also make use of suitable meshwork laid over the opening of the vase and inserting the flower stems through the openings.

Mother nature shows us the way to a harmonious arrangement of flowers. The long-stemmed smallest flowers and buds may come high in the middle and at the sides, the heavier and larger varieties underneath, while a few flowers placed deeper in the bouquet serve for fullness. The form of our bouquet is determined mostly by the type of flower we use. Study Jehovah's arrangement in nature. He will teach you how to make your home beautiful with flowers.

how times change

In 1861 American writer Henry David Thoreau penned in his journal: "Thank God, men cannot as yet fly, and lay waste the sky as well as the earth! We are safe on that side for the present." We wonder what Thoreau would have said about the rocket age.



AS THE S.S. Rajah Brooke noses its way between the extending headlands, the visitor to Sarawak gets his first view of this land that, not many years ago, was ruled by the only white rajah in the world.

Yes, it was in 1946 that the last white rajah, Sir Charles Viner Brooke, ceded his huge private estate to Great Britain; and this territory in the northwestern part of Borneo became a British crown colony. But it was in 1839 that the story of the white rajahs began. That year a skilled British soldier, Sir James Brooke, arrived in Sarawak. It happened that the sultan of Brunei was then trying to squelch a rebellion. The British soldier offered to help the sultan, and within a year Brooke had quelled the revolt. As a reward the sultan later proclaimed Brooke hereditary rajah of Sarawak. Thus a British soldier, in 1841, was installed as rajah; and what was his domain is now part of Sarawak.

The capital of Sarawak is the seaport city of Kuching, on the Sarawak River, about ten miles from its mouth. Dense jungle comes right up to the river's edge. As far as the eye can see on either side stretches the flat coastal plain covered with an always-green layer of equatorial vegetation. In the distance one can see the mountain range that extends right across the island of Borneo.

As the ship turns in the river before tying up, one can see the busy activities of the port of Kuching. Ships from Hong Kong, Singapore and other ports of Borneo call here, bringing trade and prosperity to a growing town.

Once ashore, the real life of Kuching becomes apparent. One of the major streets, Main Bazaar, stretches off to the left, a wide street with warehouses on one side and the Bazaar, or shopping area, on the right. Here, under a more or less continuous arcade of stores, the products and wares can be viewed in the cool and shade. The majority of these stores are run by Chinese, who make up a large proportion of the population of Kuching.

Rivers and Roads

Sarawak depends almost entirely on its rivers for its main means of communication; hence the majority of the towns are built on or near them. In most cases, in fact, the only way from one town to another is by river craft.

However, there are some 120 miles of roads, mainly radiating from Kuching.

The main road takes one inland toward the mountain range through undulating land, luxuriantly covered with vegetation. The abundance of moisture and warmth causes things to grow almost overnight. Standing out of this deep undergrowth, the tall, stately palm trees stretch up to the sky, their leaves almost constantly rustling in the breeze.

Seven miles from Kuching is the airport; and some forty miles from Kuching the road ends. One must now use methods of travel requiring more effort. However, work has begun on the construction of an extension for another eighty-two miles. Building roads presents many hazards, particularly the dense jungle and swampy nature of the ground. Even with the aid of modern mechanical equipment it is a lengthy job and takes some time to complete.

As one progresses eastward and inland, the countryside becomes more rugged and considerably higher, rising to Sarawak's highest peak, Mount Murad, some 8,000 feet above sea level.

What of the people of Sarawak? That is a whole subject in itself. Some 600,000 people make up the total population, of which 70 percent are native tribespeople and 26 percent are Chinese; the rest are made up of Europeans, Indians and other smaller groups.

The Dyaks—Former Head-Hunters

Forming the largest cultural group in Sarawak are the Dyaks. These extremely hospitable and friendly people number slightly more than 200,000. It is hard to imagine that these people were once the famed head-hunters of Borneo! Under the rule of the white rajahs these tribespeople were persuaded to give up their world-renowned liking for head-hunting—a practice that was rooted for the most part in pagan religious beliefs.

Grisly reminders of their head-hunting past are to be seen within those dwellings of the Dyaks called longhouses. The display of human heads is legal; colonial officers consider them legal possessions because they date back to the uncivilized past.

A longhouse is, as the name implies, one long house. One of them may hold from ten to sixty families or up to three hundred persons. A longhouse is under the leadership of a penghulu or headman. These unusual dwellings may be anything up to 800 feet long and are between twenty and forty feet above the ground, supported by stout poles. Each family in the longhouse has an inner room and all share a communal room.

One of the customs of the Dyaks is the piercing of their ears and the inserting of metal rings, causing the lobes of the ears to become elongated. This is begun at an early age by using lead or copper rings as weights.

Today the Dyaks will be found working in rubber production, in the timber industry, working on roads and in the oil fields. The principal cultivators of the land are the Malays and the Melanaus. The former are almost 100 percent of the Islam religion. They live in and around the towns and in small village communities or kampongs. Some Melanaus are Mohammedans and some keep up their old pagan customs.

The Chinese are the second-largest group numerically, but they take first place as far as the economy of the country is concerned. They are believed to have lived here for many hundreds of years. They live mainly in the towns, operating most of the businesses and stores.

The majority of the people are farmers, cultivating some 11,500 square miles, with the main products being coconut, pepper, sago and rice. But not all the rice consumed in Sarawak can be produced here;

some is constantly being imported. How is this? Because the average person is a great rice eater, averaging an estimated 288 pounds a year!

It would be only natural to expect in such a large area virtually untouched by man that animal and plant life abound; and Sarawak is no exception. The land itself is like a green carpet. Unlike the temperate zones of the earth, here the new leaves grow before the old ones have died and fallen off the trees, so there is no such thing as autumn or spring.

Orchids and Carnivorous Plants

The most impressive of the plants is undoubtedly the orchid, of which there are several hundred species. Not requiring much encouragement to grow, orchids are frequently seen in people's gardens. They serve as a very pleasant means of beautifying the surroundings.

An unusual plant is the carnivorous pitcher plant. It keeps the insect population down. These plants are so shaped that insects can readily crawl into the plant's urn or pitcher. These plant pitchers contain a special liquid that drowns and digests the insect. A slick inner surface and downward-pointing stiff hairs around the mouth of the pitcher prevent the insect from escaping. It is thought that the leaves draw some nourishment from the decaying insects.

The animal kingdom is represented here by some one hundred species of mammals. The best known is the orangutan. Clothed in bright reddish-orange hair, the orangutan, even when an adult of very great weight, travels rapidly through the forest treetops. These forest animals are found only on the islands of Sumatra and Borneo.

Due to excessive hunting the rhinoceros is almost extinct here, but this animal heavyweight is now protected by the government. Of the cat family, the leopard is best known. But although it grows to large proportions, the tribesmen regard it with little fear.

The birds, numbering about 600 species, are far too numerous to mention individually. Some of the most common ones are the pheasants, parrots, pigeons, egrets, woodpeckers and swifts. Swifts make the nests that are highly valued by the Chinese for making soup.

The reptiles, too, hold much interest. Some hold one's deep respect. Most fearsome of all is the king cobra, the largest poisonous snake in the world and generally regarded as the most dangerous. This snake will grow up to fifteen feet long; and although it generally stays away from dwellings, it will, on provocation, attack humans.

Yes, indeed, Sarawak is a land of enormous interest to the visitor. Back aboard the Rajah Brooke, on its return voyage to Singapore, one can reflect on how, within a period of little over a hundred years, many new things have been introduced to a land where, previously, time had virtually stood still.

Tranquilizers Better for Plants?

The New York *Daily News* of April 1, 1958, contained an unusual report: "The benefits of tranquilizers to humans are debatable, but they're a boon to plants, the U.S. Rubber Co. announced yesterday. In Delaware, tests on lima beans produced yields up to 90% higher than the average. In the Northwest, cherry trees that had been treated with the nerve-settler produced twice as much fruit as untreated trees. Irrigated cotton plants showed a 10 to 30% increase in yield." Soon, perhaps, we will be hearing about tranquilized tomatoes.

Disaster in Arequipa

By "Awake!" correspondent in Peru

IT WAS all over in less than a minute! That's right. In less than sixty seconds a great part of this beautiful and picturesque city was destroyed!

¶ A little after 2 p.m., Wednesday, January 15, 1958, Arequipa was beginning to arouse itself from its noonday inactivity. The traffic chief of the Telephonic Society of Peru had just been connected with the chief of the central office in Mollendo, Arequipa's seaport, 150 kilometers away. The party in Mollendo interrupted the conversation: "Wait! A tremor has just begun!" Calmly the chief in Arequipa replied: "Can't feel anything here. It should pass . . ."

¶ Seconds later, Arequipa, Peru, was shaken to its foundations by the ninth major earthquake since the Spaniards founded the city in 1540.

¶ The main quake that hit Arequipa lasted but thirty seconds, with another thirty seconds of reverberations and minor shock waves. But even thirty seconds can seem an eternity.

¶ The city was declared in a state of immediate emergency. The three main water supplies were broken or interrupted, leaving the city without water for six days. Swimming pools and public fountains became wells as thousands of people brought buckets, bottles and other containers to carry the precious fluid home.

¶ Rail traffic was halted. The tracks, for long stretches, were covered or broken. Some 3,000 families were left homeless. In the nearby farm villages of Sabandia and Tiabaya, which were hardest hit, ninety-five percent of the houses were either destroyed or badly damaged. The suburban towns of Yarabamba, Paucarpata and Miraflores were hit severely—practically all the churches were destroyed in these towns.

¶ In Arequipa itself great damage was done to many of the public buildings. The famous arcades facing historic Plaza de Armas were cracked. A slum district called Casa Rosada was totally destroyed, its inhabitants miraculously escaping death; but many were injured.

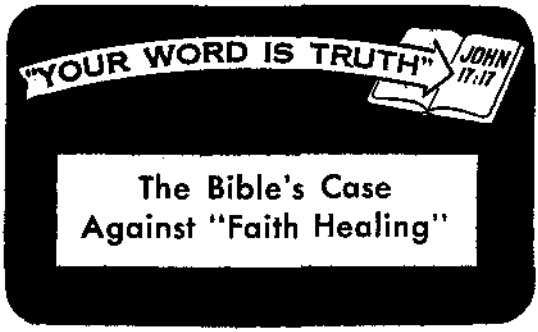
¶ The principal churches and temples were damaged severely, their towers tumbling, their brick and plaster domes dashed to dust. In the cathedral the venerated "Virgin of Asunta" lost her head. Broken from her shoulders, it came crashing to the floor several yards below her lofty pedestal. It was said that "it would be very difficult to repair her."

¶ In the cemetery the violent shaking had torn the niches asunder, exposing their morbid contents, reminding Bible scholars of the similar event recorded at Matthew 27:52, 53.

¶ More misery was added the next day when a torrential rain soaked unroofed houses or drenched the thousands who were still living in the parks and plazas, fearing to return to their wobbly homes in case another quake should follow. By the week's end the casualties had ascended to twenty-eight deaths and more than 135 seriously injured.

¶ Arequipa has long been known as a citadel of Catholicism. It has been a very proud city. As many devout men and women looked about them, many began to wonder at the whys of such a shaking experience. Many who had put much stock in such things as miracles and saints wondered why their churches and temples had suffered the most damage; or why the *virgen* images, to whom so many prayers for help had been directed, were themselves in a state of dire distress.

¶ Many people of Arequipa are having their questions answered. The answers are from the Bible. Jehovah's witnesses are pointing out how earthquakes are part of the great sign of the "last days"—a sign that this present wicked system is in its death throes. The people are being told how only Jehovah can answer the prayers and supplications of a faithful people. They are learning that the only hope for stricken mankind is God's new world of everlasting peace and happiness.



OUR generation is witnessing a revival of interest in "faith healing." Skepticism and embarrassment about this phase of the religious ministry appear to be waning. More and more people are believing that miraculous cures do occur and that modern Christians should take another look at the subject.

The Protestant clergy are especially the ones voicing grave concern. The Roman Catholic Church and some fundamentalist sects have always upheld the validity of "divine healing."

For years groups of Protestants have tried to discredit or disavow the idea of "faith healing." Some liberals even went so far as to try to explain away the miraculous healings mentioned in the Bible. Now the pendulum has swung to the other extreme. Preachers are saying that the evidence for remarkable cures is so abundant that the phenomena must be taken seriously. Physicians and psychiatrists have joined the clergy in a study of the healing contribution of various religions. John Pitts, a Presbyterian minister, stated: "Faith healing can no longer be dismissed with a shrug of the shoulders, a snap judgment, or a clever phrase, either by the church or by the medical profession." He said: "There seems to be more than enough evidence to affirm that spiritual healing is a fact."

But is it a fact that these "healings" are from God? And are they performed by the power of God? How do these "healings" compare with those wrought by Jesus and his apostles?

In the first place "faith healers" claim power to heal or correct only a limited number of the patients that come to them. Leading "faith healer" Oral Roberts admits he does not cure all. He said: "If I could bring healing to 25 per cent of those who ask for it, I'd be the happiest man in the world." Still, in the first century Christians were empowered to "cure every kind of disease and every kind of ailment." Of Jesus it is said: "He cured them all." There is no record of Jesus ever failing due to a lack of a person's faith or for any other reason. He found God's power equal to every situation. But today's "healers" say they would be happy to be able to heal a fourth of the sick that come to them. Why not all? Why only a fourth?—Matt. 10:1; 12:15; 15:30, 31.

Few "healers" today claim instantaneous healing. Practitioners generally request longer time. George Milburn Farley, Jr., a "faith healer," said: "I don't expect the person to be healed immediately. It might take several days." But the cures that Jesus and the apostles performed took place instantaneously. A leprous man was healed "immediately." A blind man recovered his sight "instantly." A paralyzed man "rose immediately." The Bible record disagrees with modern "faith healers" who believe that more time is needed. The cures in the first century were instantaneous.—Matt. 8:3; Luke 18:43; Acts 9:34; 3:7; John 5:9.

Present-day "healers" show "acts of favoritism" by "healing" some but refusing to heal others. The disciple James said that those who showed respect of persons, who showed favoritism, were not holding the faith of our Lord Jesus Christ. Before the sick can pass through A. A. Allen's "healing line" at night they must first attend an afternoon "preparatory session." At

this session prayer cards are passed out after a collection. The card must be presented when they enter the line at night. The card system is a clever way of weeding out the "undesirables." But Jesus followed no such procedure. The account says: "He cured them all."—Matt. 12:15; Acts 5:16; Jas. 2:1.

The claim is made that some have insufficient faith to be healed. Jesus said that a little faith would do great things. Faith the size of a mustard seed, he said, would move mountains. Preacher Farley, however, declared: "Faith-healing is based on faith, and no preacher nor anybody else can be healed if they don't believe they will be healed." Nevertheless, both Jesus and his apostles demonstrated that healing can take place without faith.—Luke, chapter 7; Acts 28:8.

Today "healing" demonstrations are generally preceded by many prayers and long-winded speeches. Of Roberts a report says: "While he delivers a supercharged message that may last two hours, he is a man possessed. He plays his congregation like a symphony conductor." Of Allen an observer writes: "The man is a brilliant actor, equipped with an exceptionally mobile voice. Most of the time he bellows so loud the mike distorts the sound, but he excites the crowd most when his voice sinks into a throaty, almost unintelligible whisper." Allen's services last an average of four hours each, "but he usually spends only about 30 minutes on the 'healing,' the rest taken up by preaching, advertising his products and money pitches."

Present-day "healers" are so unlike Jesus, of whom it is written: "He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways." This was said of Jesus during a time when he was performing many marvelous cures. His words and the words of his apostles were always very few before they healed. And never did they work their audience up into an emotional frenzy and beg for money before they healed. There was none of the hysteria that is associated with the modern healing campaigns. When Jesus healed a man of leprosy he used only six words: "I want to. Be made clean." Only nine words were said when he recovered the sight of a blind man. Peter used eleven words when he healed a paralyzed man: "Aeneas, Jesus Christ heals you. Rise and make up your bed." When raising a dead woman to life Peter said two words: "Tabitha, rise!" How unlike today's "healers," who are known for their money pitches and many words!—Matt. 12:18-21; 8:3; Luke 8:42; Acts 9:34, 40; Eccl. 10:14.

Few today boast of raising the dead. Without fanfare Jesus raised the dead and so did Peter and Paul. How many of those cured today are restored to sound health? First-century cures were characterized by their soundness. How many today perform healings remote from the sick person? Jesus did.—John 11:38-44; Luke 7:11-17; Acts 9:40; 20:9-12; 3:16; Matt. 14:36; John 5:9; 4:46-53.

Jesus and his apostles were reverential in their appeal to God. Today "healers" are bold, loud, crude and rude. One yelled out: "Lord, I command Thee to heal this child!" Imagine puny man commanding God! How different was Jesus' approach!

For his authority to heal Farley quoted Mark 16:17, 18: "These signs will accompany those believing: ... They will lay their hands upon sick persons, and these will become well." Those words do not appear in the most ancient and authentic Greek manuscripts. Hence they are branded as spurious. The best modern Bible translations leave Mark 16:9-20 out altogether. So this "healer" is left without any authority for his work. And that goes for all the rest of them. Their works are obviously not of God but of God's adversary.

Thailand

THE "land of the white elephant," the "land of smiles," Siam; all these are names applied to the orchid-shaped land in southeastern Asia officially known as Thailand. It is called the "land of the white elephant" for the light-colored, almost pink elephants that roam the northern teak forests. It is called the "land of smiles" because the Siamese people are a friendly people, happy and generous. Siam is the old traditional name for the land. And its present name, Thailand, is also significant of the attitude of the people, for Thailand means "land of the free." The people of Thailand do have a love for freedom, a strong desire to live and enjoy life in their own carefree way.

Both geography and climate co-operate to help the Siamese people to live independent of outside aid. The nation is a natural rice bowl, able to grow sufficient of this oriental staple to be the world's largest exporter of rice. In Thailand there is no reason for anyone to go hungry. Business is good. The nation's currency is sound. Twenty percent of the national budget is allocated for education. The people as a rule are satisfied and happy.

The majority of the 20 million people in Thailand are Buddhists. They worship in over 16,000 temples attended by an army of shaven-headed, yellow-robed priests. There are some 150,000 of them in the land. The people worship such things as the Emerald Buddha, a thirty-inch figure made of one solid piece of jasper. They will pray to this, offer it food, change its clothing three times a year, depending upon the season, and even give it money and property. The Siamese venerate the albino elephants that roam the vast teak forests of the north, for they believe their wisest and noblest ancestors inhabit them. This is a combination of both animal and ancestor worship. Almost every important event in a person's life here is associated with some religious rite. Every village has a temple that serves as a church, town hall, recreation center, school, crematorium and home for the abandoned, aged and poor.

The Thai people are fervent believers in astrology. Never is any important event planned without the consent of an astrologer. They are superstitious. In front of most homes you will see a small wooden or pottery structure in which spirits are supposed to live and guard the homes. When a member of the family is sick, one of the family visits the spirit house and promises the spirit a bag of gold if the sick one is made well. When the ailing member recovers they pay off the spirit with a bag of dirt, and this is considered quite legitimate.

Christianity is considered a Western and foreign religion that teaches the existence of God. Thais find this truth hard to believe. In all the nation there are only some 40,000 that profess belief in Christianity as a way of life. Back in 1942 there were only twelve ministers of Jehovah's witnesses in all Thailand. Five years later that number increased to thirty-one. By 1953 there were 186, and today they have increased to more than 250—all busily engaged in telling the people about Jehovah's kingdom being the hope of the world.

The year 1957 was year 2,500 on the Buddhist calendar. According to their prophecy it was to bring a great change in the world, perhaps by a violent war. In honor of the important year a special celebration was held for four consecutive days in May, which included a magnificent water procession of the royal barge that carried the king. This same Buddhist prophecy teaches that when we reach the year 5,000, or in another 2,500 years, this world will transform into a peaceful, perfect new world. This gives Jehovah's witnesses a wonderful opportunity to explain the fulfilled prophecy from the Bible and how the true hope of a new world will be fulfilled in this generation.

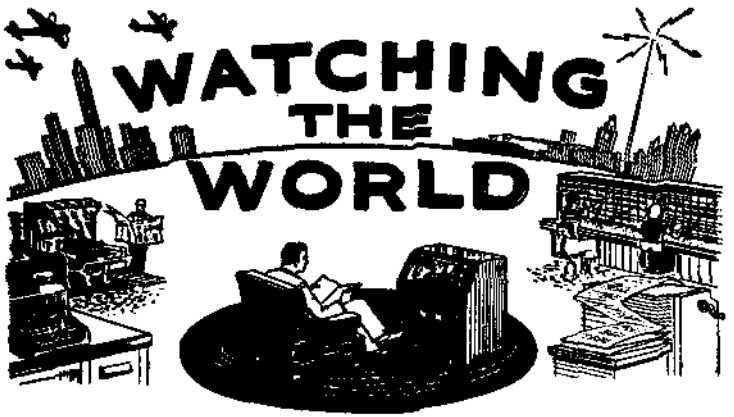
The Thai people are kind, courteous and very hospitable. In calling at their homes you are immediately welcomed in. After removing your shoes you enter a sparkling clean home. You are then served a delicious, ice-cold refreshment. Since the weather is almost always hot and humid the drink comes as a most welcome treat. After you have had your refreshment, then the householder is at ease and ready to hear why you have called. Generally, they are a very attentive and inquisitive people. They will invariably ask questions for comparison's sake. They want to compare what you say with their religion.

The work of Jehovah's witnesses is not an altogether easy assignment here. The land is rugged in parts. There are rocky mountains and steaming jungles. There are also hot, humid lowlands along the coast and the seemingly interminable flatlands of the rice country to contend with. Even though the people are happy and friendly, the Bible does not interest them. Yet Jehovah's witnesses press on. The good news is being preached and the witnesses are becoming a well-known and familiar sight in this the "land of the free."

EARLY BEGINNINGS

"Juvenile delinquency," says veteran defense lawyer James D. C. Murray, "starts in the high chair and ends in the death chair."

- Why churchgoing appears to be not so much faith as fashion? P. 3, ¶4.
- *Whether science has discovered a Creator?* P. 5, ¶1.
- Why it can be said that we live among miracles? P. 7, ¶1.
- What the most convincing evidence for belief in God is? P. 8, ¶2.
- How the hope for religious freedom is beginning to be realized in Argentina? P. 11, ¶3.
- How flaming arrows were once used for communications? P. 12, ¶2.
- *What was rejected as "an electric toy"* but was worth 25 million dollars two years later? P. 14, ¶4.
- Whether machines can talk to humans and communicate between themselves? P. 15, ¶3.
- How electronics can cause a blind person to see light? P. 16, ¶5.
- *What worms are the aristocrats of their* family? P. 17, ¶2.
- What people not only make their living from worms but even sleep among them? P. 18, ¶4.
- Why some cut flowers wilt quickly? P. 20, ¶5.
- How a British soldier became a rajah? P. 21, ¶2.
- What the largest poisonous snake in the world is? P. 23, ¶7.
- Why it cannot be said that "faith healers" heal by God's power? P. 25, ¶5.
- What country is called the "land of the white elephant"? P. 27, ¶1.



Executions in Hungary

◈ The Hungarian revolt of October, 1956, brought Imre Nagy to the premiership of that nation. When the uprising was quelled by Soviet forces Nagy fled the country, but he later returned and was imprisoned, along with General Pal Maleter and other leaders of the foiled revolt. Charges of a "Nagy plot" were later issued by the regime of Premier Janos Kadar, installed by the Soviets. Announcement was made recently (6/17) that Nagy, Maleter and two others active in the uprising had been tried and executed at some undisclosed time. Budapest also revealed that five others had received prison terms ranging from five years to life.

Reaction to Executions

◈ The executions of Nagy and his associates were followed by anti-Soviet demonstrations at Russian embassies in Copenhagen, Paris and Bonn, as well as before the headquarters of the Soviet U.N. delegation in New York city. In reprisal Russians stoned the Danish and West German embassies and demonstrated before the U.S. embassy in Moscow. The U.S. State Department termed the Hungarian executions a "shocking act of cruelty" (6/17). India's Prime Minister Nehru found news of the deaths to be "most distressing" (6/23). The five-nation United Nations Special Committee on Hungary held that the executions indicated that "the oppression of the Hungarian people has not abated." Rome reacted by recalling the Italian minister in Budapest, and the Belgrade government sent to Hungary a protest regarding the trial and executions. U.S. President Eisenhower felt (6/18) the executions had created a "very great obstacle" to negotiations for a summit conference.

Pre-Summit Secrecy Shattered

◈ During April discussions began in Moscow to pave the way for a conference of heads of government. Ambassadors of Britain, France and the U.S. met in separate sessions with Soviet Foreign Minister Andrei A. Gromyko and for two months exchanges at these talks remained a secret. Recently (6/11), in a letter to U.S. President Eisenhower and similar notes to British Prime Minister Macmillan and French Premier de Gaulle, Russian Premier Khrushchev criticized the West for posing during pre-summit negotiations questions "not yet ripe" for discussion. The Russian leader listed issues the Soviets wished to consider, among which were an immediate ban of nuclear weapons, an East-West nonaggression pact and the establishment of an atom-free zone in Central Europe. The West desires to discuss, among other things, the control of nuclear weapons production leading to a test suspension, further disarmament measures and the reunification of Germany. When the Khrushchev note was disclosed, Moscow also indicated that written exchanges during the secret ambassadorial talks would be published. The U.S. countered (6/16) by releasing the Western documents submitted to Gromyko during the diplomatic discussions. Publication of these communications revealed that the Moscow talks had resulted in little progress toward a summit parley.

Atom Parley Plans

◈ A conference of technical experts of the East and West on controls needed for a suspension of nuclear tests was proposed by U.S. President Eisenhower in a note to Soviet Premier Khrushchev (4/28) and has been the topic of numerous exchanges between the U.S. and Russia. In a recent note to the Soviet Union (6/20), the U.S. indicated that experts from Canada would join with its technicians and those of Britain and France in the proposed discussions to be held in Geneva. An affirmative reply (6/24), along with other notes issued, indicated that Russian experts would attend the talks and would be joined by technicians from Poland, Czechoslovakia and possibly Romania. Russia apparently desired a test ban regardless of the outcome of the talks, whereas the U.S. wished to discuss methods of policing a suspension, but would make no commitment regarding a test ban. The Soviet Union intimated (6/25) that it would shun the conference if a test ban were not to be the parley's "goal." This brought forth a U.S. reply (6/26) to the effect that so far as it was concerned, and

in harmony with provisions outlined in earlier notes, "the conference will proceed as agreed." Soviet experts, accompanied by technicians from Czechoslovakia, Poland and Romania, were on hand for the opening of the test ban talks.

U.N. Observers in Lebanon

◈ *Shortly after the current* unrest broke out in Lebanon (5/10) the Beirut government accused the United Arab Republic of instigating the disturbances and of interfering in the internal affairs of that nation. A protest to the U.N. resulted in the dispatch to Lebanon of U.N. observers who were to check into the charges against the United Arab Republic, all of which have repeatedly been denied by the Nasser government. Later (6/19) U.N. Secretary-General Dag Hammarskjold consulted with Lebanon's President Camille Chamoun in Beirut, then with Gamal Abdel Nasser in Cairo and, finally, once again with Chamoun. In returning to the U.S. Hammarskjold said that the U.N. observation group had "got off to a very satisfactory start" in Lebanon. President Chamoun, while wishing to handle present Lebanese strife without recourse to foreign military aid, is reported to have said: "Should we fail and should the observer group fail in their mission I think a United Nations police force would be the proper thing to have."

British Plan for Cyprus

◈ A long-awaited plan for the strife-ridden island of Cyprus was advanced recently (6/19) by British Prime Minister Harold Macmillan. Offered as an "adventure in partnership," the plan had previously received the backing of the *North Atlantic Treaty Organization*. Under its provisions a joint government would be established and Greece and Turkey would both send representatives to the island to cooperate with the British governor and a council representing Cyprus' *400,000* Greek and 100,000 Turkish inhabitants. According to the proposal, the British would remain on the island for at least another seven years. Athens declared the plan to be "fundamentally unacceptable" and Ankara held out for a partition of the island. Greek Cypriotes favor *enosis*, or union of Cyprus with Greece, while Turkish Cypriotes desire a partition of the island between themselves and the Greek inhabitants. *Prime Minister Macmillan later* (6/26) indicated that the British would be willing to negotiate changes in their plan for Cyprus.

De Gaulle Speaks

◈ In his first radio and television address to the people of France (6/13) since he assumed the premiership of that nation, General Charles de Gaulle made an appeal for support of his policies. During the six-minute speech the new French leader affirmed his country's ties to the West, but said France should take its own place in Western affairs. De Gaulle requested support of a plan to implement a federal union between France and its territories overseas. In order to avoid what he termed a "stupid catastrophe" the general said that his government would make necessary moves to improve the economic and financial status of the nation. While De Gaulle stated that steps must be taken to "pacify" Algeria in a way that would keep it "body and soul with France," he was vague on the actual solution to this problem. Thus in his brief address Premier de Gaulle attempted to gain public support for his policies and prospective constitutional reforms.

Paris and Tunis Agree

◈ The French bombing of the Tunisian village of Sakiet-Sidi-Youssef (2/8), termed by some a "privileged sanctuary" for Algerian rebels, resulted in the establishment by Tunisian forces of blockades against the movement of French troops stationed in that land. A recent agreement (6/17) between Tunis and Paris, however, has somewhat relieved the situation. It provides for the evacuation soon of French military posts in Tunisia, with the exception of a base at Bizerte. As a result of the agreement, Tunisia has removed the blockades from French troop cantonments and from highways throughout the country. Tunisia and neighboring nations are now awaiting some action by the De Gaulle government in France to end the 3½-year-old Algerian war, a major North African problem.

French Leave Moroccan Posts

◈ *France announced recently* (6/14) that it would evacuate eleven of its military posts in Morocco. Six of these were along the Algerian border. The evacuation, involving troops unofficially estimated at 5,000, was to be completed within a month of the announcement and was in keeping with a request by the Moroccan government that foreign forces leave the nation. The French government apparently has no intention of abandoning Morocco altogether. Considering the land to be a strategic area for Western defense, France desires to maintain some bases there. The U.S. also has five military bases on Moroccan soil.

Soviet Farm Reform

◈ "A new order" for Soviet collective farms was proclaimed recently by Russian Premier Khrushchev. The plan, approved by Moscow's Central Committee (6/18), *would cancel all farm debts* owed to the government. It would also do away with "compulsory deliveries" to the state

if a prescribed quota of products at low prices and of a purchase by the government of an additional quota at higher prices. The new reform provides that all farm produce would henceforth be purchased by the state at higher prices fixed by the government. About three months earlier a plan was approved that abolished Soviet machine and tractor stations and permitted the collective farms to acquire their own equipment. Though under the new plan farm produce would be sold to the government at higher prices, certain production norms would have to be maintained.

"Lay Down Your Arms"

◆ Insurgents engaged in sporadic fighting with government forces in the Burmese jungles were asked recently (6/24) to "come out into the light and lay down your arms." In making his appeal, Burma's Premier U Nu promised that a rebel "indemnity act" would be passed and that all who surrendered under his terms would be free to legally form their own political parties. The holding of a "just and fair" general election and the release of political prisoners were among other assurances given by the premier. Three months, U Nu hoped, would be sufficient time for the surrender of rebel arms. Guerrilla raids followed the premier's appeal in some areas and cast doubt upon a rebel acceptance of his plan.

U.S. Crime Rate

◆ The U.S. Federal Bureau of Investigation recently released its Uniform Crime Report covering the year 1957. The report lists U.S. cities with populations of over 250,000 and covers major crimes such as aggravated assault, burglary, larceny, robbery and murder. Giving rates per 1,000 of population, the report put Los Angeles in first place with a rating of 51.0. Twenty-seventh in line was New York city, which had a rating of 17.7. Figures furnished by police to the New York State Department of Correction showed that during 1957 New York city had experienced an increase of 13.1 percent in adult arrests over the previous year. For the same period the city had increases of 7.6 percent in arrests of persons in the 16- to 20-year age group and of 11.2 percent in arrests of youngsters under 16 years of age.

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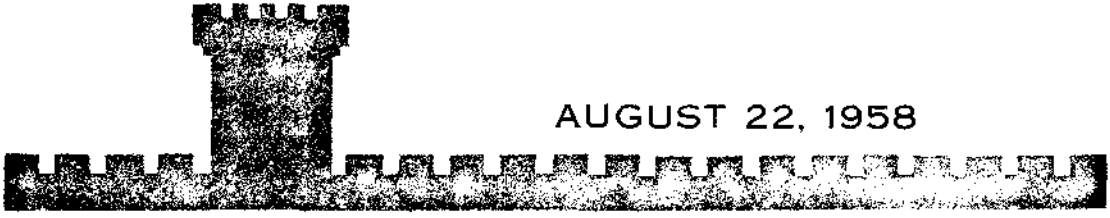

AUGUST 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — Five cents a copy

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland, S.W.1.	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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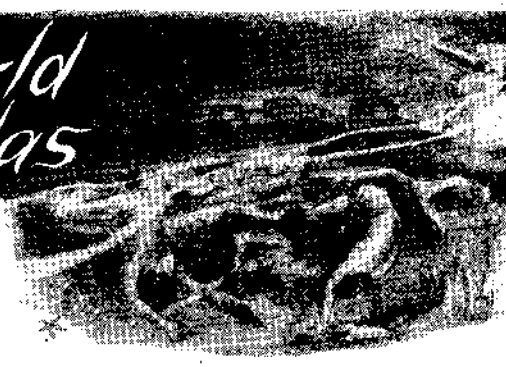
The World That Was



WHEN morning light filtered through the cloud canopy on the seventeenth day of the second secular month in 2370 B.C. it began a day that would never be forgotten. But for most people living at that time the day began as every other day. They went about their tasks as usual, expecting nothing out of the ordinary. But as the day moved on, a torrential rain commenced falling. Day after day it continued without letup. It flooded their homes, inundated their cities and drove them to the hills. For forty days and nights it fell without a pause. The floodwaters rose to more than twenty-two feet above the highest mountains of that time.

It was no accident, but was deliberate action taken by man's Creator, Jehovah God. Regarding it the Bible says: "Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time. So Jehovah said: 'I am going to wipe men whom I have created off the surface of the ground.'" (Gen. 6:5, 7) Ample warning was given those people, but they scoffed at it.

There is much evidence that a global deluge did take place. What was stated by the apostle Peter is not legend but historical fact: "For, according to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water."—2 Pet. 3:5, 6.

A former head of Yale's geology department, Benjamin Silliman, once stated: "Respecting the Deluge, there can be but one opinion: geology fully confirms the Scriptural history of the event. . . . Whales, sharks, and other fishes, crocodiles and amphibians, the mammoth and the extinct elephant, the rhinoceros, the hippopotamus, hyenas, tigers, deer, horses, the various species of the bovine family and

a multitude more, are found buried in diluvium at a greater or less depth; and in most instances under circumstances indicating that they were buried by the same catastrophe which destroyed them: namely a sudden and violent deluge."

Vast deposits of mixed bones from many kinds of animals have been found buried in clay and gravel and often mixed with sea shells. The deposits are in parts of the earth that are far from where these animals now live. Bones of tropical animals are found in abundance in Siberia.

There are even frozen mammoths buried in Siberian soil whose flesh and hair are in an excellent state of preservation. This is evidence of a cataclysm that suddenly killed these creatures and buried them. The torrential downpour of water during the Flood, accompanied by icy winds in the arctic regions, could easily have been that cataclysm.

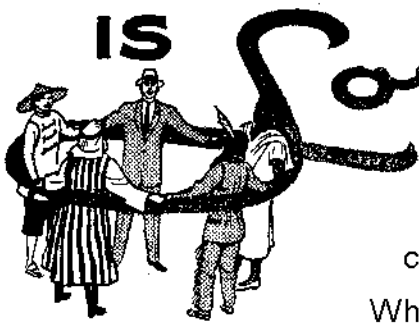
Regarding the multitudes of animals known to be buried in Siberia the geologist Henry Howarth said: "When nature puts a term to an animal's life in her normal way, it is exceedingly seldom she does so when the animal is young. Animals do not die naturally in crowds when young, and yet we find remains of quite young animals abounding in all classes from mammoths to mice. How are we to account for this fact, save by summoning an abnormal cause? How again can we account for the fact that the mummied animals found in Siberia seem to have been in robust health, stout and strong? . . . If the remains were the silent chronicles of centuries of time and generations of life we should assuredly have found some or a large portion of the bones would have been gnawed, but this is not the case, and it points strongly to their death having been more or less simultaneous."

As the Bible states, the Flood destroyed not only humans but untold millions of animals. It mixed animals of many kinds with clay, gravel and some sea life. Great numbers of fish also perished by being entombed in sediment stirred up by the powerful currents of the Flood. Fossilized fish have been found that show clear evidence of having been buried alive.

Those same currents smashed great rock formations and scattered huge boulders from those formations over great distances, mixing them with bones, shells and vegetation. They scooped out from the ocean floors, as well as from land surfaces, enormous canyons that remain until this day.

Only eight humans survived the destruction of the world that was. They had maintained their integrity to man's Creator while living in a world that had forsaken him. They exercised faith even though the promised destruction of that world was long in coming. "By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household, and through this faith he condemned the world."—Heb. 11:7.

The present world does not have his faith, but manifests the same disregard for Jehovah God as the world before the Flood did. His laws are ignored, his purposes for earth are ridiculed and his written Word is belittled. What happened to the world that was prophetically pictures the destruction due to come upon the present world. This modern generation may scoff at the warning of "the war of the great day of God the Almighty," called Armageddon, but as the Flood came on the day marked for it, so will the battle of Armageddon. On that day Jehovah God will war against this corrupt world and its wicked invisible ruler, bringing the entire system of things to an end. Only obedient ones who heed the warning of Armageddon will survive.



IS Love PRACTICAL AMONG THE NATIONS IN OUR TIME?

can love maintain peace and prevent war?

What example do we have of love's practibility?

THROUGHOUT human history every positive step toward an ever fuller, purer, richer life has been inspired by love. Love is the very essence of truth, goodness, beauty and freedom. It reaches to the very origin of life. It is the very foundation of the universe, for "God is love." Men who wish to derive the greatest good out of life must love, as the apostle John declared: "If we continue loving one another, God remains in us and his love is made perfect in us."—1 John 4:16, 12.

In the centuries before Christ righteous men acknowledged Jehovah God as the Source of genuine love. King David wrote: "How precious your loving-kindness is, O God! And in the shadow of your wings the sons of men themselves take refuge. They drink their fill of the fatness of your house, and of the torrent of your pleasures you cause them to drink. For with you is the source of life; by light from you we can see light." Here we read of the unshakable conviction that God's love knows and meets every human need and wipes away all anxieties of life. His love does not afflict, restrict or discriminate, but embraces all the universe with constant, tender and loving care. His love brings peace and provides men with the sense of lawful security. As a loving Father he not only provides for them materially but also feeds his people with bread from heaven, clothes them with the garment of holiness and strengthens them with the power of his spirit and the vitality of life.—Ps. 36:7-9.

Recognizing love as a practical motive in life, men of God have looked forward to the time when peoples would respond to God's judgments and love and "beat their swords into plowshares, and their spears into pruning-hooks," when "nation shall not lift up sword against nation, neither shall they learn war any more." They have taught that men are required "to do justly, and to love kindness, and to walk humbly" with their God; that a family, a community or a nation cannot be held together for long unless it loves. —Isa. 2:4; Mic. 6:8, *AS*.

Jesus Christ more than any other creature taught and demonstrated the practicability of love. He taught that the greatest commandment is: "Love Jehovah your God with your whole heart and with your whole soul and with your whole mind." He showed that love would cause his followers to behave differently from the world. They would not resist the wicked. When slapped, they would turn the other cheek. When pressed into service for a mile, they would go two. To everyone asking they would give, and they would not turn away from one that wanted to borrow without interest. They would even love their enemies and pray for those persecuting them.—Matt. 22:37, 38; 5:39-48.

Further, Jesus counseled men to leave their gifts in front of the altar, and first to make their peace with their brothers,

and then, when they have come back, offer up their gifts. This reconciliation was itself the best prayer: "For if you forgive men their trespasses, your heavenly Father will also forgive you," and he will not do so otherwise. In their relationship with men, Jesus urged his followers to imitate God: "You must accordingly be complete, as your heavenly Father is complete."—Matt. 6:14; 5:48.

Love was also taught by the disciples of Jesus Christ. Paul wrote: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." —Col. 3:12-14.

Men have long recommended love as a practical solution to the world's problems, yet no worldly nation has practiced it. In the face of guided missiles and hydrogen bombs, is love practical among the nations in our time? Can love achieve important social reforms and constructive changes? Can it compete with the social reconstructions inspired by hate and carried on by means of violent struggle of clashing parties? The answer is an unequivocal yes! Love will triumph in every instance where hate and force have failed.

The Power of Love to Transform

Love subdues enmity, aggression and hate. Love influences human behavior. It is the prerequisite of eternal harmony. Love inspires love, as hate begets hate. The sociologists have found in love the answer to juvenile delinquency; the criminologists say it is the answer to crime. The psychiatrists have finally concluded that the cause of mental illness is loveless-ness. The political scientists have found love the answer to war. This, however, is not the love we see on the television and movie screens of the world or the type depicted in the best-selling novels of our day; rather, it is the love Jesus spoke about in his sermon on the mount.

Dr. Pitirim A. Sorokin, in his book *The Ways and Power of Love*, writes: "Unselfish love has enormous creative and therapeutic potentialities, far greater than most people think. Love is a life-giving force, necessary for physical, mental, and moral health." He further states: "Children deprived of love tend to become vitally, morally, and socially defective. Love is the most powerful antidote against criminal, morbid, and suicidal tendencies; against hate, fear, and psychoneuroses. It is an indispensable condition for deep and lasting happiness." In light of this we ask, Is love practical today? Of course it is. Love is forever practical. "Love never fails." —1 Cor. 13:8.

"Being loved by others and loving others seems to be as important a single factor of vitality as any other," says Sorokin. It is also an important factor in good health and longevity. This authority reports that the "main cause of suicide is psychosocial isolation of the individual, his state of being lonely in the human universe, not loving or caring for anybody and not being loved by anybody." Love's curative power "remains indispensable for practically all successful therapeutic treatments of mental disorders," says Sorokin.

Love Can Stop War

Can love prevent war and maintain the peace? Fear and suspicion give way to love and co-operation. When men will come to express the love of God in all their affairs as Christ did, wars will cease, peace will become an established fact, discord will disappear from the earth.

Today men seek to buy peace and security, but these commodities are not to be purchased with one billion or a hundred billion dollars. Dr. G. Brock Chisholm, director-general of the World Health Organization of the United Nations, stated: "There is only one thing upon which security does depend to the most important degree: unquestionable, all-embracing, obvious love." He further declared that the future of the world "depends upon the number of mature individuals we can produce, people capable of love."

U.S. News & World Report, June 14, 1957, commented editorially: "The greatest achievement of human love is the will and readiness to understand one another. It is the whole basis of the rule of Reason. World peace depends upon it. Internal peace depends upon it. Human happiness in the home depends upon it." Add to this Sorokin's statement regarding love's power to eradicate war and keep the peace and we have conclusive evidence of love's practicability.

"Finally," writes Sorokin, "only the power of unbounded love practiced in regard to all human beings can defeat the forces of interhuman strife, and can prevent the pending extermination of man by man on this planet. Without love, no armament, no war, no diplomatic machinations, no coercive police force, no school education, no economic or political measures, not even hydrogen bombs can prevent the pending catastrophe. Only love can accomplish this miracle, providing, however, we know well the nature of love and the efficient ways of its production, accumulation, and use."

Love practiced in the lives of men would erase wars, revolutions, anxieties and fears. Crime and corruption would vanish away; and so would adultery, divorce and broken homes. A different world would be ours! Is love practical? It most certainly is!

Some might say it is too good to be true, that such teaching is easier said than done. It may be easier said than done, but it is not too good to be true; because those in the New World society of Jehovah's witnesses are doing it. Their love, first for God and then for their fellow man, has in a practical way in our day enabled them to do away with national, political, racial, traditional and religious barriers and differences. The world over, they live as one family. They do not participate in the worldly bloody wars, but have, in their love for God and neighbor, beaten their swords into plowshares, never to learn war any more.—Mic. 4:3; Ex. 20:13.

Applying the principle of love to their daily living has altered completely their desires, interests, disposition, mental outlook and heart condition. Love has made a change in them for the better. They now look forward to a new world wherein everyone who lives will love. Thus the earth and man upon it will be transformed into a paradise to the glory of God, who is love.—2 Pet. 3:13.

Unconvinced

In the volume *The Words of Justice Brandeis* are recorded these words of the former associate justice of the United States Supreme Court: "I never read anything on the immortality of the soul, and I admit having read but little on the subject, that convinced me of its truth." The justice could have read much more but still would have been unconvinced, for the truth on the subject is found in the Bible: "The soul that sinneth, it shall die."—Ezek. 18:4, *AV.*

Should You CONFORM?

IS CONFORMITY good or bad? It depends on what one is conforming to. Is nonconformity good or bad? That depends on what one is not conforming to. Learning the places for conformity and nonconformity is vital.

In a previous issue of *Awake!* we learned that undue conformity breeds mediocrity and acts as a barrier to improvement. Despite a growing recognition of this there is a reluctance to admit that nonconformity has a place. "It is an amusing contradiction of our time," says *The Atlantic Monthly,* "that we do applaud a sort of copybook nonconformity. Everyone laments the increase in conformity; everyone knows that too much conformity is bad. . . . The deadening effects of overconformity are well understood. Yet, when it comes to the matter of just what kind of nonconformity shall be encouraged, liberality of view recedes. There seems to be no exact place where nonconformity can be fitted in."[1]

Understandably, nonconformity has posed a problem. Making more difficult the situation is the confusion of nonconformity with a selfish individualism, the kind that leads to disunity and chaos. "In some societies individualism has been carried to such extremes as to endanger the society itself," says the volume *The Organization Man,* "and there exist today examples of individualism corrupted into a narrow egoism which prevents effective co-operation. This is a danger, there is no question of that. But is it today as pressing a danger as the obverse—a climate which inhibits individual initiative and imagination, and the courage to exercise it against group opinion?"

Contributing Something of Value

Nonconformity should contribute something of value. That is its role; that is its place. The something of value may be a new concept in science or art. It may be something more—a moral decision based on a conscience trained in godly principles. That is something of immeasurable value, of value to the individual and of value to society, even though popular opinion may not think so because of its wearing the blindfold of undue conformity.

In this day of a world-wide moral breakdown mere living according to righteous principles may be nonconformity with the crowd. The stopping of immoderate, immoral works and the replacing of them with moderate, moral ones is a contri-

bution of value. That nonconformity is good. But it takes courage to be such a nonconformist in the face of abusive speech. Says the Bible of those who quit following the worldly crowd: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." —1 Pet. 4:3, 4.

Just as making a proper moral decision may involve nonconformity, so the general improvement in any field of activity may require nonconformity. Writes artist Ben Shahn: "Every great historic change has been based upon nonconformity, has been bought either with the blood or with the reputation of nonconformists. . . . To create anything at all in any field, and especially anything of outstanding worth, requires nonconformity, or a want of satisfaction with things as they are."[1]

And the book *Authority and the Individual* comments: "Prophets, . . . scientific discoverers, are men whose lives are dominated by a vision. . . . They feel that they cannot obey authority if it runs counter to what they profoundly believe to be good. Although, on this account, they are often persecuted in their own day, they are apt to be, of all men, those to whom posterity pays the highest honor. It is such men who put into the world the things that we most value . . . in religion, in art, and in science."

In science Albert Einstein was a nonconformist. The contributions of his nonconformity were such that he is called "the greatest scientific mind of this and most earlier centuries."

In religion Christ Jesus was history's greatest nonconformist. He did not conform to the vain religious doctrines and traditions of his time. He did not retreat from controversiality for fear of men. As one modern clergyman put it, Christ "spent a great deal of time in showing that the greatest religious system the world has ever seen was not bringing the people to God."[2] Christ's nonconformity exposed falsehood; it contributed something of great value.

So nonconformity has its place. It should not be practiced for the mere sake of nonconformity. Nonconformity has no virtue in itself. It has virtue when it contributes something of value.

Preserving the Values

Conformity also has its own role—it should preserve something of value. If conformity preserves what is wicked, immoral and immoderate, then that conformity is a snare. Not to preserve corruption but to preserve true values—that is the place for conformity.

Christ knew the place for conformity just as he knew the role of nonconformity. Always Christ's conformity resulted in the preservation of true values. The laws and commandments of God—how valuable these are! They are vital for happiness, vital for life. What value there is in the

knowledge of Jehovah God! Said Jesus: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Christ preserved the very greatest of values.

Explaining that he knew the place for conformity, Christ said: "I have not spoken out of my own impulse, but the Father himself that sent me has given me a commandment as to what to tell and what to speak. Also I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me them, so I speak them."—John 12: 49, 50.

Conformity in itself, then, should never be viewed as anything bad. Conformity has a place, and if we are to preserve true values we must recognize this fact.

But we must also recognize that undue conformity has perils. Too great a satisfaction with the present state may block true improvement. We must reckon with "a curious tendency of human nature. It is the temptation to cling to, romanticize, and perpetuate the familiar, and to view with suspicion and disdain whatever is novel or different."[3] Thus if conformity is too rigid in art or science or in any other human endeavor, if conformity's eyes are closed to improvement, then growth may cease. Writing of this, artist Ben Shahn says in *The Atlantic Monthly:*

"I do not wish to negate the significance of the conformist himself—or perhaps an apter term would be the conservative. In art, the conservative is the vigorous custodian of the artistic treasures of a civilization, of its established values and its tastes —those of the past and even those present ones which have become accepted. . . . The conservative . . . holds on to the present, gives stability, and preserves established values. The visionary, always able to see the configuration of the future in present things, presses for change, experiment, and venture into new things. A truly creative artist is inevitably of this part of society. There takes place from time to time an imbalance between the stabilizing and the visionary elements in society. Conformity is then pressed upon everyone, and growth and change and art come to a standstill."[1]

True Individualism

Conformity, even all conformity, is sometimes viewed as inhibiting to individual expression, bad for individuality. But true conformity is in no way a barrier to that natural, refreshing variety resulting from the normal operation of individuality. True individuality has a wide range but it is not unlimited. Human freedom cannot be absolute. There must be certain restrictions or guidelines, otherwise the very freedom that is sought would be destroyed. The guidelines provide the boundaries for what is right and normal. Says the volume *Science and Freedom:* "The technical term Freedom [defines] the social conditions in which there are enough normal choices of behavior patterns open to every person to allow for experiment, and change, and diversity, both in the successive experiences of individual persons and also among different persons in the group."

An individualism that can find no place for conformity is selfish, unco-operative and an enemy to the very freedom it seeks. "The case for individualism," says *The Scientific Monthly,* "has suffered considerably because many of its champions have been of too 'rugged' a stripe. They have tended to view any measure which restricts personal liberties as an encroachment upon private rights, regardless of its social merits. . . . No one was ever made free by the simple process of removing all external restraints. . . . When action is separated from intelligence, when it ceases to be a culmination of reflection, when it is en-

gaged in apart from a prior consideration of its consequences, when it is based on insufficient knowledge, such action is shackled by habit, or prejudice, or impulse, or ignorance."[3]

Such action, then, is far from being fully free. Selfishness itself is a form of bondage. So true individualism is not a license for acting on bizarre, uncouth and wayward impulses or on selfish whims. "True individualism," writes George B. Leonard, Jr., in *Look* magazine, "has little to do with wearing a beard or painting a development house black; it is the ability to love and make moral decisions as an individual."[4]

For true individualism to make the right kind of moral decisions there must be conformity to guiding principles. These principles must be righteous.

Where do we find these principles? "It is impossible to enslave mentally or socially a Bible reading people," once said American journalist Horace Greeley: "The principles of the Bible are the ground-work of human freedom."[5]

Nonconformity to the World

For human freedom, for true individualism to survive there must be conformity to the righteous principles found in God's Word, the Bible. One of these principles, interestingly, involves nonconformity to the ways of this wicked world: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." —Rom. 12:2, *RS*.

Here we see the perfect balance between conformity and nonconformity—the conformity that preserves true values and the nonconformity that contributes something of value.

To heed the counsel "Do not be conformed to this world" requires discrimination and selectivity. It almost seems that the art of selectivity these days has been lost. "Tolerance has been expanded to make a virtue of accepting without protest the mediocre and even the mildly unethical," says the volume *The Age of Conformity*. "We are so eager to be tolerant in all things that we tolerate vulgarity, shoddy thinking, blatant self-seeking and even intolerance with resigned self-applause. It is doubtful that the modern policy of 'live and let live' is quite the same thing as tolerance, as Christ (who drove money-changers from the temple) preached it. The word discrimination has been narrowed down to mean only racial intolerance; its earlier meaning of selecting the good and rejecting the bad has been forgotten in practice as well as in definition."

Look at the flood of bad and worthless printed matter these days! We cannot help but see it, for the newsstands overflow with the trite, the lurid and the sensual. Yet among the maze of reading matter there are some good things, just as there may be found something of value on radio or television. We must be selective in what we look at, in what we listen to, in what we work at.

To avoid conformity to the world actually requires discrimination in all things. The early Christians were even discriminating among laws. Adhering to conformity to the laws of God led them sometimes to nonconformity to the laws of men. The early Christians, though, were not total nonconformists. They conformed to the laws of men; but when a human law conflicted with God's law, they resolved the conflict in conformity in the manner the apostle Peter spoke of: "We must obey God as ruler rather than men."—Acts 5:29.

Trained Conscience Decides

To make vital decisions regarding conformity and nonconformity requires a conscience that can discriminate good from

bad. Speaking of such a conscience trained by Bible principles, the noted American educator Everett Dean Martin wrote in his work *Liberty:*

"The Christian . . . has an inner criterion. . . . He has made the will and purpose of God his own, and in certain situations he *must obey God* rather than men. Think what that means for the individual! . . . It has meant that the Christian has felt himself perfectly justified in disobedience of law and authority when such have been in conflict with the Christian conscience. . . . Conscience is not to be judged by the law; it judges the law. Both Socrates and Aristotle condemned certain laws of their time as foolish. But Christianity goes further: it makes *disobedience of the law* under certain circumstances a moral duty. . . . It is no argument to a Christian to tell him that he has a moral obligation to obey law simply because it is law. To him there is always *something above the law.* To him all laws are not equally binding morally. He is under the spiritual necessity of discriminating among laws and this necessity is a primary moral obligation upon even the humblest child of God."

There is a paradox about the human conscience: It is free only when it conforms, for, as educator Martin continues: "Conscience is not free in itself, not free by its own nature, nor by human wisdom. . . . It is free only when acting in conformity with the law of God. . . . Christian liberty is therefore obedience, submission to the authority of divine revelation. . . . Thus the Christian, in placing his conscience above the law, does not place all consciences above it, not even his own by natural right or by reason. . . . Conscience is free, but it need enter on no more voyages of discovery, it need only keep the Commandments and fear God, for this is the whole duty of man."

So God gave man a relative freedom; yet it is one large and roomy enough to give us ample room to be ourselves, to express our own personality. Being different for purposes of self-glory, however, is not in harmony with the trained Christian conscience.

There is no place for nonconformity unless it contributes something of value: a nonconformity that contributes disunity, strife and chaos instead of values is out of place. There is no place for conformity unless it preserves something of value: a conformity that preserves the worthless, the evil and the unscriptural practices is out of place.

But how to decide whether nonconformity's contribution is chaos or value? Again Bible principles determine this; and when there is no specific reference to the contribution, then the principle applies: "Let your reasonableness become known to all men."—Phil. 4:5.

Conforming to the arrangement set down by God's Word works for man's own blessing. That Word sets forth principles for the private and public life of Christians; it sets forth principles for the organizational life of Christians. To these you should conform.

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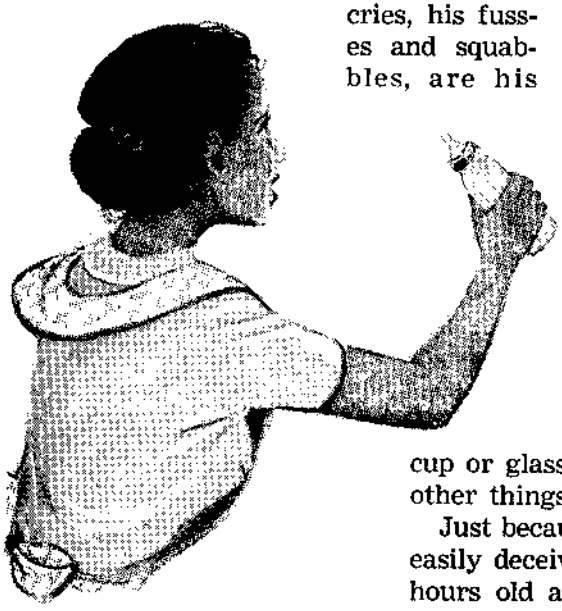
THUNDERSTORMS

The world has an annual total of more than 16 million thunderstorms, with 2,000 or more in progress at any time. *Every second the sky is lit by a hundred* lightning flashes.—*Our Astonishing Atmosphere.*

infants
ARE SMARTER THAN YOU THINK

INFANTS can be very adult at times and they are not nearly as helpless as they would have you believe, or as you might think. In fact, a mother generally gets her first big surprise when she comes to realize that her baby has been gently and very cleverly teaching her his daily needs. Of course, he does this instinctively. Nevertheless, there are times when baby actually assumes the role of a teacher and his mother becomes his star pupil.

For example, baby has his likes and dislikes the same as we all have, but how can he get his mother to understand what these are? He does this in a superb fashion. His approach is baby language, which at times is very eloquent indeed. Few mothers fail the test. A yelp from baby is enough to bring mother running. His shrill, spine-tingling shrieks would make him easy to find in a crowd of a hundred thousand people. Baby's mild whimpers and his vigorous cries, his fusses and squabbles, are his ways of instructing mother how to understand him and his problems better.



Suppose you were to feed him a formula that was a little too hot. He would warn you by crying. It is not always necessary for him to burn his tongue or taste his food to know whether it is suitable or not. Just a passing sniff is enough to let him know that. Newborn baby's senses of taste and smell are very keen and the slightest whiff from afar will delight or disappoint him. Therefore, it would be well for mother to learn her baby's preferences and how to favor them. If you will observe him closely, he will teach you what these are. If he is happy during mealtime, it is a good sign that you have struck upon the right formula. But if baby puckers up and whimpers when it is time to feed, his fussing is a good indication that you have not yet learned what foods he likes best. The little one is capable of instructing you of his needs if you will let him. He will even indicate what size cup or glass he enjoys drinking out of and a hundred other things that go to make him happy.

Just because baby is tiny do not think that he can be easily deceived, because he cannot. Infants just a few hours old are very sensitive to changes. They know

instantly when you have made a shift on them from one pair of arms to another and whether those arms are strange or not. They can also tell when you have changed their formula. And as far as substitutes are concerned, they can sense them from far off. Often they will let you know that they are aware of the change by crying. It takes some time for an infant to get accustomed to bottles, pacifiers, cow's or goat's milk and other substitutes. Many of these items were not made to please baby's instinctive tastes. So it is reasonable to expect infants to squabble and squirm as they frequently do when you dish out some stand-in food. It takes the little ones some time to get used to these changes. So be patient with them. Remember that their inborn traits and instincts are the workings of an all-wise God who is never deceived. It may be that babies are more tolerant with adults and their schemes than beguiled by them. Whatever the case, they are seldom deceived by what mother may do.

Feeding by the Clock

There was a time when mother religiously watched the hour hand of grandfather's clock and when it struck at a given hour baby was swished off to the side and fed. Little thought was given to find out whether he was hungry. The clock said feed and so he was fed. If the hour hand struck while Junior was fast asleep, mother would trot over to his side and sweetly say, "Wake up, dear. It's time for mommy to feed you." Out of a deep slumber Junior would be aroused and food would be poured into him as if he were an impersonal machine running low on fuel.

Most of us will agree that such treatment would be enough to provoke even the best of babies to desperation and wrath, and many of them protested vigorously. Yet there were mothers that walked away from their baby's bedside wondering if there wasn't something wrong with their son because he drank only half of his formula. "He doesn't have the appetite that he should have," they would say to themselves. "I wonder if there isn't something wrong with him. Could he be ill?" Of course there was nothing wrong with him. He simply was not hungry, that is all.

Today, however, the pendulum has swung to the opposite direction. Now mothers generally believe that the best clock to watch is the baby's appetite. "If he is hungry," they say, "feed him. But if not, let him alone." But new mothers find this method quite disturbing. "How can you tell when baby is hungry?" they ask. "If you don't have a schedule it will disrupt the family and it won't allow room for personal planning or anything. Such an arrangement makes the baby the boss of the house. None of that for me—no sir-ree!" they say.

For a while you will find that baby will be boss of the house with or without a schedule and whether you like it or not. Family routines and planning will all need readjustment. You will find yourself feeding the little one, not at your convenience, but at his. And you will be waking up at all hours of the night to please him. Because if you don't there will be no peace in the family.

The first few weeks of his life baby will be guiding you into understanding his needs. Gradually, over a period of weeks, as you learn his demands, you will then carefully guide and shape them conveniently into your schedule. When you accomplish this, then you will be in charge. Baby will be made to wait for his meal instead of your rushing to his side every time he whimpers. No longer will you beg him to eat; he will be begging you, which is a good thing if not carried too far, because a little hunger will improve his appetite. A hungry baby will not play with his food. He wastes no time when he eats.

His whole body responds as he goes into action to make up for lost time.

Do Not Force-feed Your Child

It is not wise to force-feed your baby, that is, make him eat when he does not want to. If he is hungry he will generally cry for his meal. If you are breast-feeding him, he will search for your breasts or tug at them when his "tummy" wants nourishment. Often mothers get worried if their baby is slightly thinner than the one next door. This leads them to force-feed their child, or to make him overeat, which is very unloving and dangerous. Frequently the baby's first troubles begin when his parents try to make him eat more than he desires. Often the child's appetite is destroyed altogether. He may even come to despise food and the sight of it, because of your unloving attitude. The more you pamper and fuss over him the more finicky he will become. What should you do if he does not want to eat much? Simply leave him alone. If he is considerably underweight, see a good doctor and follow his advice. Dr. Benjamin Spock, an authority on child care, says: "Don't look at the bottle to see what's left; look at the baby and be happy if he is happy." Just because he is thin is no reason why you should worry. His being healthy and happy is the thing that counts.

Neither is it necessary for you to wait until baby cries before you feed him. Learn his needs and satisfy them, because babies cry for more reasons than one. They may cry because of fear, pain, grief, rage, or even satisfaction. There are times when mothers must branch away from the counsel of books and doctors and lean heavily on their own judgment. In feeding especially, trust yourself. Natural instincts prompt most parents to give their children the loving care they need in routine growth.

Feeding should always be a pleasurable time. No doubt we are aware that there is both a right and a wrong way to feed a child. The right way will please him greatly; the wrong way will distress him terribly. If you make him feel comfortable at mealtime, then the rest of his day will seem wonderful to him. His sleep and his exercise will appear to take care of themselves automatically. But if his meal is an unpleasant experience, then his whole day is spoiled. Nothing seems right.

So before feeding time get yourself in the proper frame of mind, because whether baby will enjoy his meal or not will depend much on your mental attitude. Some mothers say that a happy spirit when feeding is just as important as having the right kind of food. There should be a wholesome and happy atmosphere in the house. And mother should feel relaxed, easygoing and confident, because baby senses all of this and is upbuilt by it. But if you are even the least bit anxious or tense, Junior will be aware of your frustration and be upset because of it.

Crybabies and Sleepyheads

A baby sleeps a good deal of the time the first two weeks of his life. Usually his sleep comes in short snatches instead of in one long stretch. Early in infancy he may awake and appear hungry as many as a dozen times in twenty-four hours. The baby's stomach is very small; so it empties much faster than we can imagine. A few days after birth an infant's stomach may not hold more than an ounce or two at most. But as he grows older and eats more his stomach stretches. Consequently, we find him sleeping longer between meals.

Babies cry for reasons other than just being hungry. Some little ones are born crybabies. They cry over everything, even because they are happy, while some cry out of anger and rage. These are usually

born ornery. Dr. D. W. Winnicott, child care expert, said that there is not much that these babies do not know about anger. He asserted that they cry in anger, hoping in their fitful rage that they will change their parents, and it is surprising how many times they succeed. This method is frequently used by many women in an effort to persuade husbands into seeing things their way. Wise parents will not try to satisfy an infant's every demand. You will make him most unhappy and miserable if you do. He will most likely turn into a tyrant and hate you for it. It has been found that babies that cry loud and often are no worse off than those that seldom cry at all. It is just one of those things—crybabies will be crybabies. The remarkable thing is that they are quite normal.

Whether picking up crybabies and cuddling them spoils them or not is a question that still begs for a good answer. What does spoil them is when instruction is not administered gently, yet firmly. A suggestion given is that "before you beat your child be sure you yourself are not the cause of the offense." Give your baby credit for some intelligence, because you will find that he is much smarter than you think.

CAPTURING AN ANACONDA

Naturalist Gerald Durrell has found that capturing an anaconda snake is far different from the way most books read. Says Durrell in his book *The Drunken Forest:*

"In nearly every book written about South America the author at some point or other . . . stumbles upon an anaconda. These generally measure anything from forty to a hundred and fifty feet, according to the description, in spite of the fact that the largest anaconda ever officially measured was a mere thirty feet. Inevitably, the monster attacks, and for three or four pages the author wrestles in its mighty coils until either he manages to shoot it with his trusty revolver, or it is speared by one of his trusty Indians. Now, at the risk of being described either as a charlatan or a man of immense modesty, I must describe my own joust with the anaconda.

"The reptile struck at me in a very half-hearted manner, to begin with. He was not really interested in giving me good copy for a fight to the death. He merely lunged forward with open mouth, in the faint hope that I would become scared and leave him in peace, so that his digestive juices could resume their work on his chicken. Having made the gesture, and upheld his tribe's reputation for ferocity and unprovoked attack, he curled up into a tight knot under his bush and lay there, hissing gently and rather plaintively to himself.

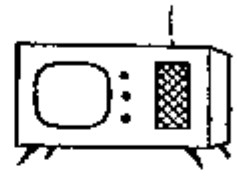
"I realized that a stick of some sort would have been very useful, but the nearest clump of bushes was some distance away, and I did not dare leave him. I flipped my sack at him several times, in the hope that he would bite at it and get his teeth caught in the cloth, a method which I have found useful on more than one occasion. However, he merely ducked his head under his coils and hissed a bit louder.

"I decided that I would have to have some assistance to distract the beast's attention, so, turning round, I waved frantically to our guide. . . . I turned round and was just in time to see the tail of the vicious, awe-inspiring and deadly anaconda disappearing hurriedly among the grass-stalks. There was only one thing to do. I stepped forward, grabbed the end of his tail and hauled him back into the open again.

"Now what the anaconda should have done was to immediately envelop me in coil after coil of his muscular body. What he actually did was to curl up into a knot again and give a faint, frustrated hiss. I dropped the sack over his head quickly and then grabbed him behind the neck. And that, really, was that."

how HEAT is harnessed to work for you

BY "AWAKE!" CORRESPONDENT IN AUSTRIA



ELECTRIC lights, radios and televisions are things of our daily life. So are electric domestic appliances, such as boilers, refrigerators and the like. All of these electric devices are operated by electric current. And we know that electric current is generated by rotating generators in electric power stations, sometimes miles away. Motorcars and aircraft are driven by high-speed engines or turbines. From where does the rotating or reciprocating motion of generators, turbines or engines come? The somewhat striking answer is: from heat. Thus heat can be converted into motion, and we call engines converting heat (energy) into (energy of) motion "heat engines."

About two thousand years ago a Greek scientist named Hero of Alexandria devised a machine that proved heat could produce a continuous motion. For practical purposes, however, it was quite useless. More than sixteen hundred years later men turned again to heat as a source of power. In the seventeenth century an Englishman named Thomas Savery designed a steam engine for lifting water. At the time such machines were urgently needed for draining purposes in mines. These machines were crude and simple, but they worked.

In the early eighteenth century another Englishman, Thomas Newcomen, an operator of a Savery engine, improved some of its details. His engines were giving greater and more reliable power than ever before, and their fuel consumption was appreciably lower than that of the Savery engine. However, the paramount figure in the development of steam engines is the Englishman James Watt. His first steam engine for lifting water, a rather simple design, was improved in many respects so that his last design shows many features of present layouts. In any case the steam engine was large and often clumsy.

Internal Combustion Engine

In the nineteenth century another kind of heat engine was invented—the internal combustion engine. The first gas engine, devised by Nikolaus August Otto, a German, led to the gasoline (petrol) engine, and many years later to the diesel engine.

All these machines do the same thing: they convert heat into motion. But how do they do this? When water is heated, steam is generated. Steam expands, moving the piston in the cylinder. In a similar way all heat machines convert heat into motion. With steam turbines, steam is gen-

erated at high temperatures in high-pressure boilers. Then it continuously expands through nozzles and rushes onto the blades, turning the blade wheel, and thus creating motion. After having passed the blade wheel, the steam gives up its remaining heat at a much lower temperature to cooling water and eventually to the surrounding atmosphere.

In the internal combustion engine the source of heat is the burnt fuel within the cylinder. In the Otto engine a compressed mixture of petrol and air is ignited by an electric spark and burned, whereas in the diesel engine the injected fuel is ignited by the high temperature of the highly compressed air and burned. The burnt fuel develops combustion gases of high temperature. The gases convert part of their heat into motion and they give up their remaining heat to the atmosphere at a much lower temperature.

So all heat engines need the same three things: a source of heat with a high temperature; an agency, such as steam or gas, which can take in heat and convert a part of it into motion; and, finally, something colder than the source of heat to which the agency can give up the remaining heat at a lower temperature, as, for example, the engine's surroundings.

Thermal Efficiency

Do heat engines work efficiently? Heat comes from burning fuel, and fuel costs money. To work economically it is important for any heat engine to gain as much motion or work as possible from the fuel, that is, from its combustion heat. The percentage of useful work obtained from a certain quantity of heat is called "thermal efficiency."

The first practical steam engine had a very low efficiency. The Newcomen engine had less than 1 percent. James Watt's engines raised the figure to about 1 percent. Modern express steam locomotives reach about 8 percent, whereas the corresponding figure for large stationary steam engines is 17 percent. The thermal efficiency of an Otto motorcar engine is 22 percent, that of a modern steam turbine up to 28 percent and that of a diesel engine 35 percent. Consequently, even the most efficient heat engines can convert only about one third of the consumed heat into useful work. Why? That has something to do with a characteristic feature of the heat.

Heat always flows from hot to cold, and the working principle of a heat engine depends on this flow of heat from hot to cold. The heat flows through the engine, which can intercept part of the heat and convert it into motion or useful work. The rest of the heat must continue its downward flow and, at lower temperature, must be given up to the engine's surroundings. This heat as given up to the engine's surroundings still is a high percentage of the heat taken in and this is the reason why heat engines have such low thermal efficiencies.

What can be done to increase them? Heat engines depend on the flow of heat from hot to cold. The longer this flow of heat the greater the chance to convert heat into motion or work. And the flow of heat is longer if there is a greater temperature difference in the engine. Consequently, the thermal efficiency can be increased by taking in the heat at a higher temperature and giving up the heat at a lower temperature. What can be done to decrease the lower temperature and to increase the higher temperature? First, let us deal with the lower temperature.

Single-Cylinder Steam Engine

The steam comes with, say, 160 degrees Centigrade from the boiler into the cylinder. It expands and pushes the piston to supply useful work. It thereby cools down

from 160 degrees to 110 degrees and gives up its remaining heat to the surrounding air. Since the air is much colder, the existing temperature difference can be utilized for some additional work. So a second cylinder is added. In this compound steam engine steam can be utilized down to 85 degrees, and the thermal efficiency of the compound engine is about 10 percent. If a third cylinder is added, the total temperature drop in these three cylinders is higher, steam can be utilized down to 60 degrees, and the thermal efficiency is increased to 15 percent.

The Steam Turbine
works much better. Each blade wheel is like a cylinder and the steam expands within each of them, thereby cooling down. With several blade wheels it is possible to cool the steam down to 45 degrees, and the thermal efficiency is much higher, namely, up to 28 percent. And so the thermal efficiency is increased by utilizing steam down to lower and lower temperatures. The thermal efficiency can also be increased by raising the upper temperature. The much better thermal efficiency of steam turbines results also from the fact that the steam enters at a much higher temperature (500 degrees) than in the steam engine (160 degrees).

Internal Combustion Engines
are more efficient than steam engines because their upper temperature (2000 degrees) is far higher than that of steam engines. Such a high temperature may exist, and actually does exist, only during a very small fraction of the piston stroke, otherwise the whole engine would melt. In the latest engine, the gas turbine, the metal is in continuous contact with temperatures of 600 to 700 degrees. So the development of the gas turbine depended on finding metals that could rotate very fast, without distortion, at temperatures of 600 to 700 degrees.

It was not earlier than 1940 that new metallic alloys were developed that could stand these continuous stresses at high temperatures. These alloys made it possible to make the first gas turbines. Meanwhile gas turbines work as prime movers to drive electric generators in electric power stations, as power units in motorcars and motor coaches. They revolutionized the way we fly, because only the gas turbine is light enough and efficient enough for the high-speed aircraft of today with airscrew or jet propulsion.

No doubt research will do its utmost to provide for still higher gas temperatures, and this will mean still more efficient gas turbines for industry and traffic. This means saving fuel and money.

Present-day heat engines determine the grade of our civilization, and those engines all depend on the simple fact that heat flows from hot to cold.

Complicated Creeds

¶ In Henry Bascom Rankin's book *Personal Recollections of Abraham Lincoln* (1916) the author tells how one day his mother asked the president a question about religion. This is the answer she received: "I cannot without mental reservations assent to long and complicated creeds and catechisms. If the church would ask simply for assent to the Saviour's statement of the substance of the law: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself,'—that church would I gladly unite with."

Talking Animals, Birds and Bees

MAN may think himself unique among the earthly forms of life, and he is. Yet it is amazing to see how many similar traits he shares with the lower orders. Take the gift of speech and communication for an example. The tiny busy bee was buzzing messages to his kind for millenniums before man made his appearance; perhaps not in a way suitable to man, but very effective in beedom nonetheless.

According to R. Platt, author of *The River of Life*, "recent translation of bee talk has been a great surprise. Nothing like it has ever been discovered among insects, birds, fishes, or animals." He says that the bees have an elaborate system of communication. First a scout is sent out to spy out the land and find the luscious pick for the day. When he returns to the hive he goes into a dance, buzzing in circles and semicircles. This bee jig is bee talk. In loud buzzing tones the scout tells the other bees what he has found, the exact location and distance, the kind of flower, the abundance of nectar or pollen that awaits them on that particular day, He even informs them of the direction of the wind and its velocity. The other bees carefully take in all this information, because they must know exactly where to go and the amount of fuel to take for the round-trip journey. The scout does his job perfectly; and to prove that the bees listen to what is said, not one of them ever gets lost or runs out of fuel.

As soon as the scout stops dancing his jig the other bees take off for the promised-land of pollen and nectar, and seldom if ever are they disappointed. In proportion to the bee's size, a two-mile trip would be comparable to a man's taking a journey on foot from New York city to Richmond, Virginia. Now imagine yourself traveling for the first time that distance across pathless countryside with a load on your back and only your senses to guide you. Do you think you could do it, that is, go to the designated spot and return with a load equal your weight to the exact starting point the same day? The little bee does it. In fact, many times bees travel twice that distance and back against head winds, over unmapped territory, without road signs, radar or radio to guide them. You cannot help but admire those tiny creatures and their magnificent system of communication.

What about some of the other lower creatures of the earth; do they converse with each other? Yes, they do—in their way, that is. A dog, for example, could almost be said to have a speaking body and a "talking" tail. Just by watching his tail, the way he wags it, you are told whether he is happy or sad. If he perks up his ears, you know he has heard something. His barks tell if a friend or a foe is approaching. And his growls need no explanation, they speak for themselves.

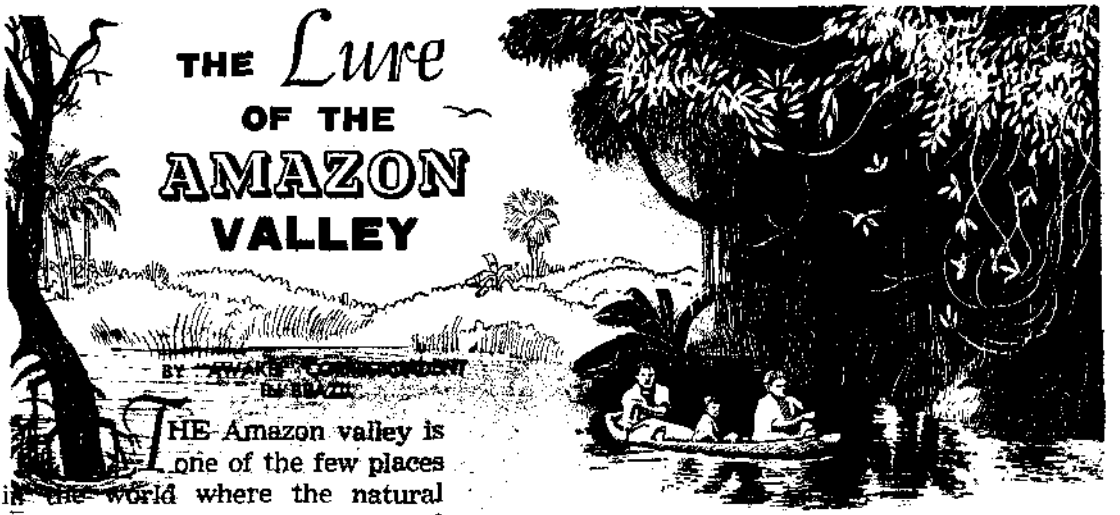
A kitten's mew or purr, a horse's neigh, a cow's moo are ways in which these animals communicate their desires. A rattlesnake's rattle in action warns you that you have gone far enough. A skunk has merely to raise his tail to advise you to keep your distance or else! A rhinoceros uses a sign language to keep other rhinos off his domain. He piles up dung as signposts or no-trespassing signs, and woe be to the rhino that violates those signs. Crows warn other crows by squawking harshly. If a crow has found a sumptuous meal it calls out to other crows in an inviting tone. As proof that they understand, they flock in from every direction for the feast.

Birds during mating season unfurl their brightly colored feathers, fireflies flash lights, paradise fish blow bubbles, swans whistle and the howler monkey howls. And they all understand their kind perfectly. A mosquito, for example, vibrates its abdomen to the pitch of middle C, which sound is annoying to man but exactly the right key to fill the female mosquito with great longing. At the sound of the tone she rises from her hiding place to join her male companion. As Platt says: "It makes you wonder whether members of all the tribes of the Animal Kingdom may not be talking to one another all the time."

Repentance

"A man entered a Detroit store," reports the New York *Times Magazine*, "and handed the proprietor 498 packages of cigarettes and 50 cents, explaining he had stolen 500 packages (fifty cartons), but had repented after consuming two."

THE *Lure* OF THE AMAZON VALLEY



BY AWAKE! CORRESPONDENT IN BRAZIL

THE Amazon valley is one of the few places in the world where the natural beauty remains almost untouched by human hands. Luxuriant vegetation grows always green on the soil moistened by the Amazon River. A virgin forest of bewildering beauty, it is a paradise for motion-picture men, writers, historians and tourists.

There are only two means of travel: by plane or by boat. The most practical planes are the "catalinas," because they can land in the river when there are no landing fields. The river boats vary from little skiffs and canoes to big transatlantic vessels that can navigate as far upriver as Manaus, a thousand miles from the mouth.

Some prefer to travel by plane to get a bird's-eye view of the Amazon and its tributaries. Seen from above, the immensity of the forest is impressive. The river can be seen, winding through that sylvan grandeur. Here and there a tributary unites with the main stream in a loving embrace that joins them inseparably from then on. The aerial view does not give the observer an exact idea of the greatness of the river, especially as to its width. The river invades the territory covered with vegetation and goes far beyond what can be seen from the plane. For this reason many prefer to travel by raft, thus obtaining a better appreciation of the magnificent spectacle.

The rafts are flat-bottomed, a kind of rectangular box, with cabins built on top. The main cabin is sometimes only about two feet above water level. The trip by rafts from Belém, Pará, to Manaus takes sometimes a month, when it would take only eight days by river boat or four hours by plane. For the tourist who wishes to see the forest at close hand, these trips by raft are the most interesting. As the raft stops at every road that looks like a port, this gives the passenger time to explore the forest. One may meet a fisherman returning with a *pirarucu*, which attains as much as six feet in size and is called the codfish of the Amazon, or a hunter with a big *capybara* or water hog.

The Amazon Indians

Many who visit the Amazon valley have a curious desire to come in contact with the Indians. These are not found very close to the settlements. Some persons who are acquainted with certain tribes take young Indian girls to use as servants. Their wages? Their food and the cast-off cloth-

ing of the family. Through these the Indians learn the way to the settlement and twenty or fifty of them may decide to pay a visit to their white brothers. It is a day of great excitement in the settlement! Many persons lock themselves in their houses to avoid the sight of a brawny Indian with no clothes on. Others attempt to dress them, offering them clothing. It is of interest to note that not a single incident of attempted immorality is recorded when the Indians visit the settlement.

Indians of the Amazon valley are usually of a pacific nature. There is no immediate danger when certain Indian villages are visited. They are not cannibals. They have deep respect for their customs; and when anyone knows these and does not violate them, he can get along quite well.

Occasionally there is an incident resulting in death and even massacre in the Indian villages or in the outposts of civilization. Almost always such is due to a failure, on one side or the other, to consider the rules of conduct. It is easy to see when the Indian is ready for war. Their dances do not always mean war, however, as is generally believed. But if the cord of his bow is fastened at both ends, it means danger. (When the Indian is not going to use his bow he loosens one of the ends and winds the cord around the wooden back.) Danger may be averted by the giving of presents or by the promise to punish the one accused of the misdeed that irritated the Indian.

Labor is often the cause of incidents between natives and Indians. The latter are generally contracted for service such as gathering latex from rubber trees, exploring new groves of rubber, Brazil nuts, etc. To the Indian these things have no value and he does not concern himself very much with success in finding them. But he always wants his pay, which varies from a sack of flour to a single piece of chewing tobacco or a bottle of brandy. If it were not for the ability and endurance of the Indians, their services would be entirely dispensable. The Indian can hold out for days in the forest on *xibé* alone—manioc meal with water. His patience is also very great; he spends hours motionless in a canoe when he is fishing, watching the movements of a fish until he can spear it. In this respect, however, he is not very different from the natives of the locality.

The inhabitants of that region are descendants of native foresters and Portuguese. They are, in general, friendly and hospitable. Their life is simple. They take no notice of world conditions, nor do they fear the future. Sputniks and atomic bombs have little or no significance for them. Fish, their basic food, always have existed and always will. A few fish cooked in salted water with a ladleful of manioc meal, and they have a succulent meal for the whole family.

The courageous Amazon dweller has made friends with danger in order to live. With the present discovery of petroleum in this region, there is talk of bettering the living standards, that is, equipping the natives with modern conveniences. An effort has been made in this direction, but the Amazon dweller remains unchanged.

Here is a region mystic and beautiful. Nature keeps marking its own unalterable course, impervious to man's efforts. After a six-month inundation of the Amazon River, anything can happen. Islands disappear, others come into existence. Beaches are moved from one place to another. Sometimes the beach where one hunted turtle eggs this year is on the other side of the river, or some miles above or below next year. Very fertile land becomes sandy and vice versa. One owner loses several square meters of land, including dozens of cocoa or rubber trees, or even his house, while his neighbor gains several

meters of beach. It can happen that the navigable channel in which vessels of deep draught passed before the flood becomes so shallow that the water is not more than six feet deep. All this makes many persons think of the Amazon region as being dreadful, frightful.

Unveiling the Mystery

The soil of the Amazon region is composed of a mixture of sand and clay that is not very adhesive. In many places banks are formed that gradually soften with the continual impact of the water. But instead of melting like sugar in contact with water, this bank begins to crack where the adhesion is weakest, where there is a vein of almost pure sand, thus falling into the water in enormous chunks. This is called the phenomenon of fallen lands.

Especially where the river makes a bend and the force of the water against the earth is stronger, this phenomenon is more frequent. These chunks sometimes measure 500 square meters, and everything upon them falls into the water. After falling, they begin to disintegrate and are carried by the swift current to a quieter place. There sand or clay begins to accumulate, forming an island or a beach, or filling up the navigable channel. Where more sand is left the soil loses its fertility and where more black soil is deposited the soil gains fertility.

Leaving the lower Amazon now, the traveler reaches Manaus, an island of modern civilization in the very heart of the valley. Manaus is really a modern city in the midst of the forest, with all the charms and conveniences of the big cities. Here the people are taller than those in Belém, Pará, at the lower end of the Amazon; and they are very graceful. Many times one sees a washerwoman, as she goes to deliver a great bundle of clothes, walking with the elegance of a queen. Their features are delicate and fine. The fame of the feminine beauty of Manaus reached international heights in 1957: At Long Beach, California, a girl from the Amazon region gained the place of second-most beautiful woman in the world.

The Upper Amazon

Above its juncture with the Rio Negro, the Amazon River is called the Solimões, and there it is spoken of as the Upper Amazon. A trip in this region is of surpassing fascination. No big boats travel on the Upper Amazon, but there are many busy little motorboats, trailing an interminable line of big and little canoes tied together by a rope, one behind the other.

The forest traveler sees many fascinating sights. The sun's rays penetrating here and there through little gaps in the trees seem just like a lovely picture conceived by an artist and made real by nature. Now and then a band of colored birds in a tree seem to be a handful of ripe fruit. The little monkeys playing in the trees make one forget that life is dangerous.

When you learn to balance yourself in a canoe, you feel quite secure on the river or in the flooded woods. This equilibrium requires as much skill as riding a bicycle, especially as the edge of the canoe is only two to five inches above the water. Perfect co-ordination of movement is necessary. Even when everything seems to indicate that the canoe is going to collide with the trunk of a tree, one should keep calm; at the last moment the dexterous pilot at the stern of the canoe will turn it away with an almost imperceptible movement of his oar rudder.

Safety depends largely on the dexterity of the pilot. These men can find their way among the trees at night as easily as one walks on the street where he lives. But let an unaccustomed person take the wheel of a motorboat and get into a bend and he is

likely to go round in a circle all night, if someone does not wake up and notice that they have gone past the same tree twice.

"Pirarucu" and Crocodiles

The Upper Amazon is an important fishing ground. The natives fish with harpoons and arrows, even with a plant called *timbó,* which is crushed to squeeze out the juice. This is poured on the water and it makes the fish dizzy or drunk so that they remain motionless on the surface, easy to catch. This method is used to catch little fish for bait.

Fishing for *pirarucu,* however, requires a world of patience. This six-footer is accustomed to come to the surface at hour intervals, almost by the clock. One must wait. When he comes up and remains in the right position—half-reclining—the harpoonist throws his harpoon. If the position is not just right, he must wait another hour without making the slightest move, so as not to frighten the fish away. Sometimes, however, with an almost imperceptible movement the fisherman can maneuver the canoe into a right position. Then a few hours later one may see a hundred or more pounds of fish drying on a line, to be taken off later by the buyer who comes up the river from month to month.

Crocodiles are caught mainly in the Upper Amazon. Skilled fishermen come in canoes with flashlights. When the light shines in the crocodile's eyes, he is attracted by it and does not move away. Just put the light out for a few seconds and off he goes beneath the water.

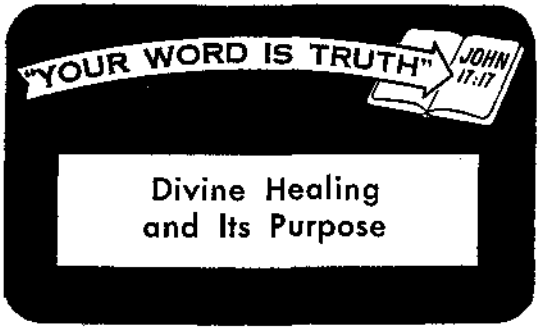
The crocodile's eyes shine when lighted by the flashlight. There are so many crocodiles here that, on certain nights, when the light of the lantern is reflected in their eyes, it gives one the impression that there is a little town in the distance all illuminated by tiny red lights. By means of this reflection the fishermen determine the size of the crocodile, according to the size and distance apart of the little shining eyes. Only those more than five feet long are taken, to satisfy the requirements of the buyers of the skins.

Catching crocodiles is more dangerous where there are those vicious little fish called piranhas. Crocodile meat is often used to catch piranhas. A hook is unnecessary. Just tie a piece of meat to a string, throw it into the water and then jerk it up quickly and some fish come with it, hanging to the meat. These carnivorous piranhas with their sharp teeth can destroy a whole cow in a few minutes. One dare not even wash his hands in the water when they are around. But even these ferocious little fish render the natives a service. They hunt other fish in the wide parts of the river and force them to take refuge in the flooded forest, where they are easily caught by those who depend on them for their living.

Despite danger, the lure of the Amazon valley is strong. It is an enchanting paradise now, as far as pristine beauty is concerned. In God's new world, when it becomes a paradise in the full sense of the word, then what matchless fascination!

BOUNDARY OF EXPERIENCE

American humorist Mark Twain wrote in his book *Following the Equator:* "We should be careful to get out of an experience only the wisdom that is in it—and stop there; lest we be like the cat that sits down on a hot stove-lid. She will never sit down on a hot stove-lid again—and that is well; but also she will never sit down on a cold one any more."



JEHOVAH God has revealed himself as the divine Healer. He especially manifested his power to heal by his beloved Son when that one was on earth as the "man Christ Jesus." We read: "Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every kind of disease and every kind of ailment." It was God's spirit or active force operating through Jesus that did this. To this fact the apostle Peter testifies, saying: "Jesus who was from Nazareth, how God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil, because God was with him." No physical affliction in others could resist his treatment, not even death. The record reports a number of cases where he even raised the dead.—Matt. 9:35; 11:5; Acts 10:37, 38.

Jesus passed on this power to certain ones of his disciples. He authorized them to "cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free." When he afterward sent out seventy more followers, he gave them similar instructions: "Cure the sick ones in it, and go on telling them: 'The kingdom of God has come near to you.'" —Matt. 10:1-8; Luke 10:9.

After Jesus returned to heaven, this healing power continued with his apostles. In fact, beginning at the Pentecostal feast, the glorified Jesus poured out the holy spirit of God upon all his devoted followers, and upon some of them he conferred the gift of the power to heal and even raise the dead. The last physical cure by the power of God's spirit to be reported in inspired Scripture is that where, about A.D. 59, the apostle Paul on the island of Malta prayed, laid his hands on a man and healed him of fever and dysentery.—Acts 2:1-18; 5:16; 28:7, 8.

Today, after nineteen centuries, there are religionists in Christendom who practice what they call "divine healing" or "faith healing." There are a number of religious sects that insist on it. Their members outwardly refuse to take any medicines and claim to rely solely on prayer, fasting and mental concentration. Some claim "cures" that astound the onlookers. Is this "divine healing," and is it done by God's power? That claim is made, but is it true? And are we to reject all the benefits of modern medical science and to seek cures from God by his miraculous power? Is it a rejection of Christian faith to use medicines and have operations?

Purpose of Healing in First Century

One big fact helps us to answer these questions, and it is this: Divine physical healing was a feature of Christ's first presence and of the infancy of his congregation, but it was due to pass away with the death of his apostles and their associates. Authority to heal was one of the gifts of the spirit, which, after Pentecost, was imparted only through the apostles or in their presence. Men who received the gift of miraculous healing through or in the presence of the apostles could not impart the spirit to others. So they could not pass on the gift of healing power to others. Consequently, when the apostles died and also those associated with them, then the spiritual gift of miraculously healing peo-

ple in a physical way ceased to be imparted or exercised.—Acts 8:17, 18; 10:44-46; 19:1-7.

Today we are nineteen centuries removed from the apostles. That is a very big gap to be leaped between us and the apostles through whom the gifts of healing were imparted. So in the physical absence of Jesus and his apostles it is futile for a Christian to pray for the spiritual gift to heal others and for himself to be miraculously healed. The gift of miraculous healing marked the babyhood of the Christian congregation in order to build up its faith and to identify those in it as God's chosen people from then on. But now that it has come to manhood or maturity after these nineteen centuries of Christian experience, the true remnant of Christ's followers do not exercise that gift. Now we Christians have something grander and larger than physical healing, and this is spiritual healing.—1 Cor. 13:8-11.

Sticklers for divine physical healing in these "last days" will argue that if we do not possess and use this miraculous power it proves we are not the true organization of God. But we ask, Were all Christians who received the holy spirit to be endowed with the gift of miraculous healing? No; no more than all Christians were meant to be apostles. Paul said: "Not all perform powerful works, do they? Not all have gifts of healings, do they?" Many are the so-called "healers" throughout heathendom as well as Christendom. And yet how they all display the lack of love in that they covet financial reward, fame, notoriety, prominence and selfish power over people! So they are nothing in God's sight, despite their "wonder-working."—1 Cor. 12:29 to 13:3.

Such healers do their works, not to support divine truth, but to perpetuate religious lies. They fail to impart the more vital healing that is spiritual, leading to life in the new world. They do not liberate people from the power of the Devil and his organization, this world. Measured by these facts, their works, whatever they be, are not manifestations of God's spirit.

Natural Curative Methods Not Debarred

In this day of great medical advancement those who contend for divine physical healing insist on resorting to it, for selfish benefit, rather than resorting to all the ordinary curative methods that are available today. But such a selfish application of divine healing is not supported by Jesus Christ and his apostles. There is no question that these men truly exercised the gift of healing by God's spirit. But never did they exercise this power for their own physical benefit. Neither was the healer to enrich himself by this practice and accept financial pay or material rewards for his miracles.—2 Ki. 5:1-27.

At one time Paul's prescription to Timothy was: "Use a little wine for the sake of your stomach and your frequent cases of sickness." As for Paul himself, according to various suggestions in the Scriptures he was not an altogether well man. Paul had Luke, a physician, to accompany him on his missionary trips for the medical services he could render both Paul and his fellow missionaries. It would have been inconsistent for Luke to practice his profession if Christians were to restrict themselves to faith cures and divine healing. —1 Tim. 5:23; Col. 4:14.

From these Scriptural facts we rightly conclude that, when we fall sick or certain ailments come on us with age, we may turn to natural methods of cure or medical remedies. We may resort to doctors of whatever school seems to us to be the best. We may go to sanatoriums or to hospitals or have a surgical operation. Such curative methods are not barred to a Christian of faith.

Jehovah's Witnesses Preach in All the Earth

Bolivia

BOLIVIA is the third-largest country in South America. It is a nation that is sprawled out over a part of the Andes Mountains in the west, and a section of its territory stretches over the tropical, forest-covered lowlands in the east. Throughout this vast land there are only a few large cities and populated centers.

It was about twelve years ago that missionaries of Jehovah's witnesses first came to Bolivia. They concentrated all their efforts in larger cities, preaching Jehovah's kingdom by Christ Jesus, before branching out into the smaller towns and isolated places. Their strategy was rewarding because everywhere now the results of their labors can be seen, and the fruits are good.

In the picturesque capital city of La Paz the Watch Tower Society maintains a branch office from which it directs all the ministerial work of Jehovah's witnesses in Bolivia. Here in fascinating La Paz Jehovah's witnesses have a thriving congregation of ninety-seven active ministers. It seems as though the lungs of these witnesses never tire singing the praises of Jehovah in this rarified air at this high altitude of 11,910 feet.

Bolivia has a varied climate, a temperature to please almost any soul. On top of 21,184-foot Mt. Illimani, which towers over La Paz in snow-covered majesty, are the arctic temperatures. In Pando, the Beni and Santa Cruz are the vast jungle areas with their tropical heat. And in between are the other climates. In a matter of hours one can travel from the snow-topped mountain peaks down to the steaming tropical jungles. But the trip in reverse is like jumping out of the frying pan into an icebox. With the change of climate also comes the refreshing change of scenery. In this varied-climate garden of the earth live approximately 3,500,000 Spanish and Indian people.

Constantly on the go in this land fertile with opportunities are the traveling ministers of Jehovah's witnesses called circuit servants. At present there are four of them who visit Jehovah's witnesses in more than twenty-five different locations of the country. This entails an unbelievable amount of travel. Circuit servants use every mode of transportation to reach congregations. Isolated groups and scattered individuals away from public transportation or highways often have to be reached by the one faithful remaining way, that is, by walking.

On one occasion a circuit servant was scheduled to make a trip to a spot near famous Lake Titicaca, the highest navigable lake in the world, to visit an isolated witness of Jehovah. To make this trip the servant rose at 3 a.m. to be on time to catch the truck to Lake Titicaca. On the way to the lake the circuit minister rode on top of the truck with the freight, where the passengers all huddled close together to keep warm. From Lake Titicaca the servant had a five-hour walk ahead of him. In the rainy season, which is from December to March, you can imagine that trips like this one are not for weaklings or sickly persons.

Certain sections of Bolivia are very cold in the wintertime. Servants might visit small towns that have no accommodations

such as hotels or rooms. This can be a most unpleasant experience during the wet or cold season. Yet, what are they to do? Turn back? No, these circuit ministers are equipped for just such emergencies. They usually carry with them a sleeping bag. So it would not be and is not surprising at all to a Bolivian witness to see a circuit servant curled up in his sleeping bag in a train station or in some other place during one of his visits to an isolated town. Perhaps not the most comfortable or pleasant way to spend the night, but it is better than sitting up in the cold. Such is the lot of a circuit servant in Bolivia. Their love knows no bounds when it comes to giving of themselves for their brothers and for people seeking to know the true God, Jehovah.

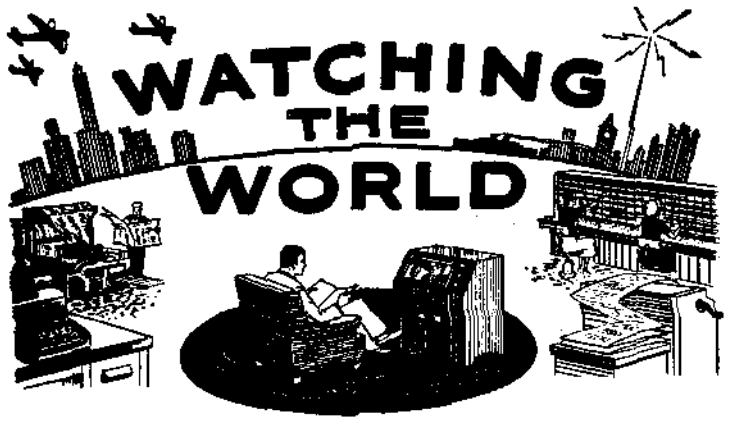
In recent years the growth of Jehovah's witnesses in Bolivia has been splendid. For example, in 1956 there were only fifty-nine of Jehovah's witnesses in all Bolivia. Now there are upward of 259 witnessing ministers in the country. The last six months of 1957 saw a 34-percent increase in the number of preaching witnesses! In all the year 1956 there were only twenty-three people who symbolized their dedication by water immersion. But on one day, December 7, 1957, at a large assembly of Jehovah's people, twenty-nine were baptized! It was the largest mass baptism ever held in Bolivia.

The city of Potosi is located at an altitude of 13,600 feet. The congregation in Potosi enjoys the distinction of being one of the highest congregations of Jehovah's people on earth. The congregation also saw one of the highest increases in ministers in all Bolivia. In July, 1956, there were only six preachers. Today there are more than thirty.

In this year 1958, Bolivia is seeing Matthew 24:14 fulfilled more than ever before amidst its mountains, valleys and jungles.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!—Isa. 52:7, AS.

- How geology confirms the flood of Noah's day? P. 3, ¶4.
- Where the ancient mammoth can be found with its flesh and hair in a good state of preservation? P. 4, ¶2.
- What a person must do to derive the greatest good out of life? P. 5, ¶1.
- What determines whether nonconformity is good or bad? P. 8, ¶4.
- Why human freedom cannot be absolute? P. 10, ¶5.
- What is free only when it conforms? P. 12, ¶2.
- How a baby becomes the teacher of its mother? P. 13, ¶2.
- Why the length of time a baby sleeps is affected by the size of its stomach? P. 15, ¶5.
- Why most of the fuel used in a heat engine is wasted? P. 18, ¶4.
- Whether there are talking bees? P. 20, ¶2.
- Why travel between two towns on the Amazon River can take from four hours to a month? P. 21, ¶4.
- How to catch fish with nothing more than a piece of meat on a string? P. 24, ¶5.
- Why miraculous healing does not exist today? P. 25, ¶5.
- Where a person can travel from snow to tropical jungle in just a few hours? P. 27, ¶4.



Statehood for Alaska

◈ In 1867 U.S. Secretary of State William H. Seward negotiated the purchase from Russia, for $7,200,000, of a land denounced by some as a "worthless, frozen waste." Since then "Seward's Folly," as it was later called, has yielded over $1,000,000,000 in minerals alone. This territory —Alaska—has a population of 161,000, of which the majority are Caucasians, but which includes 4,000 Aleuts, 15,000 Indians and 16,000 Eskimos. For 42 years Alaska has sought to become a member of the Union and has submitted bills for statehood to every session of the U.S. Congress since 1933. Recently (5/28), by a vote of 208 to 166, Alaskan statehood was approved by the House of Representatives. Later a Senate vote of 64 to 20 (6/30) and the signature of U.S. President Dwight D. Eisenhower (7/7) approved the bill. Alaskans must next vote, for statehood in a referendum and then hold primary and general elections. President Eisenhower would thereafter make a formal proclamation of Alaska's admission and a determination of the position on the U.S. flag of another star to represent the new state. Alaska would be allowed two seats in the U.S. Senate and one member in the House of Representatives.

Geneva and Summit Prospects

◈ In a recent letter to Soviet Premier Khrushchev (7/2) U.S. President Eisenhower charged Russia with disrupting negotiations for a top-level conference by its publication (6/16) of communications exchanged at secret pre-summit ambassadorial talks in Moscow. Eisenhower received a note from the Soviet leader accepting a previous U.S. proposal of a meeting of technical experts to devise means of preventing surprise attacks. Such a talk was still apparently agreeable to the U.S. Again, within a few days (7/9), Khrushchev sent Eisenhower a letter demanding, as he had in two earlier notes (6/25, 6/28), that the U.S. promise to halt nuclear tests. The U.S. has been unwilling to commit itself on this matter until adequate means of enforcing such a ban have been worked out. While these exchanges took place, experts of the East and the West met in general harmony in Geneva to discuss the technical problems involved in policing a nuclear test suspension.

Border Incidents

◈ An unarmed U.S. Air Force C-118 transport plane, military version of the DC-6, recently (6/27) violated air space over Soviet Armenia during a scheduled flight from Ankara, Turkey, to Teheran, Iran. The craft was intercepted and fired upon by two Russian MIG planes. It burst into flames, five crewmen parachuted to the ground, four others remained on board, made a crash landing and fled to safety just before the plane exploded. The nine crew members all escaped serious injury and were taken into custody by Soviet authorities. Moscow made an official protest of the incident to the U.S. government and received in reply a demand for the immediate release of the crew. The nine airmen were later freed by the Russians at the Iranian border town of Astara (7/7). The violation of air space has been attributed by the U.S. Air Force and Defense Department to poor weather conditions and navigational error. Washington has assailed as "inhumane" the Soviet jet attacks on the unarmed transport. Nine U.S. military men aboard a helicopter lost during a storm and forced down in East Germany (6/7) have remained in custody there despite repeated protests to the Soviet Union and requests for Russian intervention to secure their release. East Germany has demanded direct negotiations with the U.S. regarding the incident, but the U.S. will not grant diplomatic recognition to the East German regime.

Lebanon: a Civil War?

◈ A 100-man U.N. observation group was dispatched to Lebanon recently to investigate allegations by the Lebanese government that the United Arab Republic had instigated current unrest in that land and that Syrian infiltrators have joined Lebanon's rebel forces. In a report made public after a period of observation (7/4), the U.N. group held that, while they were unable to penetrate some rebel-held areas, they had found no evidence of "massive infiltration" and felt

that of the rebel numbers "the vast majority was in any case composed of Lebanese." The chairman of the U.N. observer group has referred to the uprising as a "civil war." In support of their former charges against the United Arab Republic and commenting on the U.N. report, Beirut issued a statement (7/8) declaring: "The Government of Lebanon estimates that there are several thousand infiltrators taking part in the rebellion in Lebanon."

Polish-Soviet Ties

◈ Wladyslaw Gomulka, head of Poland's Communist United Workers party, brought his country closer to the Soviet Union in a recent speech (6/28). Regarding Yugoslavia Gomulka declared: "The League of Yugoslav Communists, which because of its mistaken revisionist theories separates and divides Yugoslavia from the commonwealth of Socialist states, harmed the whole international workers movement." Though Polish Communists have reportedly disapproved of the methods employed in reaching a verdict on the recent executions of Imre Nagy and others in Hungary, Gomulka said that "it was not for us to judge whose fault it is or the fairness of the punishment." The Polish leader's speech followed several days of negotiation with the Russians, and some sources felt that Gomulka had thus yielded to Soviet pressure.

St. Lawrence Seaway Project

◈ Thirty tons of explosives were recently (7/1) blown up to blast large holes in a temporary dike built on the St. Lawrence River between Barnhart Island and Canada. Shortly thereafter a former section of dry land 100 square miles in area was flooded and Lake St. Lawrence was born. Torrents of water also flowed to the Barnhart Island power dam, where two large hydroelectric power plants had been constructed jointly by the U.S. and Canada. The new lake will provide the water power needed to drive the 32 turbines of the $650,000,000 project. In conjunction with the Wiley-Dondero ship channel, it will also enable ocean-going craft to travel through the former International Rapids. Two locks will shift the vessels to the different river levels existing at this point. Since the international boundary line runs through the center of the new power development, both the U.S. and Canada will benefit equally from the project. Each country will get the output of 16 turbines, each capable of producing 57,000 kilowatts of electricity.

Adenauer Party Victory

◈ West German Chancellor Konrad Adenauer intends to arm his government's military forces with atomic tactical weapons if Russia fails to assent to the implementation of international disarmament controls and inspection. In North Rhine-Westphalia, an industrial area with about 30 percent of West Germany's population, this matter was a major issue during the recent parliamentary election there. A coalition of Free Democrats and Social Democrats stood in opposition to this policy and Adenauer's Christian Democrats. Together they polled 46.3 percent of the popular vote, whereas the Christian Democratic party obtained 50.5 percent, with the balance going to minor parties (7/6). Consequently, Adenauer's party holds 104 seats in the 200-seat Landtag and 31 of the 41 seats in the upper house, the Bundesrat. The Christian Democrats have thus regained their former position after a 2½-year period, during which the Social Democrats held control in North Rhine-Westphalia. Election returns from this state seem to indicate considerable support of Adenauer and his policy on atomic arms in West Germany.

De Gaulle and Dulles Confer

◈ U.S. Secretary of State John Foster Dulles made a short visit to Paris recently (7/5) to confer with French Premier Charles de Gaulle. The discussions indicated a U.S.-French accord on major problems confronting the West. De Gaulle, declaring that France intends to take its place with the world's chief military nuclear powers, requested U.S. data and assistance to achieve this aim. Dulles reportedly advised the general that provisions of the U.S. Atomic Energy Act did not presently make such assistance allowable. Before his departure Dulles presented De Gaulle with a personal letter from President Eisenhower inviting the premier to visit the U.S. as soon as French affairs permitted.

De Gaulle and the Algerians

◈ At the close of a recent three-day visit to Algeria (7/3) French Premier Charles de Gaulle proclaimed a "vast plan" for that country. The program promised equality for Algeria's Moslem and European inhabitants, as well as improvement in the nation's economic, social and educational fields. The general invited Moslem participation in a proposed referendum on French constitutional reform due to be held in October. Shortly after returning to Paris, De Gaulle named Jacques Soustelle, former governor general of Algeria, as minister of information in the French cabinet (7/7). Soustelle was a prominent figure in the Algerian movement that resulted in De Gaulle's ascent to the French premiership.

Cuban Rebel Kidnapings

◈ Insurgents who have been battling government forces of Cuban President Fulgencio Batista claimed considerable

world attention recently. In a period of but a few days the rebels kidnaped 47 U.S. citizens and three Canadians, of which number 30 were U.S. sailors and airmen. After being detained about a week four U.S. civilians and one Canadian were released (7/2), and at various times thereafter others were freed. Later (7/10) the first U.S. sailor was released, leaving 29 other U.S. military men and one Canadian civilian still the captives of the Cuban rebels.

Mexicans Elect

◈ An estimated seven to eight million Mexican citizens went to the polls recently (7/6) to elect a president and a new Congress. For the first time in that nation's history women exercised suffrage privileges. The administration's Institutional Revolutionary party won out over National Action, the chief opposing party, and claimed a majority in both the sixty-member Senate and the 162-seat Chamber of Deputies. In the race for the presidency, the administration's candidate, Adolfo Lopez Mateos, defeated Luis H. Alvarez of the National Action party. Señor Lopez Mateos and members of the new Senate are to fill their posts for six years, whereas the deputies have been elected for a three-year term. Official election results are to be announced in September.

Record Transatlantic Flights

◈ Two U.S. Air Force KC-135 jet tankers recently (6/27, 6/29) set world records for flight across the Atlantic Ocean. In an eastbound flight from New York to London the first craft, the Alpha, averaged 630.02 miles an hour over a 3,442-mile course to make the crossing in 5 hours, 27 minutes and 42.8 seconds. Its sister ship, the Bravo, covered the same distance but was about two minutes slower. The Alpha broke a previous west-to-east transatlantic record of 6 hours, 16 minutes and 59.2 seconds set by a British Canberra jet bomber in August, 1955. Minutes after the departure of the two tankers a third crashed within seconds of take-off, killing all fifteen crew members and newsmen on board. In a return flight from London to New York, the Alpha again bettered the time of the Bravo by about two minutes and established a new record for westbound flight over the Atlantic. It made the 3,460-mile trip in 5 hours, 51 minutes and 24.8 seconds.

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Awake!

Happiness Not from Things

The Cult of Ancestor Worship

The Nixon Good-Will Tour

Central Africa's Queen City

SEPTEMBER 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXIX | Brooklyn, N. Y., September 8, 1958 | Number 17

Happiness NOT FROM THINGS

WHAT does your happiness depend on? Does it depend on things? Many persons never learn that true happiness cannot arise from things; their futile quest for happiness by amassing possessions, acquiring creature comforts and getting gadgets should have revealed the truth to them.

Some persons do learn from experience. For a time they pursue things. They may go into debt to obtain the thing that they feel will ensure happiness. They engross themselves with it, especially enjoying the pride of ownership. Inevitably the luster of possession wears off; they see that they now need a new thing to restore the gloss of their ebbing happiness. Eventually they may come to realize how fleeting is the pleasure that things produce, how empty is the life of those who have been bedazzled by things.

What is wrong? People have been misled. They have been led to believe that happiness comes from things, that man's goals in life are material, that an abundance of material things will readily compensate for any or all spiritual deficiencies. How wrong they are! It was the Son of God himself who declared that, though man cannot live without bread, neither can he live by it alone. Man has spiritual needs, and unless these are met his happiness cannot be complete.

Not long ago a professor of English at Wayne University, Detroit, Michigan, gave a talk to the members of the graduating class. Said Professor W. O. Ross: "It is my suspicion . . . that our culture—that you—are fundamentally wrong in your understanding of the basic nature and needs of man. You and all of us are wrong, I suspect, because within the last century we have become materialists. . . . We also believe, or act as if we believe, that man's *needs* are principally material, whereas his true material needs are few and simple, and his needs for certain mental or spiritual qualities, such as love . . . are greatly out of proportion with these material needs. In other words . . . man's needs are religious, not material.

"Man, I suspect, is primarily a religious creature, and is best comprehended in religious terms. And the precise error which the intellectuals of the Western world have been making for the last century or two is to deny this fact and insist that men are only complicated pieces of matter, whose true gratifications are ultimately those of the senses. To think thus, I suspect, is an error. . . .

"Perhaps we all ought to be stronger and be able to resist the temptation of *things,* but we aren't, and the inventions and discoveries of scientists and the achievements of technicians tend to keep us on an endless wheel, always in quest of a satisfaction which tomorrow will eclipse that of today. . . .

"I suspect that physical luxuries are red herrings with a vengeance, drawn across the path of our proper development. This, I suspect, is what is wrong with them! They divert us from our true course. I suspect that our true purposes should be to attempt to become saints, not men of wealth. Isn't it curious? We have traveled —we people in this world—so far from the ideal of sainthood that when a professor ventures to suggest to a graduating class that it may be more important for them to be saints than to be doctors, or lawyers, or dentists, everybody has difficulty in taking him seriously. Surely he's cracking a rather dreary joke. But I assure you that I mean quite literally what I have been saying. . . . And so—I suspect you all, every one of you. I do not suspect you of any generally recognized crime. But I do suspect you of being materialists, and I suspect that materialism is a crime against humanity."—*Vital Speeches of the Day,* March 15, 1954.

The first definition of the word "saint" in the *Thorndike-Barnhart Dictionary* is "true Christian." This is the proper goal in one's life; it is the paramount goal and it is a spiritual one. Making true Christianity one's goal requires learning about God and his purposes, the searching out of God's will for man and then the doing of that will. This is the way to lasting happiness; this is the way to gain everlasting life in God's new world.

Material things all too often tend to obscure man's main goal. Things should be *an aid to one's attaining the right goal* rather than a goal themselves. People who are gadget-happy are not really happy; they are deluding themselves, cheating themselves of the happiness that comes from practicing true Christianity. Happiness is not the possession of things; it is the fruitage of love and service to God.

In the sermon on the mount Jesus showed the way to true happiness: "Happy are those who are conscious of their spiritual need."—Matt. 5:3.

Those who are conscious of the need of only material things will find that discontent will be their lot. "Someday people will learn," once said research scientist Charles P. Steinmetz, "that material things do not bring happiness. . . . Then the scientists will turn their laboratories over to the study of God."

To find happiness you must turn to the study of God. Learn his will. Do his will. Things of this world will pass away, "but *he that does the will of God remains forever.*"—1 John 2:17.

Enjoyment in Work

"We have all become accustomed to rate the value of work by a purely money standard," writes English writer Dorothy L. Sayers in *Unpopular Opinions.* "The people who still cling to the old idea that work should be served and enjoyed for *its own sake are diminishing and—what is worse—are being steadily pushed out* of control of public affairs and out of contact with the public. We find them odd and alien—and a subservient journalism . . . persuades us to consider them absurd and contemptible. It is only in times of emergency and national disaster that we realize how much we depend upon the man who puts the integrity of his job before money, before success, before self—before all those standards by which we have come to assess the value of work."

The Cult of ANCESTOR WORSHIP

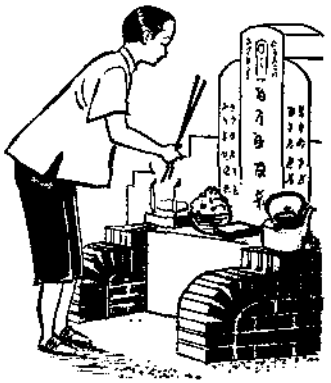
Not only are there many forms of primitive and Oriental ancestor worship throughout the world but something akin to it and equally as false and foolish is widely practiced and believed in throughout Christendom.

RAIN had not fallen in the Indonesian village of Kalingooa for many weeks. The threat of drought was getting serious. What could be done about it? Why, appeal to the ancestors, of course! So the natives, known as the Torajas, visited the grave of a famous chief, the grandfather of the present one. They began to pour water upon it and to pray: "O grandfather, have pity on us; if it is your will that this year we should eat, then give rain." For those primitive folk their dead chief not only was very much alive but was endowed with even greater powers than he was supposed to have had before he died.[1]

The cult of ancestor worship, we are told, "is one of the great branches of the religions of mankind. Its principles are not difficult to understand, for they plainly keep up the social relations of the living. The dead ancestor, now passed into a deity, simply goes on protecting his own family and receiving suit and service from them as of old; the dead chief still watches over his own tribe, still holds his authority by helping friends and harming enemies, and still rewards the right and sharply punishes the wrong."[2]

How far back ancestor worship goes cannot be dogmatically stated, but among its earliest manifestations doubtless was the worship of the slain Nimrod, as promulgated by his wife-mother Semiramis.[3] In its cruder forms it is still found among primitive peoples throughout the world, particularly in Africa, Asia, Australia and their surrounding islands.

While ancestor worship at times is prompted by affection or reverence for the dead, more often than not it is need or fear that motivates it. Thus, "when a North American Indian fell into the fire, he believed that the spirits of his ancestors pushed him in because their worship was neglected."[2] In certain parts of Australia the natives "regard as very sacred certain trees which are supposed to be their de-



ceased ancestors transformed; hence they speak with reverence of those trees and are careful that they shall not be cut down," lest they reap dire consequences. Similar beliefs are held by certain natives in the Philippines and in Korea.[1]

The same can be said about the ancestor worship of the African. Elaborate ceremonies and sacrifices are performed to appease dead chieftains. In these not only do the medicine men take the lead but even the clergymen of the sects of Christendom take a prominent part.[4]

Foolish and False

The cult of ancestor worship has done incalculable harm, materially as well as spiritually. It accounts not only for the extreme backwardness of China for so many years but also for China's being overrun by communism. Concerning its ancestor worship we are told that it "is perhaps the most unique element in Chinese religion. . . . In no other nation has the intimate connection between a man and the spirits of his forebears been developed with such an elaborate ritual or had such an effect on Society as a whole."[5]

Likewise, ancestor worship must largely bear the blame for Japan's modern ambitious policy, which brought it as well as other nations so much grief. Says one authority: "In modern Japan the interaction of ancestor worship with Shintoism has been of major importance for the national character and indirectly in its effect upon international relations. . . . In early times nature gods became associated with imperial ancestors. Japanese ancestor worship was at first imported from China."[6]

As for the spiritual harm it has done: The cult of ancestor worship is credited with being one of the origins of idolatry. Thus "at Santa Cruz, when a man of distinction dies, his ghost becomes a *duka.* A stock of wood is set up in his house to represent him. Offerings are made to it in times of danger at sea, at the planting of a garden, on recovery from sickness."[2] At times such stocks of wood are given a head made of earth or clay resembling as closely as possible the deceased.

Then again, note the ancestor worship of ancient Rome, which was a communal rather than a familial worship of ancestors, the *manes.* It was closely associated "with apotheosis, the deification of a person after his death, applied chiefly to emperors."[6] Many were the Christians that suffered martyrdom rather than take part in this form of ancestor worship. This example, together with the previous one, highlights the most serious objection to ancestor worship, namely, that it represents a course of rebellion against God's plain command: "You must never have any other gods against my face . . . because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:3, 5.

How this perversion came about God's Word tells us: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man . . . even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever." —Rom. 1:21-25.

Nor is that all. The cult of ancestor worship has done great harm by reason of its teaching that the dead are actually more alive than the living, that the dead can help and harm more than they could before they died. This very basis of ancestor worship makes a lie out of God's Word, which expressly teaches the oppo-

site: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish." "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten. Also their love and their hate and their jealousy have already perished, and they have no portion any more to time indefinite in anything that has to be done under the sun." "The soul that sins shall die."—Ps. 146:3, 4; Eccl. 9:5, 6; Ezek. 18:20, *RS*.

What About Christendom?

Most persons, if not all, in Christendom will agree that all such forms of ancestor worship, primitive and Oriental, are very naïve and foolish. However, the fact is that Christendom itself is saturated with the same beliefs and practices basically, being only superficially different. Do not its religious organizations, with very few exceptions, teach that man has an immortal soul? that at death man knows more and is more powerful than before he died? that he goes either to heaven or to hell or to purgatory, from which latter place one can be rescued by efforts in his behalf on the part of the living?

Note also the widespread veneration or adoration given "saints," religious ancestors, as it were. Do not the devout appeal to them, especially in times of stress, instead of praying to God in Jesus' name? Is not the very making or beatifying of supposedly holy persons as saints a form of ancestor worship? And is not the practice of devout persons in Latin-American lands of placing food before the statues of their "saints" identical with that of primitive peoples' placing food at the base of a tree for the benefit of their ancestors whom they believe to be inhabiting the tree?[1]

The worship of Nimrod, the deification of Roman emperors, the beatification of "saints" are all forms of ancestor worship, even as are its Oriental and primitive manifestations. Such are not only futile but also displeasing to the one true God, Jehovah. He alone is entitled to our veneration, adoration and service. He alone is able to help us, and therefore to him alone should we pray or make our supplications. Fittingly he commands: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." Those who are wise will not be "inciting Jehovah to jealousy," but, knowing He "is also a consuming fire," will give him the "exclusive devotion" due him.—Matt. 4:10; 1 Cor. 10:22; Heb. 12:29; Ex. 20:5.

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Why a Bullwhip Cracks

Could it be that a bullwhip cracks because its tip breaks the sound barrier? According to Dr. Horace M. Trent of the Naval Research Laboratory, that is the reason. At a recent meeting of the Acoustical Society of America Dr. Trent and his colleagues explained the principle to newsmen. "The motion of the whipper's hand—only thirty or forty feet a second—eventually develops into a velocity of 1,400 feet a second at the whip's tip," reported the New York *Times*. "The tip slaps the air. Because of its speed it forces the air ahead of it to pile up, producing a sharp rise in air density and pressure. The pressure tries to relieve itself by going forward. At the point between the high pressure a shock front is produced, resulting in the sharp sound."

THE *Nixon* GOOD-WILL TOUR

Why did it flounder?

"COMMUNISTS" is the word usually heard to explain why the Nixon good-will tour to Latin America floundered. Vice-President Richard Nixon, speaking of the riot that caused his tour to collapse under a shower of spit and stones in Caracas, said: "Those who organized it were subject to central direction and are without a doubt Communist-dominated." Yet he added: "A great majority of those who participated in the riots were not Communists."

Similarly, Tad Szulc, the New York *Times* correspondent in South America who covered the Nixon tour, said: "Granted that Communist hands were pulling strings that set the crowds in motion, it remains the shocking fact that the majority in them were not Communists and that a climate of unadulterated hatred must have existed to lead men, women and children to degrade themselves to the point of spitting in the faces of the Vice-President and his wife."

Small wonder that Vice-President Nixon has called for a "reappraisal" of United States policies in Latin America.

Many observers have already made a reappraisal. They find that the riots cannot be written off merely as "Communist-inspired," that the basis for the hostility is less Communist incitements than long-standing and newly caused resentments and grievances.

Purpose of the Tour

The inauguration, May 1, of Argentina's president, Dr. Arturo Frondizi, gave Washington the opportunity to send Vice-President Nixon on a tour to Latin America. The purpose of the expedition was made up of about equal parts of attempts at fact-finding and efforts to explain United States policies. When the eighteen-day tour ended, some of the words the press used to appraise it were "fiasco" and "debacle."

Why did the tour fail so miserably in its good-will aspect? Some of the blame for the tour's floundering is now being charged up to inadequate preparation.

Though the good-will feature of the expedition came virtually to naught, the fact-finding phase, presumably, was productive. At the various stops, such as Uruguay, Argentina, Paraguay and Colombia, the vice-president heard some sharp criticisms of United States policies. Fact-finding began in earnest at Lima, Peru. Arriving

at the gates of the San Marcos University, the Nixon party was met by some 2,000 demonstrators. While some screamed such words as "Nixon is a viper!" others hurled eggs and stones. Later, when trying to return to his hotel, the vice-president was spat upon by the San Marcos mob. Peruvians were shocked; Lima newspapers called the incidents "shameful."

The vice-president's courage in the face of a howling mob won respect for him with many Latin Americans. Yet some of this respect, apparently, was soon lost. Explained *The Christian Century:* "Mr. Nixon won respect from shocked, intelligent South Americans for the fortitude with which he met the mean situation in Lima, Peru. Then he dribbled it away by rushing into the Quito soccer field to billy-goat with his head. Whatever amusement his clowning provided local sport-fans, . . . he won only general contempt for himself and his country. The Latin American [demands in his leaders] dignity—and after all Nixon is the vice-president of the United States. Solemnly in frock coat and pinstripe trousers to lay a wreath on liberator San Martin's monument, then rush forward with a salesman's grin to backslap *hoi polloi* and go cavorting around a soccer field—this is too much for Latin Americans."

But if the dignity of Vice-President Nixon had suffered, the prestige of the United States had suffered far more. Especially in Venezuela was United States prestige at a low ebb. At the Caracas airport the Nixon tour was confronted with several hundred students who shouted and spat at the Nixons as they walked to waiting limousines. On the outskirts of Caracas, a traffic jam halted the Nixon car. About fifty adults moved menacingly toward the car, but a truckload of soldiers blocked them off. The Nixon car moved, only to be halted again by another traffic jam. This time the truckload of soldiers had disappeared. A crowd estimated at about 150 persons set upon the car with clubs, pipes and stones. The Nixons were covered with shattered glass, and the Venezuelan foreign minister, riding next to the vice-president, was struck in the eye by a piece of glass. Both the United States and Venezuelan flags were ripped from the car. After about twelve minutes, the battered car moved again.

Mobs roamed the streets for a day, burning the United States flag, denouncing the government it stands for. Thus the Nixon tour, which began April 27 with high hopes, ended, to all intents and purposes, on May 13 in near disaster.

The leaders of Venezuela's political parties, with the exception of the Communists, called the day of the attack on Vice-President Nixon and his wife "Venezuela's day of sorrow." Comments in South American newspapers soon brought to the surface many of the grievances that accounted for much of the hostility toward the United States.

Trade Grievances

"Any interpretation attributing all the origin to Communist inspiration does not represent all the truth," said the Rio de Janeiro *Diario Carioca.* "The United States Government has not tried to avoid reasons for friction and crisis, which become points of infection to good continental relations—petroleum and prices of basic commodities which we export and on which we base our economic survival."

At the heart of these trade grievances are United States tariffs, import restrictions and the so-called dumping of farm products that compete with Latin-American exports.

"In Uruguay, Nixon was told," reports Carleton Beals, "that our wool policy and our subsidized wheat dumping abroad have

brought that country close to economic ruin. Argentina has the same complaints. . . . Moreover, Argentina still smarts, as she has for more than a generation, over the exclusion of her meat from the United States on the specious charge of hoof-and-mouth disease. In Bolivia, Nixon was told that our policy on tin, plus Soviet dumping, had brought that country also to economic ruin. Peru likewise suffers from low prices and curtailed demand for copper and other raw products, and is bitter over proposed duties that would necessitate further cutback in production. Colombia has grievances over coffee and oil."

In Venezuela petroleum makes up 93 percent of the country's exports. Thus when the United States imposed a voluntary cut on its oil imports from Venezuela (also from Canada), cutting down Venezuela's sales by more than 10 percent, it was a serious matter to a country where oil wells are the mainstay of its economy.

Many Venezuelans are incensed, not only by the restrictions on oil shipments to the United States, but also by the United States policy toward Latin-American dictators. In fact, one of the most often raised criticisms of United States policy, as Vice-President Nixon learned, is that of coddling dictators. At virtually every press conference the vice-president heard this criticism. This sentiment is especially strong in Argentina, Colombia and Venezuela, countries that have ousted dictators since 1955. When the United States granted asylum to former Venezuelan dictator Pérez Jiménez and his police chief, it deeply disturbed many Venezuelans.

Placing the charge of dictator-coddling high up on the list of Latin-American grievances, the New York *Times* said that Washington's "alleged support for Latin-American dictators—and it would be speaking less than the truth to deny that Washington frequently has been leaning over backward to show cordiality to local *caudillos* as the price of anti-Communist policies in their countries—unquestionably has done the United States more harm since the war than anything else."

"Inadmissible Forgetfulness"

But Washington's treatment of dictators and its trade policies are not the only important reasons for Latin-American resentment. After the Nixon tour fiasco, Senator John Sherman Cooper declared: "This is more than just a Communist show. I think it represents some deep-seated grievances. Perhaps the Latin-American countries feel that we have been too preoccupied with Europe and Asia and have forgotten our closest friends."

Similarly, the Buenos Aires *Bianco* said: "Inadmissible forgetfulness and unjust treatment seem to be the two dominant factors of United States policy toward its southern neighbors in recent years."

How has South America fared as a recipient of United States gifts, compared with Europe and Asia? Since the end of World War II Europe has received $29,700,000,000; Asia, $18,800,000,000; and South America, $700,000,000. This is less than 1.5 percent of the grants to Asia and Europe.

A recent cause of resentment against the United States is a foreign-aid bill passed by the House of Representatives in May. The total sum is for $3,000,000,000. Of this only $100,000,000 was earmarked for Latin America. That is about 3 percent of the total.

Latin Americans are hoping that the floundering of the Nixon tour will result in what the vice-president has called for, a "reappraisal of our policies" in Latin America. The State Department has already launched one, and so now has a Senate committee.

TRINIDAD TIGERS

By "Awake!" correspondent in Trinidad

ARE there tigers in Trinidad? Well, not really, but still the name given by the Trinidadian to these creatures is appropriate. Just as real tigers are long, stealthy and deadly, so are Trinidad's tigers. They are bold, and when they strike, death can ensue in a short time.

Really two different kinds of snakes, Trinidad's tigers are known locally as "Mapepire Z'Ananna" and "Mapepire Balcin"; you may know them by the names bushmaster and fer-de-lance. These tigers are well equipped for cutting down a foe or putting meat on the dinner table.

The bushmaster is some snake. He carries two long, deadly hypodermic needles that fold away against the upper jaw when not in use; they jut out when the tiger is in the process of fetching a snack. This tiger's size is almost enough to frighten a victim into submission. Though more slender in build than rattlesnakes, Mr. Bushmaster may reach as much as twelve feet in length; in Trinidad eight feet is considered large. Mr. Bushmaster is thus one of the largest vipers in the world and the largest of the poisonous snakes, with the exception of the king cobra!

Small wonder Mr. Bushmaster makes a striking figure! He is quite a fancy dresser in a rough sort of way; and he is rough. His skin, or scales, is about as rough as a wood rasp or a green pine cone, but it has an attractive color scheme. It has a basic pinkish or reddish yellow covered over with black splotches of a rectangular shape. For reasons best known to himself Mr. Bushmaster wears a streak of black from the eye to the corner of the mouth, reminding one of the mustached stage villain of days gone by.

This Trinidad tiger minds what he considers to be his own business and does not look for trouble, but he will take the offensive if trouble does come. He is a gentleman about it, however, and vibrates his rattleless tail against the leaves to produce a warning sound. It spells "halt!" in any man's language. He will even advance slightly, keeping his body in an S-shaped striking loop. People here swear that he measures the distance and is unerring in his strike.

Balcin, or Mr. Fer-de-lance, is the smaller of the two tigers. Its unusual name comes from French, meaning "iron [tip] of a lance," and refers to the shape of its head, one that is almost the shape of an arrowhead. Usually five to six feet in length, the fer-de-lance strikes without warning.

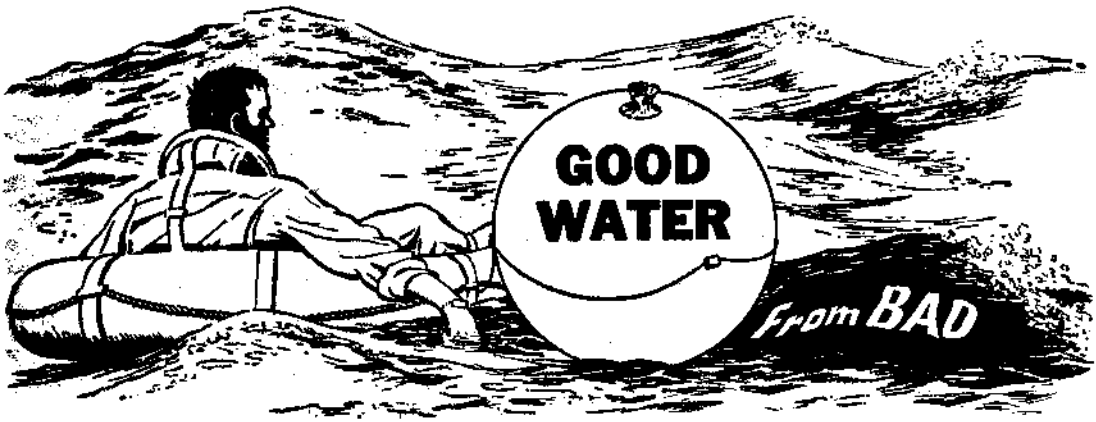
There seems to be some sort of agreement between the two tigers as to dwelling places. The bushmaster takes the high road and the fer-de-lance the low road, since the latter prefers lower ground. It can be found around abandoned buildings or places where rats gather, such as old corn storage places or cane fields.

Neither of these snakes is especially abundant in Trinidad; in fact, daytime hunters seldom come across them. Night hunters may meet them more often, because the snakes win their living at night, wandering about in search of prey. If a hunter is bitten it is usually due to carelessness.

The effect of the venom of these tigers is immediate and fearful. The poison is a powerful hemotoxin that attacks and destroys the red blood cells. It also attacks the walls of the blood vessels. Profuse bleeding occurs from the wounds, and in a short time bleeding from the throat, mouth, stomach and kidneys takes place. The tissue around the wounds is practically dissolved. Instant action is vital if death is to be averted. A man bitten in the thigh has been known to die within ten minutes.

Emergency treatment consists of applying a tourniquet around the bitten member between the wound and the heart and gashing crosswise both fang marks. Suction is then applied. Prompt injections of the proper antisnakebite serum are highly necessary to combat the effects of the venom. Even then there is grave danger. Gangrene may set in at the bite due to the breakdown of circulation in that area. Recovery is a slow process.

In view of the lethal power of the mapepire's ever-ready weapons and his willingness to use them, it is easy to understand why the Trinidadian coming across one will say he met a tiger.



IT SEEMS strange that a man can die from thirst while floating in water; yet it has happened time and again. The victim of a shipwreck is surrounded by hundreds of miles of water, but there is not a mouthful he can drink. The sea water will poison his system.

There are about three and a half pounds of chemicals in every hundred pounds of sea water. That is far more than the body can safely handle. The impurity content of safe drinking water should be about one thirty-fifth of this amount.

But what would happen if a castaway should drink sea water? If his body is in water balance he can take in small amounts without too much harm. If he should continue drinking it, however, he will shorten his survival time. How it affects a person is described in an article that appeared in the magazine *Natural History:*

"Excretion of the salts in the sea water was taking water from his body, and he would have been dangerously dehydrated if he had continued drinking sea water. . . . The U.S. Naval Aero-Medical Safety Journal stated in 1955 that 'all physiological knowledge at present indicates that sea water is inimical to the human organism and that its use will shorten rather than prolong survival time.' "

Must a castaway depend upon uncertain rainfall or perhaps even die from thirst while floating in a life raft? Is there no way to make sea water drinkable? There is a way, and the necessary equipment is usually supplied now with life rafts. They have desalting kits that consist of a plastic processing bag and several cakes of silver aluminum silicate. Each cake will purify one pint of sea water by causing the impurities to precipitate into solids.

Another device that comes with life rafts is the solar still. This consists of a plastic bag that is inflated into a ball when needed. It distills about two pints of fresh water a day by using the sun as its source of heat. Several stills and desalting kits are needed on each raft to supplement its water supply.

Thirsty Cities

Since sea water can be converted to fresh water for castaways, why can it not be converted on a large scale for thirsty cities? Many cities in water-short areas have a serious water problem. Even cities that are located where water is more abundant

are worrying about a water shortage because of the increasing demand being placed upon their supplies.

In the United States, from 1950 to 1955 water consumption leaped from 185 billion gallons a day to 262 billion gallons. By 1980 it is expected to range from 400 billion to 600 billion. Modern industry is the biggest cause of this water problem. One steel mill can use as much as 500 million gallons a day. About 65,000 gallons of water are needed to make one ton of steel, 500 gallons to make a yard of woolen cloth, and 100 to 200 gallons to produce a pound of rayon.

With growing industries and growing populations, is it any wonder that many cities are worried about their water supply? Some are coastal cities that have to bring in water from hundreds of miles away. Yet at their back door is an unlimited supply of sea water. Other cities may have large supplies of brackish water near at hand, but neither of these water sources can be used.

If these cities had big purifying plants that would convert bad water to good water, they could then draw from these untapped reservoirs and their water problem would be permanently solved. What is holding them back?

Expensive Water

Converting bad water into good water is an expensive process. In the Caribbean island of Curaçao distilled sea water costs about $3.80 a thousand gallons. This is more than ten times the cost of natural fresh water in other parts of the world. Converted sea water at this price is practical only when natural water is scarce and expensive. It will have to be brought down in price to the neighborhood of what municipalities now pay before they can use it.

You may wonder why the cost of converted sea water should be so high when there are no expensive dams to build, no long pipelines to lay and maintain, and nowhere near as many pumps needed. The expense is due to the energy and special equipment needed. If fuel is expensive, the cost of converted sea water is very high. Even when fuel is cheap the production of distilled water costs about two dollars a thousand gallons.

There is another method, however, that has promising prospects. It is the electric membrane system. A large plant that is designed to treat three million gallons of brackish mine water a day is being built in South Africa. The builders estimate that they will be able to produce good water at a cost of about thirty-five cents a thousand gallons. This is nearer the price cities are willing to pay. Of course, pumping costs and other distributing expenses will bring up the cost for the consumer, but even so it is cheap enough to give water-hungry cities hope.

Distillation

There are two approaches to the problem of purifying sea water. Either the water can be separated from the salts or the salts can be separated from the water.

The distillation method is commonly used by the world's navies and ocean liners. It follows the approach of separating water molecules from the salts. When water is heated it is changed to vapor. As water molecules separate from the body of liquid they leave behind the salts that had clung to them. When the vapor is cooled it condenses into fresh water. This procedure is expensive.

Production costs can be kept down by using several tanks with water under successively lower pressures. The boiling point of water is lowered when the pressure on it is lowered. Vapor from the first tank is condensed by passing it through sea water in a second tank. The heat given off

by the vapor is sufficient to boil the water in tank number two because pressure on the water is lower. The vapor from tank number two can then be passed through the sea water in tank number three, which is under a still lower pressure.

Even when several of such tanks exploit to the fullest the heat used in the first tank, energy costs are still high, about seventy cents a thousand gallons. Total costs may be three or four times this figure.

The cheapest distillation method is compression distillation. In this system sea water is heated to 212 degrees Fahrenheit, and then the vapor is compressed until the pressure is about 22 percent more than it was. This mechanical action raises the vapor's temperature to 275 degrees. It is then passed through the sea water in the tank from which it came. Since the boiling point of water is raised when pressure is increased, this compressed vapor will condense at a higher temperature than the 212 degrees needed for boiling the water. The compressed vapor thus supplies all needed energy to heat another batch of sea water. Once this cycle has been started, no further fuel is needed for heating.

The energy that continues to be used by the process goes into the compressor. The cost of this method of distillation will depend upon the price and quantity of fuel used in generating electricity for the compressor. It is still expensive for large operations. Perhaps further research will bring its cost down to where water-hungry cities can use it.

Freezing

It is possible to separate sea water from its salts by freezing it. Since seven times more energy is required to evaporate water than to freeze it, this would appear to be a cheap way to produce large quantities of fresh water at low costs. But an obstacle stands in the way. It is very difficult to separate ice crystals from the salts.

As sea water is frozen its salts are left outside the ice crystals in the form of a highly concentrated brine. The big problem is how to remove this brine in a cheap manner from the microscopic cracks between the ice crystals. At present additional energy has to be used to keep the crystals from growing large and to spin them at a high speed. The centrifugal force throws out the brine. The crystals must then be melted to produce fresh water.

A pilot freezing plant has been built in the desert of southern Israel to convert sea water from the Mediterranean into fresh water. It uses freezing and compression distillation together in an effort to cut down production costs. But the freezing method is still too expensive for general use.

Solar Heat and Chemicals

A solar still works satisfactorily for producing small amounts of drinking water, but it cannot be used to meet large demands. Equipment costs are too great whether solar heat is used at a low temperature or at a high temperature by focusing it with mirrors. To produce enough pure water to supply the needs of an eighteen-mile-square piece of farm land would require some 200,000 acres of glass-covered trays. That would be out of all reason.

Chemicals are also out of the question. There are approximately three hundred pounds of impurities in a thousand gallons of sea water. The amount of chemicals needed to remove them must be about the same in weight. In a large plant producing one billion gallons of fresh water a day it would be necessary to add 150,000 tons of chemicals daily to cause the impurities to solidify and fall out of solution. The cost

of the chemicals alone would make the price of the water prohibitive.

Electric Membrane Method

The impurities in sea water consist of atoms or groups of atoms that have either a negative or a positive electrical charge. They are called ions. Sodium ions are positive, whereas chlorine ions are negative. When joined they form sodium chloride or common table salt. They make up 86 percent of the impurities in sea water.

Since about a third of sea water consists of impurities, it should require less energy to separate them from the water than to remove the greater bulk of water molecules, as is done in distillation and freezing. It is possible to do this electrically.

When two electrodes, one positive and the other negative, are placed in a tank of sea water the impurities that are nestled tightly among the water molecules are pulled away. The negative ions are drawn toward the positive pole and the positive ions toward the negative pole. But it has been found that simple electrolysis requires too much energy and does not purify sea water satisfactorily.

If specially constructed membranes are placed in the tank to act as sieves, a workable system is then possible. One membrane must pass only negative ions and another must pass only positive ions. With a large number of these membranes placed alternately between the two poles of an electrolysis tank, small chambers are formed. Each chamber has a negative membrane on one side and a positive one on the other.

When sea water is poured into all of these chambers and electrical power is turned on, the positive ions in the water are pulled through a membrane into the next chamber, which is toward the negative pole. They are stopped in this chamber by a membrane that passes only negative ions. The negative ions in the first chamber are, in turn, pulled in the opposite direction into the chamber on the other side, where they are stopped by a membrane that passes only positive ions. This leaves the water in this first chamber free of impurities. Every alternate chamber in the tank will thus have fresh water, whereas the others will have concentrated brine because of the ions that are trapped in them. The brine is drained off into the sea and the fresh water is piped to a storage reservoir.

Electrodialysis, as this process is called, appears to be the most promising method of extracting fresh water in large quantities at nominal expense. It works best in brackish water. The salt content therein is lower than in sea water and requires less energy to remove. It is believed that this method can produce good water from bad at about thirty cents a thousand gallons.

A great amount of money is being spent for research on this problem of getting fresh water from bad water. The United States government is spending ten million dollars on it. It is hoped that between the government's efforts and those of private industry large conversion plants can be developed that will successfully supply thirsty cities and arid lands with an abundance of moderately priced water from the sea.

Aruba Overcomes Its Water Shortage

By "Awake!" correspondent in Aruba

ARUBA is a small island of some seventy square miles with a population of about 55,000. It lies in the Caribbean Sea, off the coast of Venezuela, and belongs to the group of islands known as the Netherlands Antilles. It has a healthful climate and boasts of year-round sunshine. One urgent problem, however, Aruba seems to have always had: a lack of fresh water.

Aruba has no streams. With few exceptions its wells furnish only brackish water and there is only one spring, in a remote corner of the island. It gets little rainfall because of the trade winds and its lack of high hills. Its water shortage has become more acute in recent years due to industries moving in, such as the world's largest oil refinery.

Then, twenty-six years ago, technical science began to come to the rescue. In July, 1932, a still went into operation that utilized salt water. It produced 60,000 gallons of pure water a day—far from enough, however, for its 28,000 inhabitants. More stills were built and by 1950 there were ten of them, producing 600,000 gallons daily. However, the population and industry kept increasing also and a shortage of water still plagued Aruba. This has made it necessary for industry to import water by ship tankers from both Venezuela and the United States.

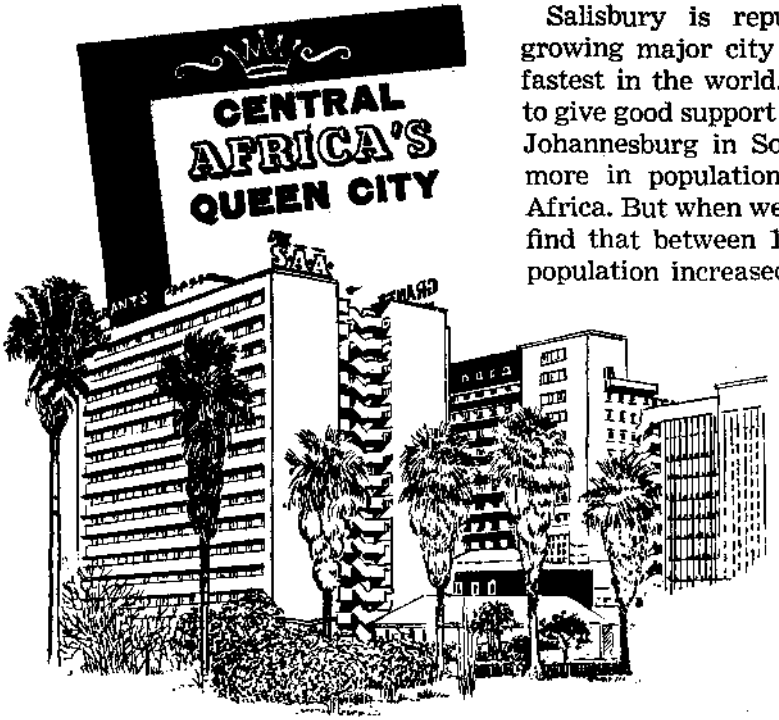
So early in 1957 the cornerstone was laid for a $10-million plant with five additional stills of a very economical type, which at the same time will provide the island with electricity. These stills, by employing an entirely new principle, the exact nature of which is still a secret, are able to distill water without having any scale-removing problem, one of the costly factors in producing fresh water from salt. When these new evaporators are completed, sometime in 1959, the island will be able to supply water at half the present cost. Then, too, the system will pay for itself, while now there is a deficit that has to be made up by taxation.

When the new evaporators are completed, the capacity of the island will be 2.7 million gallons of water a day. This will mean plenty of fresh water for the population, for the oil refinery, for a 150-room resort hotel and for a hydroponic farm project (growing vegetables with their roots immersed in a water solution containing the essential elements instead of being planted in soil). At the same time the new plant will be generating 12,500 kilowatts of electricity a day from high-pressure steam. One new industry will utilize the residue from the distilled sea water, chlorine for making insecticides and caustic soda for oil refining. And no longer will it be necessary for the oil refinery to get its water by tanker from Venezuela.

Another thirst, that for truth and righteousness, is also being provided for in Aruba today. Supplying this spiritual water had its beginning some twenty-five years ago when the "New Testament" was translated into the local dialect, Papiamento. Later a little more was provided with the appearance of a Catholic version of the four Gospels. And today, just as technical science is helping Arubans to get plenty of pure fresh water, so the modern rotary printing presses of the Watch Tower Society are turning out publications in readable Papiamento and neighboring languages. These have spread far and wide throughout Aruba and the rest of the Netherlands Antilles. As a result, today there is one witness of Jehovah for every 550 Arubans regularly calling upon their neighbors, telling them to come and take of life's water free. —Rev. 22:17.

ADVERTISEMENTS FOR BOOKS

An advertisement in the *Saturday Review:* "Ladies and gentlemen, these things are *books*. They keep quiet. They do not suddenly dissolve into wavy lines or snowstorm effects. They do not pause to deliver a message from their sponsors. And every one of them is three-dimensional: they have length, breadth, and thickness for convenience in handling, and they live indefinitely in the fourth dimension of time."



BY AWAKE! CORRESPONDENT IN SOUTHERN RHODESIA

WOULD you be willing to pay $250,000 for an acre of land in the heart of Africa? No diamonds or oil or anything, but a plain square acre of land. Well, that is what you would have to pay for some business plots in the city of Salisbury, the fast-growing Queen City of Central Africa.

Little would anyone have imagined such a price when in 1870 a pioneer column of European settlers from the South, traveling by oxcart, braved the fears and dangers of unexplored bushland and crocodile-infested rivers to land at the foot of a hill and began a settlement on a piece of land that was then covered by a native kraal. Today that little settlement has grown into a thriving modern city of almost a quarter of a million people, a city described by some recent American tourists as 'the city most like American cities of any we have seen outside the United States.'

Salisbury is reputed to be the fastest-growing major city in Africa and one of the fastest in the world. The facts certainly seem to give good support to this claim. Numerically Johannesburg in South Africa has increased more in population than any other city in Africa. But when we take it by percentages we find that between 1951 and 1956, Salisbury's population increased by 47 percent, well over three times as much as the city with the closest rate of increase! That represents growth!

What has contributed to this phenomenal growth? There are many factors. One is the climate. Though in the tropical zone, Salisbury sits on a high plateau, about five thousand feet above sea level, and this makes its weather almost ideal. However hot it may be in the sun, the shade is always cool and pleasant. In the entire history of weather keeping the temperature has never gone above 95 degrees Fahrenheit nor lower than 30 degrees, and these extremes are rare. Usually it is a pleasant 75 to 85 degrees, with the temperature dropping sharply at sundown, ensuring a pleasantly cool night for sleeping. Though Salisbury has moderate temperature, its being in the tropical zone gives it tropical fruits and flowers in abundance.

So, along with its ideal climate, Salisbury's high standard of living, high wages and good education facilities have enticed many an emigrant from Britain, Europe and other places, making the population truly a cosmopolitan one. Salisbury's new Kentucky airport can handle more passengers in a shorter space of time than any other airport in Southern Africa. It

is less than twenty hours' flying time from London. It boasts the world's largest single tobacco auction floor. Its new multiracial university provides excellent opportunities for advanced education, hitherto available only outside the Federation. Indeed, there is much to attract the immigrant to Salisbury.

Housing Difficulties

The population of this city is divided according to race. In 1956, the time when the last census was taken, there were 62,000 Europeans, 3,740 Asians and coloreds and about 151,000 Africans. European immigrants are coming in at the rate of about 850 to 900 a month. Africans are coming to Salisbury at about 35,000 a year. This, plus local births, has created a real housing problem. Both government and private enterprise are trying to alleviate this situation.

Private enterprise has enjoyed a remarkable boom and money continues to pour in from South Africa, Britain, America and other countries. Interestingly, the more than £15,000,000 ($42,000,000) worth of building plans passed for Salisbury in 1957 was about evenly divided between industry and residence. One scheme involving over £20,000,000 ($56,000,000) is already under way that will result in an entirely new suburb of about 6,000 houses for over 25,000 people. Plans are being made to provide these homes with "closed-circuit" TV and even to connect them with the city by installing a monorail system. Other smaller ventures are seen cropping up in several places around the city.

The government and City Council have not been slow in doing their part to cater to those from other countries who are seeking greener fields. One government scheme, started in March, 1957, is using £4,000,000 to provide nearly 2,000 homes in one suburb for people with low incomes. This is the biggest government-sponsored housing scheme in all Southern Africa and the money for it all comes from outside the borders of Southern Rhodesia. The City Council has also put up many houses and apartment blocks throughout the city.

The African population, too, has received the attention of the government and the council. Up until comparatively recently no great effort was made to provide homes for the Africans who were seeking employment. Aside from Harari, an African township, employers were expected to make provision for accommodation for their employees, but no provision was made for the families. As a result Africans would come into Salisbury, work for a year or two in industry, and then go back to the reserves to their families. Because of this, industries were never getting maximum efficiency. They never had the employees long enough to train them properly. Now, however, the government and City Council have built African townships and villages and provided them with bus service. Employees now have their families with them and are more content to stay put. The government now has a plan for African housing involving 12,000 acres of land within a ten-mile radius of Salisbury Center.

All this has meant a great hum of activity and a great building boom for Salisbury. Everywhere you look you see office flats and residential apartment buildings going up. The avenues in Salisbury Center, once lined with quaint old-fashioned houses in spacious gardens, are now lined with graceful, ultramodern three- to six-story apartment blocks. The old-style business houses of one and two stories with their lazy, small-town atmosphere have given way to beautifully designed twelve- to sixteen-story buildings with the latest in modern architecture. Even now buildings are going up and up, with some planned to go as high as twenty-two stories.

A Beautified City

All this change of face has made a new Salisbury, but as yet it has not detracted from the charm and beauty of the place. It is merely beauty of a different kind. Who can refrain from expressing himself in admiration at many of the suburban homes with trimmed hedges and shady driveways, with their swimming pools (a pleasure by no means confined to the privileged few) and tennis courts? Who can close his eyes to the breath-taking beauty of Victoria Park with its six- to eight-foot sweet peas in the wintertime and lovely flowering vines and trees in the summer? Some decry the passing away of old Salisbury, and long for the "good old days." But they must confess that Salisbury, with all its rapid growth, is growing up in a graceful and charming way.

One certainly appreciates the foresight of town planners in making Salisbury a "rose among thorns," for though surrounded by uninteresting "bush" country, Salisbury's flowering tree-lined streets would be hard to surpass in any other city. Whole streets are lined with the beautiful jacaranda tree, and in "jacaranda time" along the whole length of the street one sees a canopy of purple with a purple carpet underfoot. When these blooms begin to fall, the entire next street bursts into an orange-red glow with the flamboyant tree. Cross streets are lined with yellow flowering trees, and then come the vivid African flame trees, the bougainvillaea vines with their soft, many-colored flowers, trees with pure white flowers. Constantly changing, these beauties of nature never cease to call forth one's admiration.

We must not conclude that all is a bed of roses, however. It is inevitable that with the rapid growth in population comes an increase in crime, delinquency, road accidents, etc. Youth gangs are cropping up; immorality and divorce are becoming increasingly common. But this is to be expected and must be accepted as part of the growing pains in this world.

Protests Against Salisbury

Not all are happy about Salisbury's present spate of prosperity. Many claim that everything is being pushed toward the capital at the expense and to the economic hurt of other places. It is like a lot of little piglets. The biggest ones crowd in and get all the milk. Many claim that this is just what Salisbury is doing. In fact the expression *Bamba Zonke* ("Take all"), applied to Salisbury, has become so common that they had to ban its use in parliament. Bulawayo, for instance, felt that, as it was the second-largest city of Southern Rhodesia and the Federation, it should at least have become the capital of Southern Rhodesia when Salisbury became the Federation's capital. Then, too, why concentrate everything on one city when other places have the necessary amenities? As one city official put it, "Why push ourselves up to the sky in one small area when we have the wide-open spaces around us?"

Actually a committee was formed to look into the question of decentralization and it has already made its recommendations to the government. These recommendations include industry in smaller places, extending of rail lines and improving of roads. And it seems the government is working on it. Plans have been made to spend £11,000,000 (about $31,000,000) during a four-year period on roads alone. Excellent progress has been made during the past five years, resulting in good asphalt roads to all the main centers of the Federation, except where the road goes through foreign territory. The Federation of Rhodesia and Nyasaland is rich in minerals, a recent discovery of emeralds adding to the mineral wealth. Tobacco and agriculture are more and more catching the eye

of overseas interests. The tremendous amount of money being invested in it speaks well indeed for its stability, a stability that is as solid as can be expected in this shaky old world. As long as it can maintain that stability Salisbury will no doubt reign as queen of Central Africa. It will continue to grow and prosper.

It has been pleasant telling you about this city of ours and we say that the half has not been told. But we could never think of letting you go without letting you know a bit about the most phenomenal growth of all, and that is the growth of the New World society of Jehovah's witnesses. This group of Christian people who enjoy the reputation of being 'the world's fastest-growing religion' is keeping up its reputation here in Salisbury. In 1950 there were two congregations of Jehovah's witnesses, one African and one European, with about 125 active ministers. At the end of 1957 there were thirteen congregations, with a total of nearly a thousand active ministers! A 700-percent increase!

This also represents a great building program, building up a society of honest-hearted persons who long for Jehovah's new world with its peace and security. Then they will "build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . my chosen shall long enjoy the work of their hands." (Isa. 65:21, 22, *AS*) Instead of huge monopolies buying sections of land for exorbitant prices and using it for commercial purposes, this land will be given to its inhabitants as a trust for which they will be responsible to God. Then there will be no fear of a "slump" or economic ruin, for Jehovah will be with his people and will bless them with peace and prosperity.

Yes, that is something to look forward to, something now not very far away.

"" TRANSFUSION DANGERS""

UNDER the above title the March, 1958, issue of *Modern Medicine of Canada* published the following thought-provoking editorial as a matter in the "Forefront of Canadian Medicine":

"Dr. Bruce Chown, director of the Rh Laboratory, Winnipeg, and of the Manitoba Erythroblastosis Service, has recently stated that at least one-half of all transfusions are unnecessary. He goes on to say that he believes the proportion to be much higher. It is far too common, in the stress of some emergency, to give a potential mother a transfusion which may injure or kill her unborn children or prevent her from bearing any living child. It is important to note that transfusions given to women under the age of 45 are frequently in connection with pregnancy, for example, in those cases where bleeding is related to an abortion, or a vaginal delivery, with Caesarean section. Dr. Chown believes that a very small fraction of transfusions given in such circumstances may have been life-saving.

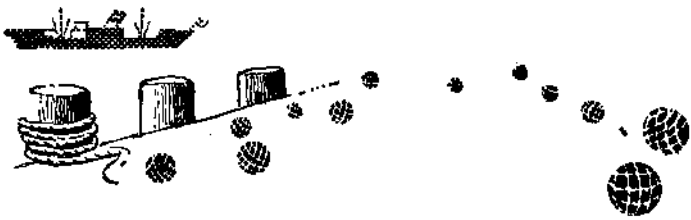
"It is not easy to be a witness to conditions following such transfusions that have a lethal significance. Many illustrations are available in which a transfusion was given, for example, to a patient bleeding after an abortion. Some years later a child with erythroblastosis* resulted not from the Rh factor but from an entirely unrelated blood group system.

"At the present time the most careful selection of blood donors could not prevent the sensitization of the mother and the result is the death of the baby. Sometimes transfusions are given when the mother is not in danger, and as Dr. Chown puts it: 'the giving of transfusions seems to be a conditioned reflex: abortion, transfusion, abortion, transfusion.'

"Too much emphasis cannot be placed upon the gravity of the risks involved in transfusing a mother in the child-bearing age." Signed, W. R. Feasky, editor.

* Erythroblastosis, a disease of the erythrocytes, or the red corpuscles in the blood.

Why the unhappiness in DENMARK?



BY "AWAKE!" CORRESPONDENT IN DENMARK

LOCATED where the northwest winds blow the North Sea into the Baltic is the little country of Denmark. In the shelter of Jutland, Denmark's strip of mainland, which serves as a breakwater against the North Sea, lie the 483 smaller and larger islands making up the rest of Denmark, anchored like a "fleet with wanderlust," as one poet expressed it. The whole thing in all its glory is no more than 250 miles from east to west and 220 miles from north to south, and only 600 feet from sea level to the highest point of land. Even though the highest hill of Denmark is called "Himmelbjerget" (Sky Mountain), there is no place where you can climb higher than 600 feet above sea level without leaving the earth.

The friendly, tranquil and unperturbed nature of the country's physical features —no wilderness, no deserts, no rugged mountains, no volcanoes, no violent rivers —is reflected in the nature of the people. It is difficult to get the Dane to express strong feeling. A sense of modesty inhibits all but the milder forms of his expression. However, it is a rather simple matter to get him to smile or laugh, which no doubt is the reason for the expression "good Danish humor." The Danes have often been referred to as the "Bob Hopes of Europe."

Perhaps this was once more the case than it is now. The pendulum has swung considerably in the other direction. And there is an overabundance of evidence depicting him as "the melancholy Dane," the "sour Dane," and not the happy Dane that he once was. Despite the good years, materially speaking, enjoyed by the people of this land, with a social security developed to an extent seldom seen in the world, Denmark has one of the world's highest suicide rates, in relation to population. What is the cause for this? What is behind the apparent unhappiness in Denmark? How can it be remedied?

Politically the people have no doubt gained all that democracy can offer along the lines of freedom and equality. Everything from government to church and from school to home has been democratized, to such an extent that the once-recognized authorities in human conduct —the state, the church, the Bible, the moral standard, the teacher and the parent—have all but vanished. And with this there is a disappearing of discipline over juvenile and adult alike. The Danes have identified themselves very much with the idea that a man is responsible only to him-

self and his neighbor. "Each one should have the right to decide for himself," is the most oft-heard expression. This is their moral code.

Some argue that the unhappiness of the people is due to their being coddled by the state and their not shouldering the personal responsibility that goes with extensive freedom. Others think the problem is of a religious nature. The religious revivals of the nineteenth century resulted only in the stagnation and further isolation of the small minority that held to the church and religion in the strict, old-fashioned way, while the majority went farther away from religion, developing their thinking along national and democratic lines. Fed up with hypocrisy and sanctimonious piety, they went to the other extreme.

Many Danes were attracted by the "fresh" appeal of the liberal theologians who emphasized that the Bible is not an authority, that a Christian should not believe in a book but believe in a person, Christ, that the individual has to decide for himself which stand he will take. The word of Christ, they say, is heard in the preaching of the church, especially in the words at baptism and the Lord's supper. This became the special Danish form of evangelical Lutheran Christianity.

Evolution and Bible Criticism Extolled

The theory of evolution and other Bible criticism are openly and widely accepted. Typical is the following statement by a known liberal clergyman: "The theologians have long ago abandoned the Old Testament, and I don't think that there are many believers of the old-fashion style left . . . Even the darkest *Indremission* [an evangelical fundamentalistic group within the Church of Denmark] may have realized that the creation story doesn't fit into the modern Church."—*Ekstrabladet*, November 11, 1953.

This same point of view is held by many clergymen with respect to the so-called New Testament, as came to light in an open debate that flared up in 1952 over the subject of eternal life, which shook up much of Denmark's theological thinking. The debate was initiated in a speech by Aarhus University's Professor P. G. Lindhardt, D.D., delivered at Denmark's largest adult high school. What he had long preached as a clergyman and taught as a professor he now expressed in a way that aroused country-wide attention. His premises were: the Bible does not promise a life after death, the soul is mortal, of Jesus' resurrection we know nothing, and what the Gospel writers and Paul have written on the subject is only what they themselves thought. In other words, he strongly indicated that he did not believe in the inspiration of the Bible.

After this meeting someone in the audience remarked: "Now no one here will dare die in the immediate future." The implication was that the professor's comments had completely shattered their religious foundations and left them quite hopeless for the future.

In an interview to *Berlingske Tidende*, Professor Lindhardt declared: "The Christian faith is a hope in God, but it does not contain promises of any kind concerning a future existence. All expectations about that are dreams which no one can vouch for. I shall not deprive anybody of faith in life after death, but will only say that eternal life is in the present and not in the future; dreams about the future are not Christianity . . . What about the word of Jesus: 'Today shall you be with me in paradise'? One often reads that as if it reads 'tomorrow.' If that should have any meaning, it must mean that where Christ is—even if he is in utmost misery—there

is paradise. As a promise for the future it is of no value. It applies to *now.*"

Of all that was written back and forth on the subject it was clear that many of the clergy were of the same opinion, more or less. The people were left with still less faith in the Bible and even more a prey to the idea that definite doctrines are unessential, doctrinal differences are trifling, that the Bible cannot settle doctrines, and that the promises of the future found in the Bible are nothing for us to be concerned about because "no one knows anything about it."

Churchless or Strangers

Although 97 percent of the Danish population are affiliated (through birth) with the Church of Denmark (which is called, not a "State Church," but a "Peoples' Church"), one may describe the majority, if not churchless, as church strangers. Speaking about church attendance, a well-known clergyman said in 1953: "In one parish the church attendance was stated as 6 to 7 percent in 1922. In 1934 the percentage in the same parish had dropped to 4, and in 1950 to 2. How accurate these statements are, I don't know. A priest is the source. And because priests, as mentioned, often see double, the number is at least not too low, that we can be sure of. But almost everywhere the trend is the same."

A sign of the waning interest in the church on the part of the people is the comparison of populations in the parishes given in the *Kirkelig Haandbog* ("Church Manual"). In the 1951 edition a priest on the outskirts of Copenhagen mentions that church attendance in his parish is 1 to 2 percent. "Besides very little interest . . . the material things make up the chief concern, religion is a private matter (no matter at all in most cases) and the moral standard is merely relative." The material things often mean the comforts of home, work in the garden, a trip in the car and family get-togethers.

Cause and Remedy

A Bible type in Israel is being fulfilled upon Christendom as its antitype. As gloom and doom fell upon ancient Israel for its waywardness, so now the same cast is sweeping the face of Christendom along with the rest of the earth. To the house of Israel Jehovah said: "Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Jehovah. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:11-13, *AS.*

How can a nation, Denmark or any other nation, be happy if it has forsaken God, the Source of true happiness? What happiness is there in giving ear to hopeless, helpless, dying men and organizations of men, "broken cisterns" all, that preach their own righteousness and not the righteousness of God? How can a people be happy that have devoted themselves to gods of their own making, gods made of wood, metal and stone? What source of inspiration, hope and happiness lies in pursuing things that do not profit?

Little wonder that people mourn! "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh." Wicked men have sown the wind with their meaningless traditions and evolution theories, with their empty philosophies and fruitless materialistic thinking, and now they are beginning to reap the whirlwind, the harvest of their futility, evidenced in earth's bumper crop

of dejected, depressed souls and in the rising number of suicides.—Prov. 29:2.

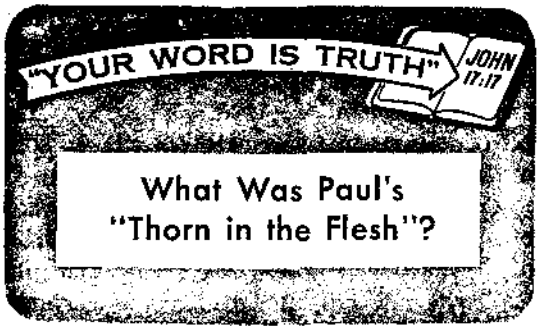
The way to happiness, then, must be *away from the thinking of men* and back to the thinking of God. There must be a return to the true God, Jehovah, and his *Word for guidance.* For "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23, *AS*) There must also be a proper appreciation of his spiritual need. For "man must live, not on bread alone, but on every utterance coming forth *through* Jehovah's mouth." (Matt. 4:4) There must also be a sincere thirst for righteousness and peace and an exercise of the quality of mercy before true happiness can find roots to expand and grow. Jesus emphasized these truths in his sermon on the mount, saying:

"Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those who mourn, since they will be comforted. Happy are the mild-tempered ones, since they will inherit the earth. Happy are those hungering and thirsting for righteousness, since they will be filled. Happy are the merciful, since they will be shown mercy. Happy are the pure in heart, since they will see God. Happy are the peaceable, since they will be called 'sons of God'."—Matt. 5:3-12.

Lasting happiness is not the possession of a worldly nation or people. It is the fruit of God's spirit, the outgrowth of righteousness. A nation famished for spiritual truth and righteousness, whether that nation be Denmark, Israel, the United States, or any other nation, can never be happy. And all the philosophizing in the world will not save it from its mournful end. However, peoples of all nations can be made happy by turning to God, the Source of true happiness, and by exercising faith in the hope that he inspires, the hope of a new world. This hope engenders confidence for the future; it nurtures love and incites to happiness. So "happy is the nation whose God is Jehovah, the people whom he has chosen as his possession." Let all nations take heed and be made happy.—Ps. 33:12; 2 Pet. 3:13.

MILEAGE PLUS

¶ The distances insects can travel on a gallon of nectar are truly amazing. The Manchester *Guardian Weekly* reports that a British scientist "has produced some fuel-consumption figures for such familiar domestic pests as flies and mosquitoes which any airline executive (or motorist) must surely envy. He has discovered, for example, that on a mere gallon of nectar a mosquito can go for about 450 million miles. Flies are far more extravagant: at a respectable cruising speed of ten miles an hour they can only manage 2,000,000 miles to the gallon. The scientist who made these remarkable observations is Professor Brian Hocking of the University of Alberta. Using a kind of flying treadmill—a delicate arm which was free to rotate round and round—he took his unfortunate subject, cemented it on to the tip of the arm, and then let it buzz round until it was exhausted. This, he assumed, happened when its nectar tanks were empty. He then refuelled the insect with a measured amount of nectar—a tricky business, he says—and left it to its own devices again. Off it would go, round and round, until its tank was empty a second time and it again stopped flying through sheer exhaustion."



IS IT proper for us to pray to God about our physical sickness and speak to him about it? Yes, it is. But we are not to pray for divine healing. That day has long passed. That gift of the spirit passed away with the decease of the apostles and their immediate associates. Furthermore, this miraculous healing was to be a sign to outsiders and to be performed upon them. It was not to be used for the selfish comfort of the faithful believers.

True Christians do get physically sick. The Bible testifies to that. The apostle Paul had some physical affliction, which he likened to a "thorn in the flesh." Paul prayed about his affliction. He desired to be healed of it. Despite all his faith, all his gifts and all his miraculous powers, Paul failed to get divine healing in this respect. God did not heal him. Paul says: "That I might not be overly exalted, there was given me a thorn in the flesh, an angel of Satan, to keep striking me, that I might not be overly exalted. In this behalf I three times entreated the Lord that it might depart from me; and yet he really said to me: 'My undeserved kindness is sufficient for you; for my power is being made perfect in weakness.'" Nevertheless, Paul labored far in excess of any of the rest of the apostles. His case shows that we do not have to have divine healing of our physical infirmities and sicknesses in order to accomplish something in active service as a witness of the Most High God.—2 Cor. 12:6-10.

What was this "thorn in the flesh" that Paul speaks about? Some think it may have been poor eyesight or a pussy affliction of the eye. This may have been a hang-over from the three days of blindness with which Jesus struck him down when, as Saul of Tarsus, he was on his way to Damascus to extend his violent persecution to Christians there. To stop Saul abruptly and to convince him instantly that Christ was resurrected to heavenly glory and that it was the followers of the living, glorified Christ whom Saul of Tarsus was persecuting, Jesus miraculously appeared to him in the way to Damascus. But while not being killed by the vision or having his eyes burned out of their sockets, he had to pay dearly for it. It was only by another miracle that his eyesight was restored, but likely to only a limited degree.—Acts 9:1-19.

Paul seems to refer to dim eyesight when he writes the Galatians: "I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me." This, too, may be why he added this line to them: "See with what large letters I have written you with my own hand." For that reason also, it may be that he dictated most of his letters. Poor eyesight seems to be betrayed when, in the Jewish court, he looked intently at the Sanhedrin and spoke back sharply to the high priest and then apologized, saying: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people.'" At any rate, a pussy, weak pair of eyes in those days without spectacles could have been quite a handicap and hindrance to Paul at work and study. It could have irked him, making him long for its correction, and making him pray about it. —Gal. 4:15; 6:11; Acts 23:1-5.

Thorn That Plagued the Israelites

But Paul's "thorn in the flesh" may correspond with something that plagued the Israelites after they had entered the land of milk and honey. On the plains of Moab, Moses said this warning to them: "If, though, you will not drive the inhabitants of the land away from before you, then those whom you leave of them will certainly become as pricks in your eyes and as thorns in your sides and they will indeed harass you on the land in which you will be dwelling." And Moses' successor, Joshua, repeated this warning before he died. —Num. 33:55; Josh. 23:11-13.

The Israelites failed to heed these warnings and did not push the campaign of ridding the land of the pagan, demon-worshiping peoples, and so Jehovah sent his angel and said to them: "You have not listened to my voice. Why have you done this? So I in turn have said, 'I shall not drive them away from before you; and they must become snares to you and their gods will serve as a lure to you.' " The *Authorized Version* says: "They shall be as thorns in your sides, and their gods shall be a snare unto you." So the apostle Paul may have had some such thorn in the flesh like those pagan, demon worshipers of Canaan who plagued with their presence those Israelites who were trying to go straight according to Jehovah's law. If so, what do the Scriptures allow for such "thorn" in Paul's side to be?—Judg. 2:2, 3.

Since Paul was here writing a letter to the Corinthians to follow up his first letter in which he deplored the disunity that had crept in among them, and the sectarian spirit that led them to follow human leaders, the "thorn" may have been their "superfine apostles." These were not in harmony with Paul's teaching, and they denied Paul's apostleship. So Paul said to the congregation: "For I consider that I have not in a single thing proved inferior to your superfine apostles." He spoke of them as "false apostles, deceitful workers, transforming themselves into apostles of Christ." "But their end shall be according to their works."—2 Cor. 11:5, 6, 12-15.

He also mentioned to the congregation in Galatia those men who were gnawing away at Paul's work and threatening it with ruin among them. So he said: "I wish the men who are trying to overturn you would even get themselves emasculated." "Henceforth let no one be bothering me, for I am carrying on my body the brandmarks of a slave of Jesus."—Gal. 5:12; 6:17; 1:6-9.

Paul calls the "thorn in the flesh" an "angel of Satan, to keep striking me, that I might not be overly exalted." And such these false apostles and disturbers and assailants of Paul's apostleship and work would be, to keep him from getting too elated over his ministry.

On the other hand, if the "thorn" was an irremovable affliction of his eyes or other part of his body, it could serve as an angel of Satan to prick him with pessimism or an inferiority complex and a consequent discouragement. Whatever the thorn's nature, Paul prayed three times for its removal. Another thing, he prayed at a time when the gift of the spirit for healing was still bestowed and operated. The thorn, Satan's angel, weakened Paul. He would have been glad to be rid of it. But the Lord did not answer Paul's triple prayer. Instead, he fortified him with these words: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." Because Paul was left weak by the unextracted thorn, it gave the Lord the opportunity to give Paul a strength to do things that was not his own.—2 Cor. 12:9, 10.

Jehovah's Witnesses Preach in All the Earth

Brazil

BRAZIL is the largest country on the South American continent. Its population of some sixty million inhabitants is made up of whites, Negroes, mulattoes and Indians. The predominant religion is Catholic and the language is Portuguese. There are about 10,000 churches and 400 temples in the nation. The capital city is Rio de Janeiro, the "white city," which is famous for its beautiful buildings of modern architecture and late-model automobiles.

The pride of Brazil is the Amazon River, which is 3,690 miles long and discharges more than 80,000 cubic yards of water a second into the Atlantic Ocean, four times as much as the Mississippi River. Some of the thickest jungles in the world are found in the vicinity of the Amazon. And the country is noted for its rich supply of hardwood and mineral deposits.

It was during the year 1919, while the Brazilian cruiser "São Paulo" was docked at the New York harbor for repairs and remodeling, that six of its Brazilian crew members first learned about God's kingdom from one of Jehovah's witnesses. The ship with the newly converted crew members returned to Brazil in the month of March, 1920. A congregation of Jehovah's witnesses was formed and in 1923 there were two pioneers and six publishers preaching the good news of God's kingdom. That same year there were eighteen persons baptized in water in symbol of their dedication to Jehovah God.

Since then there has been a small organization gradually growing. The year 1928 saw eighteen ministers preaching, and twenty years later, 1948, that number had grown to 1,077 active ministers. Since the year 1948 the organization began to expand at a much faster pace so that in November, 1957, there were actually 12,105 ministers of Jehovah's witnesses preaching and teaching in Brazil. Their work has spread to the border towns of Uruguay and Paraguay and into the state of Matto Grosso as well as the interior of the Amazon region.

Very good increases have been realized in the cities of Salvador, São Paulo and Rio de Janeiro. There are thirty congregations of Jehovah's witnesses in São Paulo city, with a total of 2,300 publishers or preachers of the good news. In Rio de Janeiro there are seventeen congregations and 1,345 publishers. In Salvador, where there were more than 365 churches, one for every day of the year, there are now twelve congregations and a thousand publishers. There are also congregations in Recife, Belém and Pôrto Alegre.

Legal Fight

Jehovah's witnesses have been doing their work in Brazil but not without a legal battle. In 1949 a decree was passed by the late president of the republic to suspend the activities of the Watch Tower Society in Brazil. Proceedings were to start by the Public Ministry for the dissolution of the society according to law. A security mandate was filed immediately with the Federal Supreme Court against the action of the president of the republic. This served as an injunction against the executive powers in carrying out the de-

cree of the president. All available information and material was filed with the Ministry of Justice to show and prove that Jehovah's witnesses are Christians and that their only interest is to preach the good news of the Kingdom in fulfillment of their God-given commission.

After the change in the administration of the government following the suicide of the then president of the republic early in 1956, the case was reconsidered. On April 8, 1957, the president of the republic handed down a favorable decision. In handing down the decision it was said: "Our constitution really assures freedom of belief and the free exercise of religious worship, except that which is contrary to public order and good usage." Also, "Nothing exists in the activities of the said Society that can be of interest from the politico-social point of view." Much publicity was given this important decision.

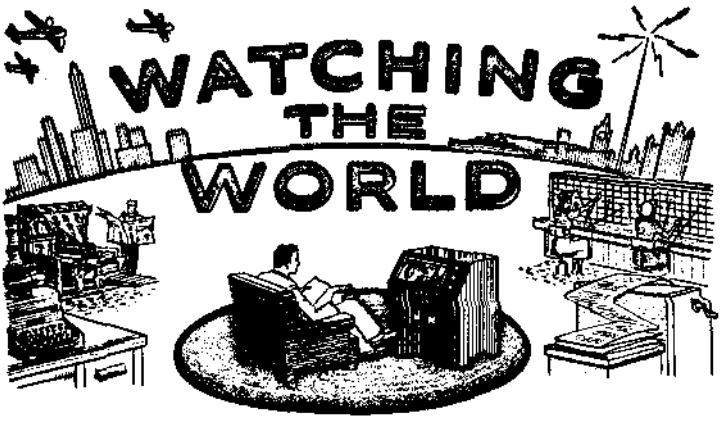
Transportation presents many problems in this vast country. But Jehovah's witnesses have learned to overcome such obstacles, as was demonstrated at a recent circuit assembly held at Paraná da Éva, a small town in the Amazon jungle. The only means of transportation available in that part of the territory is by boat. In fact, that is the only means of communication with the outside world. Jehovah's witnesses managed very nicely with their several canoes and other types of boats. The peak attendance at the assembly was 380, which is excellent when taking into consideration all the difficulties that had to be met.

In some isolated towns and cities much opposition is manifested on the part of the clergy. In one town the local Catholic priest gave an order to all the town's inhabitants to bring all magazines, books and Bibles obtained from the witnesses to the churchyard to be burned.

When the priest announced that the Bible would also be thrown into the fire, the people revolted. Since then they have become more receptive to the good news.

And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee.—Jer. 1:19, AS.

- What must be had for human happiness to be complete? P. 3, ¶3.
- Who believe that ancestors influence rainfall? P. 5, ¶1.
- What harm ancestor worship has done in China? P. 6, ¶2.
- What wool and wheat have to do with bad relations between the United States and some countries in South America? P. 9, ¶7.
- Why the United States has been charged with dictator-coddling? P. 10, ¶3.
- Where there are tigers without legs? P. 11, ¶2.
- Whether a human can safely drink sea water? P. 12, ¶4.
- How frozen sea water can produce fresh water? P. 14, ¶5.
- Why a plot of land in the heart of Africa can cost $250,000? P. 17, ¶1.
- How a blood transfusion can affect an unborn child? P. 20, ¶5.
- What materially prosperous country has one of the highest suicide rates? P. 21, ¶3.
- Why divine physical healing cannot be expected today? P. 25, ¶1.
- What was a tormenting thorn to the Israelites? P. 26, ¶2.
- What river discharges four times as much water as the Mississippi River? P. 27, ¶2.



Revolt in Iraq

◈ The dawn of July 14 brought to power in Iraq a new regime, and events there drew increased world attention to the troubled Middle East. In but a few hours a military coup had overthrown the government of King Faisal, head of the Arab Union of Iraq and Jordan. Rebels killed Faisal, Crown Prince Abdul Illah and Premier Nuri as-Said. The revolutionaries held that they had liberated the nation "with the aid of God Almighty" and stated that the "new national government will now be called the Iraqi Republic." Major General Abdul Kareem el-Kassim was named premier and minister of defense and of the interior, and under him was installed a 13-member cabinet and a three-man council of state. The new Iraqi regime signed a mutual defense treaty with Gamal Abdel Nasser's United Arab Republic (7/19). Haskim Jawad, the government's delegate to the U.N., has stated: "Iraq has never renounced the Baghdad Pact. It has never been considered." Western oil interests in Iraq were declared by the regime to be in no danger, and the flow of oil from that country continued despite the revolt.

Jordan Reacts to Iraqi Coup

◈ The death of King Faisal and the dissolution of his government in Iraq were matters of serious concern to Jordan. Only in February the two lands had been joined in the Arab Union, of which Faisal had been the head. Declaring, "We shall pilot the ship toward a safe harbor, relying on our loyal people and army," Jordan's 22-year-old King Hussein, Faisal's cousin, proclaimed himself the new chief of the Arab Union. On July 17, fearing a revolt in Jordan itself, Hussein sent to Britain an urgent request for assistance. This resulted in the movement of 2,000 British troops to Amman and the flight of 50 U.S. planes over the land in a show of support of efforts to deter rebel acts.

U.S. Troops to Lebanon

◈ Shortly after hearing of the revolt in Iraq, U.S. President Eisenhower received a formal request from Lebanese President Camille Chamoun that U.S. forces be sent to Lebanon. After separate consultations with the National Security Council, Vice-President Nixon, Secretary of State Dulles and a group of senators and representatives, a decision was reached, and Eisenhower issued a statement saying: "The United States has dispatched a contingent of United States forces to Lebanon." Consequently, over 5,000 U.S. marines landed near Beirut, took control of the international airport there and marched on to positions around the capital city (7/15). These forces would be "augmented as required," Eisenhower said, and they would be "withdrawn as rapidly as circumstances permit." While most nations of the West supported the U.S. move, the United Arab Republic denounced it as "another Suez" and the Soviet Union termed it an "open act of aggression."

U.N. and Lebanese Landings

◈ The U.N. recently sent an observation group to Lebanon to check into charges of Syrian infiltration into that land during the current period of unrest there. Though the unit had reported no "massive infiltration," U.S. delegate to the U.N. Henry Cabot Lodge declared, after the landing of U.S. marines in Lebanon, that the U.N. observer group had achieved only "limited success." He held that the U.S. troops dispatched to Lebanon would remain there "only until the United Nations itself is able to assume the necessary responsibilities." A U.S. resolution requesting the deploying of U.N. troops to Lebanon to replace U.S. contingents there was approved by representatives of nine nations, but was opposed by Russia (7/18). A resolution presented by the Soviet Union demanded that the U.S. and Britain "cease armed intervention in the domestic affairs of the Arab states." Only Russia itself voted in favor of this proposal. As a result of the apparent failure of the Security Council to find a solution to the new problem in Lebanon, both the U.S. and Russia asked for discussion of the matter in the General Assembly. Sweden had proposed the withdrawal of the U.N. observer group, in view of the U.S. marine landing in Lebanon, but the proposal was not upheld by vote. Rejected also was a compro-

mise measure suggested by Japan, which proposed the strengthening of the U.N. observation group in Lebanon, so that U.S. forces might be withdrawn. U.N. deliberations had thus brought about no solution of the new Lebanese situation.

Middle East and the Summit

◈ Referring to the crisis in the Middle East and what he termed an "awesome moment of history," Soviet Premier Khrushchev recently (7/19) went on record in favor of an immediate summit conference. The Russian leader's proposal called for a meeting whose participants would include U.S. President Eisenhower, British Prime Minister Macmillan, French Premier de Gaulle, Indian Prime Minister Nehru, U.N. Secretary-General Hammarskjold and himself. In reply (7/22) Eisenhower told Khrushchev to go to the U.N. Security Council if he desired a top-level parley on the Middle East. Britain's Macmillan hoped that "fruitful agreements" might result from a summit talk in the Security Council, but De Gaulle did not believe it to be a suitable place for a heads-of-government meeting. In notes containing only minor conditions, Khrushchev accepted the proposal of a top-level conference in the Security Council (7/23) and suggested an early date when he could be on hand in New York city for the commencement of such a parley.

Russian Disarmament Plea

◈ An appeal for limited disarmament was sent by the Soviet Union on July 15 to European nations and the U.S. The notes proposed, among other things, the establishment of an atom-free zone in Central Europe, aerial inspection and the reduction of foreign troops in Germany and other European countries. On July 13 Russian Premier Khrushchev had declared that a lack of trust between the East and the West made complete controlled disarmament impossible at present. Only "when there is full trust," said Khrushchev, "when we see that nothing is being lined up against us and our country, then we will be ready to open up all our borders and to show all we have." Conflicting East-West views on the disarmament question thus continue to constitute a major world problem.

Hungarian Government Condemned

◈ The trials and executions of leaders of the unsuccessful 1956 Hungarian revolt have resulted in a series of discussions by the United Nations Special Committee on Hungary. In issuing its report on the executions the committee condemned the Hungarian regime. The U.N. unit called the trials and executions of Imre Nagy, General Pal Maleter and other revolutionaries "striking, but unhappily not isolated, examples of the continued policy of repression carried out" by the Hungarian government. The Budapest regime was charged by the committee with thus violating the United Nations Charter and the Declaration of Human Rights.

East Germans Release Americans

◈ An inadvertent violation of East German air space by a helicopter on June 7 resulted in the detention by authorities there of nine U.S. Army men attached to the Third Armored Division. Negotiations regarding their release were complicated by the fact that the U.S. does not recognize the East German regime. After remaining in custody for about six weeks the army men were released (7/19) through an arrangement effected by the combined actions of the American Red Cross and the East German Red Cross. Consequently, the U.S. was not compelled to grant diplomatic recognition to the East German government.

Cyprus: Curfew and Arrests

◈ In an effort to cope with strife between its 420,000 Greek and 80,000 Turkish inhabitants, an island-wide, round-the-clock curfew was imposed July 13 throughout Cyprus. Additionally, under the direction of Cypriote Governor Sir Hugh Foot, all persons known or believed to have taken part in murder or other violence were arrested by government forces (7/21). Within two days 1,494 persons had been taken into custody, of whom 1,450 were Greek Cypriotes and 44 were Turkish Cypriotes. The curfew, arrests and detentions only partially curbed the unrest on the island.

Cuban Rebels Free Captives

◈ Insurgents battling government forces of Cuban President Fulgencio Batista recently claimed considerable attention by a series of kidnapings. Within a few days the rebels captured 47 U.S. citizens and three Canadians. Among these were 30 U.S. sailors and airmen. At various times during the weeks that followed, and usually at a rate of four a day, the rebels released their captives. On July 18 the last 14 U.S. military men were set free. The rebels had released them reportedly because of "the Lebanese situation" and a desire not to interfere with U.S. efforts in the Middle East.

Venezuela Quells a Coup

◈ On July 23 Venezuela's junta government, empowered after the overthrow of former dictator Pérez Jiménez, gained victory over an attempted coup of military men led by Defense Minister General Jesús María Castro León. In support of the junta, Venezuelan citizens staged a general strike and day-long dem-

onstrations throughout the land. All the country's political parties issued statements in support of the present Caracas government. The coup failure resulted in the resignation of General Castro León, who was replaced as defense minister by General José López Henríquez. According to junta president Rear Admiral Wolfgang Larrazabal, the present provisional government will remain in control only until a constitutional government can be established in Venezuela.

Canadian–U.S. Ties

◈ Speaking before the Canadian parliament (7/9) during a recent three-day visit to that country, U.S. President Dwight D. Eisenhower defended the economic and trade programs of the U.S. Some of these policies, such as the sale to other countries of surplus U.S. wheat and other farm commodities, have been objected to by the Canadians. Canada's Prime Minister John G. Diefenbaker and President Eisenhower later (7/10) issued a statement announcing the establishment of the Canada-United States Committee on Joint Defense, which will direct defense arrangements of the two nations on the cabinet level. The committee, it was stated, will, "in a supervisory capacity, supplement but not supplant existing joint boards and committees." After the Eisenhower visit, Diefenbaker reported that, following consultation between Ottawa and Washington, Canadian subsidiaries of U.S. corporations might at times be permitted to sell certain products to Communist countries.

U.S.–Soviet Trade

◈ Russian Premier Khrushchev sent a letter to U.S. President Eisenhower on June 2 proposing new Soviet-U.S. trade arrangements. Khrushchev suggested that the U.S. extend to Moscow long-term credits whereby the proposed trade might be financed. Eisenhower, in reply (7/14), rejected the plan for credits, holding that it "would raise complex legal and political questions." The U.S. president declared that the Russians "are free right now, without any need for special action by the United States Government, to develop a larger volume of trade with firms in this country."

Which Do You Prefer?

THIS— "But be ye chaunged [in youre shape] by the renuynge of youre wittes that ye maye fele what thynge that good that acceptable and perfaicte will of god is."

OR

THIS— "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."

Both quotations are from the Bible at Romans 12:2. The first is from a translation made in 1526, the second from the *New World Translation of the Christian Greek Scriptures* made in 1950.

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Awake!

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◆ he Divine Will International Assembly of Jehovah's Witnesses — PAGE 13

◆ United States of Africa — PAGE 21

SEPTEMBER 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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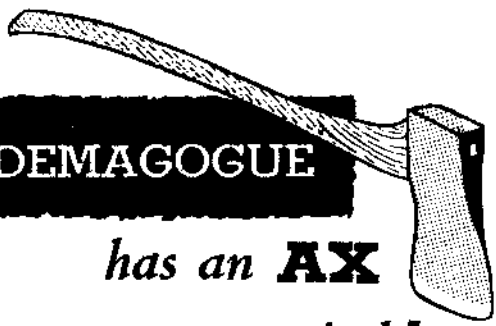
Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., September 22, 1958 | Number 18

THE DEMAGOGUE has an AX to grind!



ONCE upon a time a little boy played truant from school, as little boys are sometimes wont to do. In his wandering he met a man who needed help to grind an ax. This man flattered the little fellow so much that he gladly turned the grindstone while the man sharpened his ax. Turning that grindstone got very wearying and the lad got blisters on his hands; but because of the flattery he had received he continued turning the wheel until the ax had been fully sharpened. And then what did the little chap get for his pains? A stern rebuke for being a truant and a warning to be off to school! Ever since, the expression "having an ax to grind" has meant "having a secret or selfish purpose to serve."

The demagogue is a politician with an ax to grind. It may be wealth, or power, or a messianic complex; but, whatever its nature, it is selfish. The word "demagogue" comes from two Greek roots meaning "people" and "leading." Originally it had a favorable connotation, but today it has an invidious or repugnant one, being used to denote "one skilled in arousing the prejudices and passions of the populace by rhetoric, sensational charges, specious arguments, catchwords, cajolery, etc.; especially, a political speaker or leader who seeks thus to make capital of social discontent and incite the populace, usually in the name of some popular cause, in order to gain political influence or office."—*Webster's New International Dictionary*, Unabridged.

The demagogue understands human nature, but has no inborn or instinctive love of people. Like the man with the ax to grind, he considers them merely as tools or dupes whom he can use to serve his ends. His success highlights one of the greatest weaknesses of democracy, the fact that the majority that rules is easily swayed by appeals to passions, prejudices or love of selfish gain. Flattery, implied or expressed, is one of his most effective weapons. However, the people themselves must share the blame with the demagogue in that they allow selfishness to rob them of perspective. A demagogue is a leader of the people—leading them around by the nose—with their consent!

Some four centuries ago there lived an Italian politician by the name of Machia-

velli. He brazenly advocated the policy of deliberately making all morality subservient to political ends. The book in which he enunciated this philosophy, *Il Principe* ("The Prince"), might well be termed the Bible of demagogues.

Demagogues there had been, however, long before Machiavelli's time. In fact, one of King David's sons, Absalom, was one. Concerning him the Bible states that he stood by the gate when people came to his father the king with grievances and 'kept stealing the hearts of the people' by such expressions as: "Oh that I were appointed judge in the land, that to me every man might come that happens to have a legal case or judgment! Then I should certainly do justice to him." Absalom's making insurrection against his father King David and his defiling of his father's concubines bear eloquent testimony to his ambition and lack of principle.—2 Sam. 15: 1-6.

And when we come to think of it, did not Satan start out as a demagogue? Did he not invent a grievance for Eve and then play on her passions for his own selfish purposes, to have others worship him and to show himself equal, if not superior, to his Creator? He most surely did, as the Scriptural record at Genesis, chapter three, Job, chapters one and two, Ezekiel, chapter twenty-eight, and Matthew, chapter four, all so clearly show.

Coming to modern times, there was Adolf Hitler, perhaps the greatest demagogue of all human history. He "showed his political gift by his correct appraisal of the masses whose passions and fears he raised to a fever pitch by his oratory against democracy, the Jews and foreign powers." About the same time in the United States there was one Huey P. Long, a greedy politician who made "himself a Presidential possibility with his Share-the-Wealth platform promising $5,000 to every family," and limiting the incomes of the rich. Still more recently there was the demagogue Joseph R. McCarthy. In his lust for power he irreparably harmed countless innocent persons. He played on the people's fear of communism and vaunted his Catholicism—"seldom misses Sunday mass."

At the present time there also are demagogues. They can be seen in almost every democracy. In the United States they include those whose only qualification is their Mormon or Catholic religion, a union card or their stand on the race issue: in the South, for segregation; in the North, for integration. Typical is one Adam Powell, Negro representative to Congress from New York's Harlem section and Baptist clergyman. He is so rabid that even the National Association for the Advancement of Colored People has branded him as a racist. At present he is facing an indictment for tax evasion. Three of his secretaries have previously been indicted on various charges. As for his representing his constituents in Congress, *Newsweek*, June 2, 1958, states: "He has the worst record of absenteeism of any member of the house. . . . But he never lets slip an opportunity to assail discrimination against the Negro." As long as the race issue outweighs every other one, just so long will demagogue Powell represent Harlem in Congress, on the rare occasions that he is present.

So long as democracies remain, demagogues will come and go. Someday, however, there will come a better form of government for the peoples of earth, one under the direct supervision of Jehovah God, a theocracy. There will be no demagogues then, but until that time let all men of good will beware of the flattering demagogues who exploit grievances and appeal to passions and prejudices, because the demagogue has an ax to grind!

THE SPACE AGE BRINGS WITH IT NOT ONLY FEARS OF NUCLEAR HOLOCAUSTS AND RACE ANNIHILATION; IT ALSO BRINGS TO MANY FEARS AS TO THE FUTURE OF THEIR CHILDREN. YET CHILDREN MAY BE TRAINED FOR A BRIGHT AND WONDERFUL FUTURE.

Guard Your Children in the age of DELINQUENCY

By "AWAKE!" correspondent in JAPAN

EVEN Out of Every Thousand Are Found to Be Delinquents," "820 Tokyo Delinquents Rounded Up by Police," "Teen-Agers Stage Sex Orgies," "2 Boys, 5 and 6, Kill Eight-Month-Old Girl." So ran some of the headlines in Tokyo newspapers. Once upon a time, crime used to be the exclusive field of adults, but now youth bids fair to outdo the most hardened of old-time criminals.

So serious has the situation become that reformatories for youthful delinquents are packed full. As reported by the *Asahi Shimbun* on April 18, 1958, the Tokyo Medical Reformatory is crowded beyond capacity and hence it is easy to break out. The institution had just experienced its fourth breakout since January.

On one night alone Tokyo police rounded up 820 minors on charges ranging from loitering to theft and immoral conduct. More than half were high school students, and they included twenty-eight girls. The police committed thirteen minors whom they considered incorrigibles to juvenile consultation centers and sent the rest home after a reprimand and lecture.

Each summer the Shonan beaches become more notorious for the lawless packs of teen-agers that gamble and riot through the night and pick fights with bathers by day. The local superintendent of police warned newsreporters: "Don't ever wander away from your escorting police officers. Anything could happen to you. No policeman ever patrols that area alone."

With some, delinquency seems to start at a tender age. Take, for example, the two boys aged five and six of Kaseda City, Kagoshima prefecture, who lashed an eight-month-old girl with a rope and dragged her to her death in a lonely ditch. The boys told the police it was all a prank.

In Explanation

Investigating the sharp rise in juvenile delinquency, Tokyo's Metropolitan Education Board found that roughly 0.7 percent of school children between the ages of thirteen and fifteen are delinquent. The board blamed poor family environment for about one third of the cases, association with other delinquents for one quarter of the cases, and low IQ or physical defects for the remainder. Of 3,443 problem children, 2,640 were boys and 803 were girls. The board said there was no apparent connection between delinquency and the family's wealth or poverty.

Judge Shinichiro Sato, deputy chief of the Tokyo Domestic Relations Court, has charged the increase in juvenile crime to

the turbulent times in which present teenagers spent their childhood. He says that Japan's defeat in the last war completely shattered the foundation of loyalties of the old Japan. The judge believes that one very serious weakness is the lack of a religious background. He cites Western democracy as having Christianity as its basis, whereas in Japan Buddhism has long lost its moral influence on the people, confining its function to funeral rites. Shintoism, he says, is too busy trying to regain the prestige it lost after the war, and its contact with the people is restricted to wedding ceremonies.

However, lands that claim Christianity as their religion are striving desperately with the same problem. London, a headquarters of Protestantism, can no longer claim the distinction of being the world's most law-abiding city. In 1957 London reported a 14-percent increase in crime, and one quarter of those arrested were under twenty-one years of age. Religion is said to be reviving in New York city. And so is juvenile crime. New York's 23,000-man police force has been ordered to wage all-out war on juvenile gangs, numbering at least 8,000 members.

A Chicago father, lamenting the murder of his six-year-old daughter, blamed the society that produced the murderer, rather than the murderer. Indeed, the society of so-called "Christian" countries appears to be as inadequate as that of Buddhist countries in meeting the threat of delinquency. There is something wrong with society world-wide.

The Tokyo Education Board has called for corrections in society. It mentioned the need for an atmosphere of warmth and affection for children at home, at school and within the community. Both the Education Board and Judge Sato spoke of the need for discipline. Actually, they were echoing what the Bible admonishes concerning love and discipline in the proper rearing of children. (Eph. 6:1-4) And this brings us to the crux of the whole matter: the need for a world-wide society based on proved Bible principles.

Bible prophecy shows accurately that present-day society is in the "last days" just preceding its destruction: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, . . . disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, . . . without self-control, fierce, without love of goodness." The Bible also shows the underlying reason for this delinquency: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—2 Tim. 3:1-5; Rev. 12:12.

There you have it! That powerful, invisible spirit, the Devil, is trying to lead all mankind into delinquency, and into destruction with him. Even apostate Christendom, preoccupied with nuclear bombs instead of God's Word, has been swept into the whirlpool of delinquents. Is there a way of escape? There is! Just as "bad associations spoil useful habits," so there is in the earth today a New World society that builds good associations and useful Bible habits among all its members. (1 Cor. 15:33) This New World society of Jehovah's witnesses provides proper Bible instruction, acting as a bulwark against modern-day delinquency. Consider some of this instruction.

Jesus admonished: "You must love your neighbor as yourself." (Matt. 22:39) And what closer neighbor do we have than our own children? How important that we give them an intimate place in our lives, and that we serve as their companions, friends and guides! The Bible counsels parents: "You must love Jehovah your God with

all your heart and all your soul and all your vital force. And these words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:5-7) This means a life of companionship with one's children, teaching them Bible principles at home from the tenderest age, taking them to assemblies and meetings of God's people regularly, and in God's service.

As part of this training, correction also is necessary. "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." A good spanking when called for, or the denying of some expected treat when he misbehaves, will bring home to the child's heart respect for parental authority. It will discipline him in the right way, and "even when he grows old he will not turn aside from it." "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die." (Prov. 22:15, 6; 23:13) Why, even mother bear gives her cub a resounding slap with her paw when he steps out of line!

The New World society of Jehovah's witnesses is a happy family of more than 700,000 members, in all nations, all of them brothers, having love and warm affection for one another. Parents and children who walk in association with this society find a sure protection against the delinquencies of the old-world society. Moreover, when Jehovah God, through Christ Jesus, shortly destroys the delinquent old-world society, those of the New World society, together with their obedient children, will survive into God's new world, which will clothe earth with peace, joy and everlasting blessings. No delinquents in that new world, for everything that breathes will praise Jehovah God!—1 John 2:17; Isa. 11:9; Ps. 150:6.

Astronomy and the Bible

¶ Writing in *Modern Science and Christian Faith,* Peter W. Stoner, chairman of the department of mathematics and astronomy, Pasadena City College, California, says: "If Genesis is only a book of human origin and its allusions to astronomy reflect the knowledge extant at the time of writing, we would expect it to be full of gross scientific errors. . . . A careful study of the fact and well-established hypotheses of astronomy reveals a striking consistency with the outline of origins found in the first chapter of Genesis. This agreement has not always existed. In fact, thirty-five years ago astronomy and the account of creation as recorded in the first chapter of Genesis differed in many points. . . . But year after year advances were made in science which resulted in an improved agreement between Genesis and astronomy. Within the past generation not a single instance is known where astronomy that has once agreed with Genesis has later reversed itself so as to disagree. . . .

¶ "Although Genesis was written thousands of years ago, every reference to astronomy in this first chapter is corroborated by the best of our present scientific information. And yet we note that books of astronomy, written 25 years ago or more, are full of serious errors and anything written more than a few hundred years ago would be suitable only for the entertainment of the reader. It obviously would have been impossible thousands of years ago for men to have possessed all the scientific knowledge which was required to write this first chapter of Genesis. Only the builder of a house can tell with complete accuracy the details of its hidden construction. Only the Creator of the universe, the earth, and the life upon it could have told thousands of years ago the nature and process of that creation."

France's "LEGAL" Coup d'État

BY "AWAKE!" CORRESPONDENT IN FRANCE

"THERE are forces at work among the French people that reveal deep discontent. *'Il faut que ça change!'* ('There must be a change!') is an expression to be found on the lips of many Frenchmen of all classes. . . . With such movements [communism and Poujadism] afoot, anything could happen." So said *Awake!* in its issue of April 8, 1956.

On May 13, 1958, something did happen. Let me explain.

Ferment in General Assembly

For the nineteenth time since the start of the Fourth Republic in 1947, France was without a government. Premier Félix Gaillard had resigned on April 16, after being defeated the previous night in the National Assembly by 321 votes to 255. It followed a debate that saw the strange spectacle of the Right trying to outdo the Communists in criticizing American policy, and finally joining with them to bring down the government.

The issue was the future of French troops stationed in Tunisia. This question had come to a head with the French bombing of a Tunisian frontier village that had obviously been used as a haven for Algerian nationalist guerrilla fighters. (The Tunisian government had made no secret of its support of the Algerian independence movement.) The question had been brought before the U.N. Security Council by both the Tunisian and French governments. The latter had agreed to suspend discussion of the matter until an Anglo-American "good offices" mission had tried to find a basis for renewed contact between France and Tunisia. Such a basis had supposedly been found in the proposition that French troops be withdrawn from all their Tunisian bases, with the exception of Bizerte, and that the Tunisian-Algerian frontier be guarded, possibly by an international force similar to the one used in the Middle East.

Anxious to preserve good relations with the Arabs, President Eisenhower had warned France that if she failed to reach agreement with Tunisia and the dispute came back to the U.N. Security Council, she should not count on United States support. This was regarded by the Communists as "intervention" in French affairs, and by the Right as an outright "injunction." Gaullist deputy Jacques Soustelle cried out in the National Assembly: "Where is French policy decided? If in Washington, what are we doing here?" Prime Minister Gaillard called these extremist attitudes "xenophobia" (hatred of foreigners), but the big word did not save him. The debate that sealed his fate will go down as one of the most anti-American in French parliamentary history.

So France was once again without a government. Catholic Georges Bidault tried his hand at forming a new one, but got no farther than his own Popular Republican party, who refused to back him in his rigid Algerian policy. Next came René Pleven, member of a small left-of-center party, who asked for "full powers" for one year, but quit when the Socialists refused

to sit in the same government with the right-wing Independents. President Coty asked him to try again, which he did, but this time the Radicals, a Center group, refused to go along with Pleven's choice of a defense minister known to favor a "tough" Algerian policy. Coty then asked three different Radicals to try to end the crisis, but they refused. At last Pierre Pflimlin, a Catholic Popular Republican, agreed to try to form a government. However, his reputation of having liberal ideas on the future of Algeria brought him the opposition of the Independents and the Gaullist Social Republicans, so that there were some doubts as to whether he would receive the necessary majority in the National Assembly.

By now France had been without a government for four weeks. But, as the quarrelsome French deputies were soon to learn, events have an obstinate habit of continuing while politicians are fussing over this or that nicety of parliamentary intrigue.

Algerian Crisis Develops

The mere mention of the name Pflimlin of the M.R.P. (Popular Republicans) produced a wave of opposition among the Europeans in Algeria, including some elements of the French army. They could not forget that Catholic M.R.P. ministers (Georges Bidault and Robert Schuman) had conducted France's foreign policy from 1944 to 1954, and that during this period the way was paved for the loss of Indochina, Morocco and Tunisia. Was Algeria to follow?

On May 12, the day before Pflimlin was due to seek investiture from the National Assembly in Paris, a tract printed by an association of "Patriotic Catholics" was widely distributed in Algiers, calling upon the Europeans to "write letters of protest to the priest of your parish, to the archbishop of your diocese or to any other religious authority who may be able to efficiently combat the scandal of France being betrayed under the mask of religion." (*Le Monde*, May 13, 1958) What a strange thing for Catholics to campaign against "brother" Catholics! Yet not so strange, really. When so-called Christians start meddling in politics, they are bound to get mixed up in its fights and brawls.

Seventeen patriotic associations, organized into a "Committee of Vigilance," called upon the people of Algiers to go on strike at three o'clock in the afternoon of May 13 and to stage a mass meeting on the Plateau des Glières to protest against the investiture of Pflimlin's "government of abandonment." The people were also invited by veterans' organizations to a rally three hours later at the war memorial as a demonstration against the killing by the F.L.N. (Algerian nationalist army) of three French soldiers who had been taken prisoner. The French army authorities were due to take part in this latter manifestation.

The long and costly war in Indochina had left the French army feeling frustrated, humiliated and very bitter toward the Paris politicians, whose mess it felt the whole affair was. Still smarting from this, the army was thrown into the explosive North African situation, only to be further humiliated by the politicians' handling of the Tunisian, Moroccan and Suez crises. In this context, Algeria became an *affaire d'honneur* for the French army. And the thought of again being "double-crossed" by Paris, whose governmental comings and goings did little to inspire confidence, led many French officers to adopt a defiant attitude toward the regime of the Fourth French Republic. In this they were joined by many of the 1,300,000 Europeans living in Algeria, many of whom were born there, and who feared

that their abandonment by France would mean their being swallowed up by the 8,700,000 Moslems. Such, then, was the conjuncture that led to revolt.

The Algiers Revolt

At 7:15 p.m., on May 13, I switched on my radio and tuned in to France-I to listen to *"Paris vous parle,"* the regular evening news feature program. I was curious to know if Pflimlin had managed to scrape together a majority in the National Assembly, or if France was still without a government. The speaker announced that the debate was still on and that the vote would probably not take place until late that night or early the following morning. The microphone was then switched over to Algiers for an on-the-spot report on the situation there. It was known that a protest strike against Pflimlin's investiture had been called for and that mass demonstrations had been organized. How were things going across the Mediterranean?

The radio reporter in Algiers mentioned that the call for the general strike at 3 p.m. had been successful and that at 3:30 p.m. young demonstrators had ransacked the American Information Agency on the rue Michelet. The mass political meeting on the Plateau des Glières had been put back to 5 p.m., just one hour before the military ceremony was due to take place at the war memorial. The speaker described what had taken place at the political rally. The only violence had been verbal, directed against the formation of the Pflimlin government.

But this rally had spilled across to the war memorial, where the military ceremony was due to take place. The microphone picked up the voice of the crowd, which now numbered several tens of thousands, singing the "Marseillaise" and acclaiming the military leaders who had just arrived. The commentator was silent while the bugle sounded out the French "Last Post." Again the "Marseillaise" was sung and then, suddenly, the speaker broke in to say that something seemed to be happening at the top of the monumental stone staircase called the Forum, in front of the modern French Ministry for Algeria building.

In an amazed voice he said that students were using an army truck to batter down the gates of the ministry building, while the meager security forces on hand, after having thrown a few tear-gas bombs, seemed to look on powerlessly. He described how the students broke into the building and began to appear at the windows of the lower stories. His voice turned from amazement to disgust as he reported that the students seemed to occupy the whole building and were throwing documents, papers and files out of the windows, while the crowd below looked on with stupefaction. The radio commentator voiced the opinion that this was not a general riot but a very serious irresponsible action on the part of students, who would surely be punished by the competent authorities. However, as if doubting his own words, he added that the "student" who seemed to be leading the young rioters was wearing a military parachutist's uniform!

Things were serious. The army took power in Algiers and proclaimed a Committee of Public Safety (a reference to the revolutionary committee that held the executive power in France from 1793 to 1795, under the National Convention). They called on René Coty, the French president, to permit the forming of a revolutionary government of public safety in Paris. Up to then no mention had been made of General de Gaulle.

Back in Paris

In Paris—you guessed it—the French deputies at the National Assembly were

still squabbling, and continued to do so until 1:15 a.m. the following morning. At that early (or late) hour, seven deputies still had some oratorical fiddling to do while Algeria burned! Prime minister-designate Pflimlin had had enough. Warning the deputies that the nation was on the brink of civil war, he called upon them to act with responsibility. "France must have a government within the next few hours!" he said. By 3:20 that morning it had one. Pflimlin had been made prime minister by 274 votes to 129, the Communists abstaining. The right-wing Poujadists, Independents and Gaullist Social Republicans voted against him, and so did a few rightist Radicals.

The investiture of Pflimlin seemed to take the Algerian Committee of Public Safety by complete surprise. On Wednesday evening, May 14, I listened to *"Paris vous parle,"* which featured the last "normal" broadcast report from Algiers before Radio-Alger was taken over by the army. One of the reporters stated that the leaders of the revolt were "hesitant now that the second phase of the operation has failed in Paris. After learning that Pflimlin had been invested, several colonels left the room where they were deliberating, shouting, 'We're sunk!' "

It is a matter of speculation as to what would have happened if the "second phase" (the defeat of Pflimlin in the National Assembly) had not failed. Many commentators do not hesitate to claim that the power vacancy in Paris would have opened the way for an out-and-out military *coup d'état.* France's big weekly news-picture magazine, *Paris-Match,* stated in its issue of June 14: "It is an open secret that the parachutists were just a hair's-breadth from landing in France." Explaining in the June issue of *La Nef* why he, an Independent, had voted for Pflimlin, Paul Reynaud spoke of the possibility of a *coup de main* in Paris by parachutists from Algeria. And according to *Le Monde* of June 10, Ex-President Vincent Auriol expressed the same fear in an interview with the widely read English weekly *News of the World.*

But whether these fears were justified or not, one significant fact is clear from all the press reports, namely, that the leaders of the Algiers coup began mentioning General de Gaulle only *after* they had learned that Pflimlin had not been defeated in the National Assembly. Would they have called upon him, and under what conditions, if their "second phase" had succeeded? That will probably become one of those burning questions in French history, like "What would have happened if Napoleon had not lost the battle of Waterloo?"

De Gaulle Makes a Comeback

At any rate, after twenty-four hours of anxiety, the colonels who thought they were "sunk" were floating again, either on the same boat or on a different one. For on the afternoon of Thursday, May 15, General de Gaulle issued his historic statement: "I am ready to assume the powers of the Republic." From then on, whatever had been the previous intentions of the Algiers revolt, it now became the spearhead of the campaign for a return to power of De Gaulle.

During the days that followed, committees of public safety sprang up all over Algeria, and even in France itself. On Saturday, May 24, the Algiers revolt spread to Corsica, where the parachutists took over, unresisted by the Paris government's security forces. If he had doubted it before, Pflimlin now knew for certain that he could count for support neither on the security troops nor on the army. Four days later he resigned. The day of his resignation, tens of thousands of people marched

down a Paris boulevard with banners carrying the slogan *"Vive la République!"*

The following day President Coty declared in a message to the National Assembly: "We are now on the brink of civil war. . . . With the homeland and the Republic in peril, I have turned towards the most illustrious of Frenchmen." Three days later General de Gaulle came into power. The National Assembly, by 329 votes to 224, gave him full powers for six months and authority to organize a national referendum on constitutional reforms. If it was a *coup d'état*, at least it had the originality of being a "legal" one!

What now? At this juncture it is difficult to tell. The French language contains no exact equivalent of the expression "wait and see." Pity! Because if it existed, probably millions of Frenchmen would be using it right now!

Salad Oil from Sunflowers

By "Awake!" correspondent in Canada

THE sunflower is a native of the Americas, it growing wild in the Great Plains region of the middle west of the United States. It is the state flower of Kansas, and in times past the American Indian used it as a food. It was transplanted to European lands in the sixteenth century and brought back to the Americas as a cultivated plant in the nineteenth century. It is well named, for when in full bloom its bright yellow flowers, some as much as a foot in diameter, do suggest the radiant sun.

For many years the sunflower served in the United States mostly as chicken feed or as a decorative plant, its height, ranging from three to fifteen feet or more, well serving to hide old fences or other unsightly spots on American farms, as well as serving as a windbreak. Some use its leaves for fodder, others make a yellow dye from its flowers and more and more the seeds serve as a confection to be nibbled at, either plain, salted or sweetened.

Though Russia long led in the commercial production of the sunflower, her lead in recent years is being narrowed by its great increase in other lands. Making particularly rapid strides in this regard are some of the Latin-American lands, such as Argentina, Chile and Paraguay. And among the countries that have more recently turned to the production of sunflower seed, and that for the purpose of oil, is Canada.

Primarily it was the demand for oil during World War II that started the Canadian farmer to cultivate, among other oil-bearing seeds, the sunflower. This has resulted in the building of ever-larger special refineries, so that now the sunflower has become one of the leading annual crops of the southern portion of the province of Manitoba. Its black fertile fields are peculiarly suited to producing large quantities of sunflower seed. The farmer delivers his threshed seed to the elevator, after which the seeds are cleaned, dried, hulled and cooked to extract the oil.

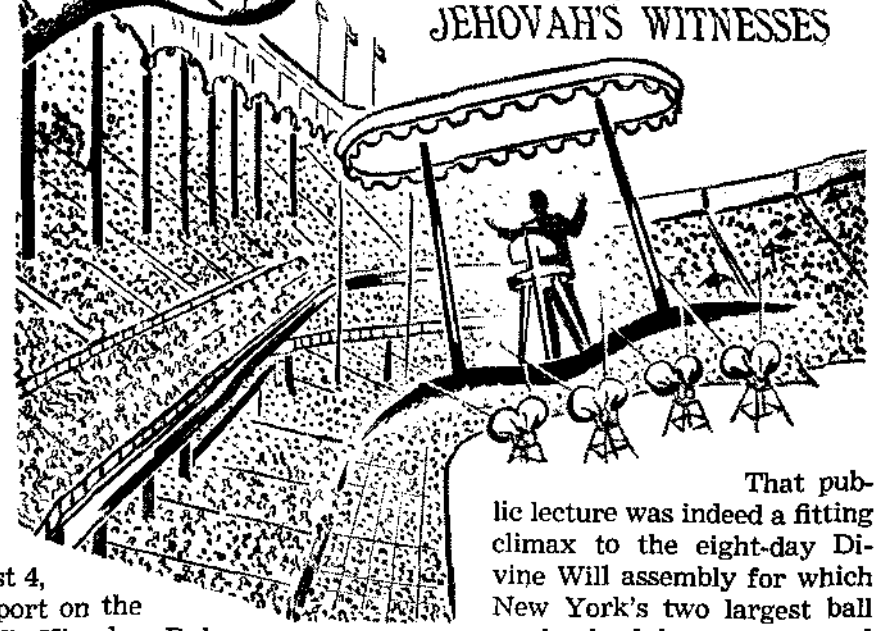
The oil is processed and refined so that it is free from all impurities and is colorless and tasteless. Being easily digested, it is ideal for both cooking and frying. And in that it can be heated to higher temperatures than most oils or fats without smoking or burning, it is preferred for deep-fat frying. In the Canadian market it is considered superior to both soybean and cottonseed oil.

Canadians also make good use of two by-products of sunflower oil. Sunflower meal serves as a very valuable livestock feed. In fact, some claim that it is a protein food of such high quality that it should be used only for human consumption. And from the hulls Canadian scientists have perfected a specialty fuel in the form of logs four inches in diameter, 12½ inches long and weighing about 7½ pounds. Made by very high compression, these are clean to handle, have far less ash and produce more heat than either coal or lignite, a peatlike brown coal.

Thus the common lowly sunflower not only supplies man's basic need for fat but also feeds his cattle and helps to keep him warm in the winter or to cook his meals!

The Divine Will

INTERNATIONAL ASSEMBLY of JEHOVAH'S WITNESSES



"IN THE greatest outpouring of humanity ever recorded here for a single meeting, a turnout that exceeded their expectations by some 50,000—a record of 253,922 Jehovah's witnesses yesterday jam-packed Yankee Stadium, the Polo Grounds and areas adjoining both ball parks for the final session of their eight-day Divine Will International Assembly." Thus the New York *Daily News*, August 4, 1958, began its report on the public lecture "God's Kingdom Rules —Is the World's End Near?" given by N. H. Knorr, president of the Watch Tower Society, August 3, at 3 p.m.

What did that assembled throng hear? In a manner that was clear and forceful was presented the good news that "only the best government in the universe is good enough for this earth." "Oh, therefore, let all men of good will turn now to God for earth's government!" Knorr appealed.

That public lecture was indeed a fitting climax to the eight-day Divine Will assembly for which New York's two largest ball parks had been procured and transformed into mammoth Kingdom Halls. In each the 1958 yeartext of Jehovah's witnesses, "As for me, in my integrity I shall walk," was prominently displayed, and each had a beautiful canopied speaker's platform in the center of colorful flower gardens.

Yankee Stadium had been signed up back in September, 1956. However, in view of previous assemblies it was certain that more

space would be needed. But where could it be found? True, the Polo Grounds was close by, but baseball schedules were so arranged that either one or the other ball park was being used. Then late in 1957 the team using the Polo Grounds was transferred to San Francisco, and so for the first time it was possible to have the use of both ball parks at the same time!

Tremendous advance preparations had to be made for feeding, housing and otherwise caring for the large crowd that was expected; not to say anything of the preparing and the printing of literature to be used and released at the convention and the work involved in the preparation of talks and demonstrations that were to be given. Spacious accommodations for preconvention activity were had at the new *Watchtower building* at 77 Sands Street.

In all, 123 lands were represented. Well over 100,000 came from the United States and upward of 15,000 from Canada. Some five thousand came from Europe and hundreds from each of the other continents. The majority came by private auto; many came by special buses and trains. Sixty-five chartered planes and two chartered ships brought still others.

The Convention Program

The *Divine Will assembly resulted in a* great witness to Jehovah's name and kingdom, and it served to give God's people a better understanding and appreciation of the divine will for them. It certainly accomplished its purpose.

Close to a hundred hours of Bible lectures, demonstrations and reports from missionaries and others from many parts of the world were given. With but few exceptions everything was presented twice, once at each stadium. During the four forenoons that were set apart for field ministry, programs were presented at New Rockland Palace for the instruction of those serving in special capacities, such as branch servants, missionaries, special pioneers, public relations servants, etc. During these same forenoons sixty-four programs of upward of two hours each were presented in twenty different languages. For the benefit of the deaf the programs were translated into sign language.

Outstanding Features

While the entire program was filled with highly interesting and informative material, some features were more outstanding. Among such must be listed the eleven times that N. H. Knorr, president, and the six times that F. W. Franz, vice-president, spoke to the entire assembly. The very first day had an outstanding feature, the graduation of the thirty-first class of Gilead. Its 103 students had come from sixty-four different lands. The graduation program included farewell counsel by the instructors of Gilead School, by the servant in charge of Kingdom Farm and by Franz and Knorr, the latter giving an extended talk on the subject "Stay by These Things," based on 1 Timothy 4:16. After that the diplomas were handed out.

In the evening of the first day the entire program was presented by these students. In addition to presenting many different scenes illustrating life at Gilead School, *interesting experiences* were related. A number of students were dressed in their native costumes, helping to make the program as colorful as it was interesting and profitable.

Of particular interest also was the stirring keynote speech delivered on Monday by the president, entitled "Signs and Wonders in the Time of the End." Based on Isaiah 8:18, it told how among the signs and wonders of our day are Jesus Christ and his anointed followers on earth. Yes, and even this very assembly was a "wonder."

Highlighting the educational program of Jehovah's witnesses among illiterate peo-

ple was Knorr's talk on Tuesday, at the end of which he released the Spanish booklet *Learn to Read and Write*. Such a reading aid had already been produced for African witnesses, and others are to follow so that all witnesses of Jehovah will be able to read and write.

Outstanding on Wednesday, first of all, was the immersion. After the talk on baptism 7,136 gave public expression of having dedicated themselves to do Jehovah's will. In the afternoon N. H. Knorr spoke on "Down with the Old—Up with the New!" in which he emphasized that the United Nations would fail even as did its predecessor, but the new world will be set up and men of good will are going to survive into it. At its close he released Volume IV of the *New World Translation of the Hebrew Scriptures,* containing the books of Isaiah, Jeremiah and Lamentations.

The release of another new publication, *From Paradise Lost to Paradise Regained,* proved to be the outstanding feature of Thursday's program. This most beautiful Bible-study aid is printed in large type, is profusely illustrated, and is in simple language for the benefit of those unfamiliar with Bible truth.

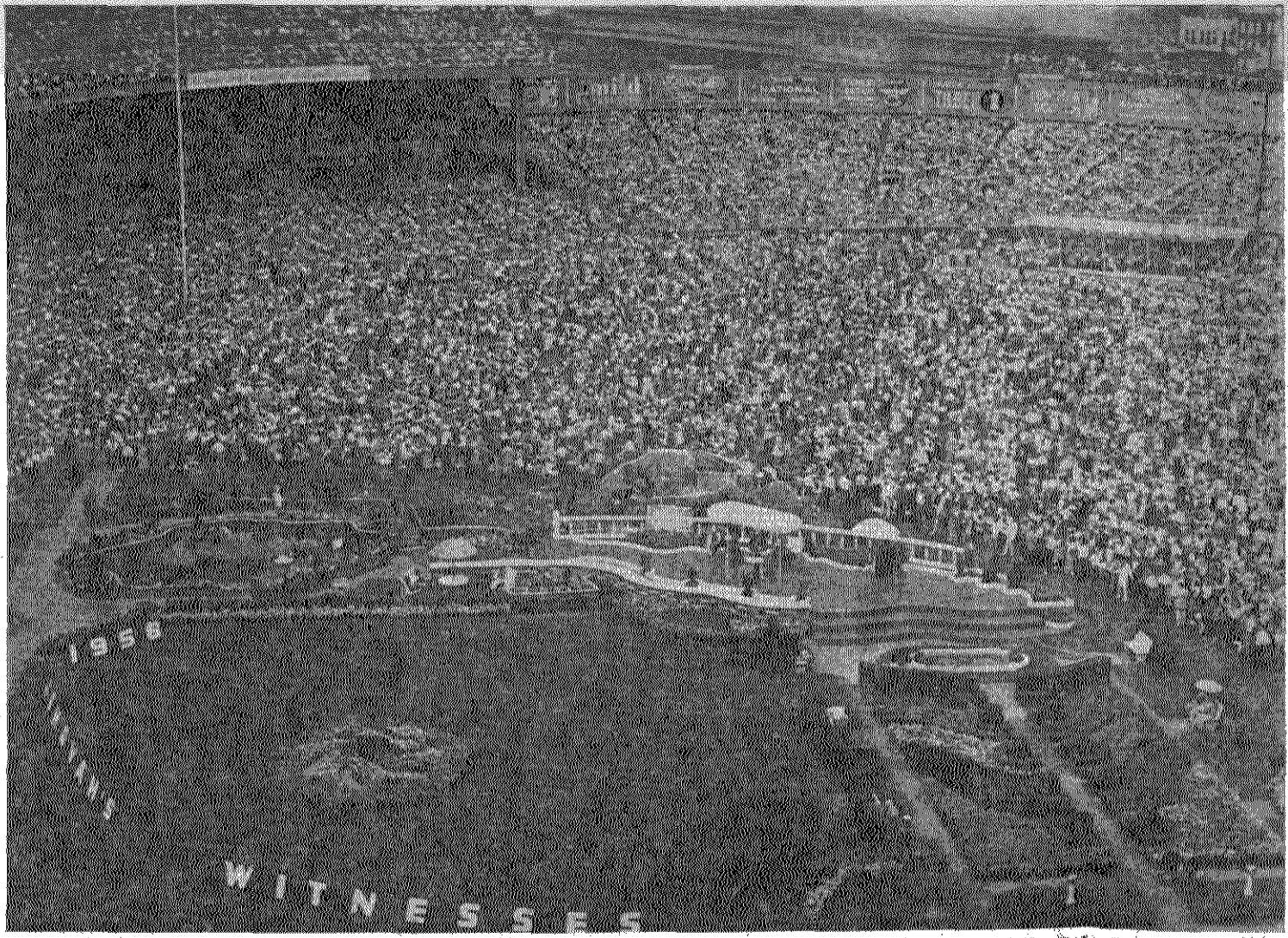
Two other program features yet deserve particular mention. One of these was the talk by N. H. Knorr "Let Your Will Come to Pass," at the end of which he released the Bible-study aid *"Your Will Be Done on Earth"*. The other was the closing talk by Knorr Sunday afternoon. He began by briefly reviewing the things learned and received during the past eight days. He touched on the progress of the work world-wide, and then told of plans for expansion. Current building plans include new headquarters offices for Germany, England and France, and an addition to the Bethel home to house the workers at Brooklyn, and also an educational center where full-time ministers will be invited for a ten-month training course. Further, it is planned to bring in the overseers of the various congregations for an intensive one-month training course at Gilead Bible School and large branch offices.

The Resolution

Without doubt one of the most thrilling features of the entire eight days was the occasion of the adopting of the Resolution on Friday afternoon, by 194,418 witnesses of Jehovah. In it they resolved faithfulness to Jehovah and separateness from the world down to the end of this old system of things.

Leading up to this was the talk by F. W. Franz on "Why This Convention Should Resolve." Therein he exposed as false shepherds the faithless, compromising clergy of Christendom. Leading to his climax he described the present assembly as "a supreme occasion to make a united statement of how we stand toward the world situation; what our enlightened understanding of God's will is and what our united purpose is for the future in discharging our God-given commission."

The Resolution, as read by N. H. Knorr, "RESOLVED THAT . . . we deplore the fact that the inspired written Word of the Universal Sovereign is ignored, . . . THAT, in love for his human creation, Jehovah God has willed . . . a righteous new world . . . THAT in the year 1914 he installed his loyal Son, the glorified Jesus Christ, to be King in the heavens and destroy all the enemies of God and man, . . . THAT, since A.D. 1914, the evidences have continued to multiply in proof that God's kingdom now reigns from the heavens, . . . THAT the nations are now on judgment before Jehovah God the Supreme Judge, . . . THAT, figuratively speaking, we have beaten our swords into plowshares . . . and, although of so many nationalities, we will not lift



Yankee Stadium on August 3. A total of 253,922 persons were present, 176,619 here and 77,303 at the Polo Grounds.

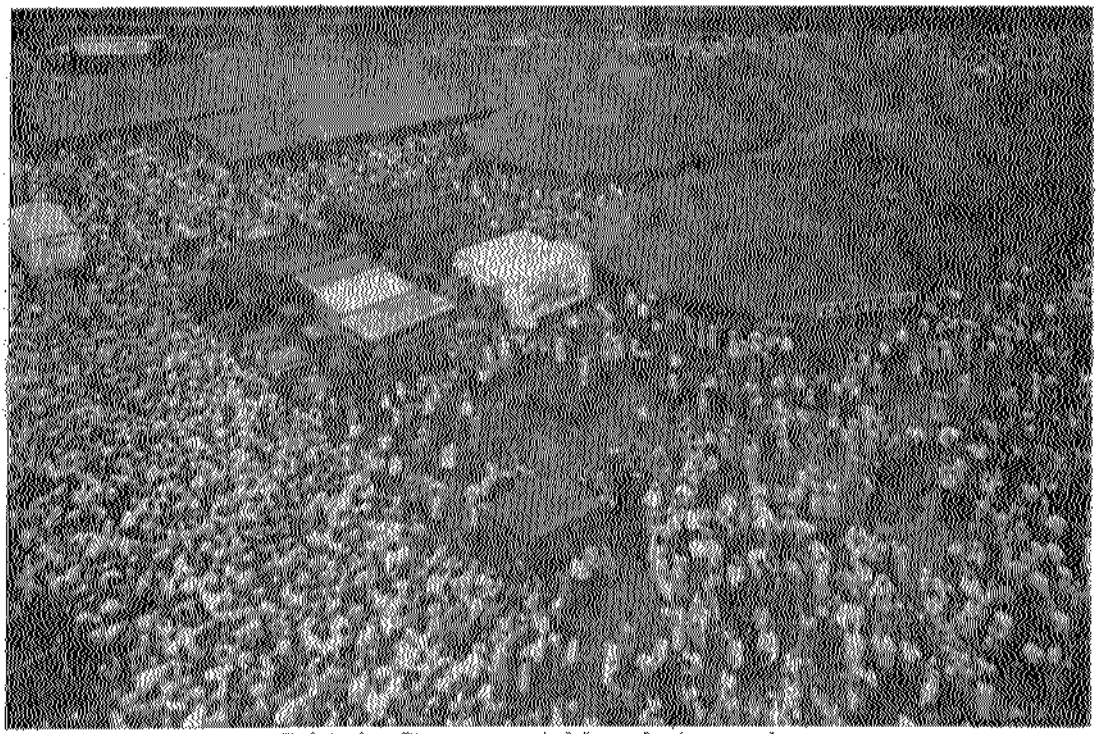
up sword against one another, because we are Christian brothers, . . . We will continue to obey God rather than men, . . . so that we may be accounted worthy of being ushered into God's everlasting new world after Armageddon, there . . . to do his will forever and ever." The unanimous adoption of this Resolution was marked by thunderous applause.

Underscoring the unique position of Jehovah's witnesses, as noted in the Resolution, was the report given on "Behind the Iron Curtain" by A. Rutimann of Switzerland. He told of the steady increase taking place in Iron Curtain countries and read interesting reports from Hungary, Czechoslovakia, Poland and Russia. Particularly in Poland is the work of the witnesses increasing, that country ranking third in number of witnesses, being exceeded only by the United States and West Germany.

Indicative of the amount of interest found in Poland, one witness found in one apartment house of eighteen apartments all eighteen families wanting to have home Bible studies. More than that, they themselves suggested coming together in six groups of three families each so as to lighten the burden of the witness. And most surprising was a tape recording of some songs and of a message of love from witnesses in Russia, where the work is banned, which had been brought out under extreme difficulty and risk of loss of liberty.

Convention Departments

In spite of its size the Divine Will assembly functioned smoothly. Its organization consisted of twenty-four departments staffed by some 40,000 volunteer workers. The rooming department began functioning three months before the assembly be-



Cafeteria—It was operated by volunteer workers

gan and continued until the last day. The attendant department required thousands of attendants or ushers, who also aided in taking the count for each session.

There were departments for supplying literature, Bibles, etc., for directing the field ministry. Providing for physical comforts were the refreshment department, which had stands in all parts of both stadiums, and the cafeteria department, which served hundreds of thousands of meals at nominal cost and in record time. (All full-time ministers received their meals free.) Then for emergencies, minor injuries and suchlike there was a large first-aid department well staffed by various types of physicians and trained nurses. Among the hard workers were also those serving in the installation, trucking and cleaning departments.

Some five hundred horns were among the equipment used by the public-address department. The public relations department kept newspapers posted and arranged for a number of radio and TV programs.

Convention Facets

So as to be able to come some witnesses scrimped and saved for five years; others worked overtime or sold possessions. Some, from England, France, Colombia, Nicaragua and the Virgin Islands, sold their homes or other real estate so as to have the means to come.

Some came even though there had just been a death in the family; even though the birth of a child was expected! They came though blind, on crutches and in wheel chairs.

Especially happy was Peter Vanderhaegen, missionary in Indonesia. He kept hoping, even though the current revolution had isolated him on the island of Sulawesi for six months just prior to the assembly. Then a sudden landing of government forces changed things. Being able to persuade government officials of his neutrality and his urgent need to attend this assembly, he was provided with free boat passage to the nearest airport for his 14,500-mile trip to the assembly. Though four days late, Peter felt that even just half of such a convention was worth it all!

What Others Thought

When their boat stopped at the Fiji Islands the 212 witnesses aboard were met by five busloads of Fijian witnesses who treated them to a buffet dinner. Their fellow passengers could not understand it. "You never saw those people before? You mean that just because you belong to the same religion makes you so close to them?"

A certain bus driver had been taking a load of witnesses to and from the assembly each day. One day another was taking his place, to whom he was heard to say: "You'll have a day like you never had before. No grumbling, no shoving, . . . never saw anything like it before!"

And that was also the consensus of the press, which, on the whole, fairly reported on the assembly. Thus the New York *Times,* August 1, 1958, had, among other things, the following to say under the heading "Witnesses Styled City's Best Guests": "180,000 at World Assembly Win Praise for Courtesy, Quietude and Neatness. New York has been host for the last six days to its biggest and in all likelihood its best-behaved convention. . . . Whatever New Yorkers may think of the Witnesses' theology, they are unanimous in agreeing that the Witnesses' conduct has been exemplary. . . . Royal Ryan, executive vice president of the New York Convention and Visitors Bureau termed the witnesses 'an asset to the community.' He described their behavior as 'out of this world.'"

For a detailed report on this assembly see the *1958 Report of the Divine Will International Assembly of Jehovah's Witnesses,* consisting of 128 pages.

Thirty-first Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Hardjopranoto, M., Mathew, S., Sinnapillai, G., Seki, F., Ogawa, K., Ng, Y., Ramirez, G., Liang, M., Velazquez, O., Raite, J. **Second row:** Proctor, L., Noll, S., Aluni, T., Barrena, M., Lee, S., Kobrossi, E., Lau, I., Wilkes, G., Fayad, E., Djeddah, G., Nantah, B., Tiainen, E. **Third row:** Franzone, A., Van Eijk, M., Parsons, J., Small, S., Samayoa, A., Williams, F., Wepener, P., Dutang, S., Youngs, M., Mendoza, M., Dower, J., Ayinla, A., Kawhe, I. **Fourth row:** Chantraboon, B., Mumby, R., Ng, D., Campbell, S., Ibarra, C., Itty, A., Raunholm, U., Acquah, D., De Leon, S., Heatley, L., McLuckie, I., Liang, F., Letonja, H. **Fifth row:** Akinyemi, A., Joly, A., Kobrossi, F., Samuelsen, T., Crittin, A., Damaa, L., Abrahams, H., Souza, J., Fallico, M., Dower, L., Miller, J., Gordon, E., Castiglioni, I. **Sixth row:** Gavino, P., Small, A., Darville, B., Mensah, J., Helberg, L., Lamb, W., Salango, F., Moralez, R., Snow, F., Bellflamme, A., Gohl, O., Wuttke, R., Kealoha, R., Sanchez, R. **Seventh row:** Judge, B., Campbell, I., Jones, C., Hardjopranoto, P., Hills, N., Boyle, A., Johansson, S., Hull, C., Noll, X., Letonja, A., Gumbo, S., Kamanda, T., Williams, A., Kronvold, B. **Eighth row:** Ibbott, J., Laukkanen, H., Richardson, E., Peel, D., Zhylut, M., Mumby, J., Teunissen, C., Wojciechowski, D., Graichen, R., Tiainen, M., Fayad, A., Youngs, R., Fujikura, K., Seddon, G.

World Traveler Looks at Marriage

WORLD traveler Hendrik de Leeuw recently made an examination of unhappy marriages and of the dominant role that many women have arrogated to themselves in many households. In his book *Woman: The Dominant Sex*, he says: "No other country in the world has such a large percentage of unsatisfactory family relationships as the United States." In pinpointing the reasons for this he cites as most significant the fact that "the average American family concerns itself more with trying to accumulate, or grab more, but less with any improvement in its spiritual existence."

Traveler De Leeuw finds that the great amount of worldly education often given to women in America has not been such a blessing after all. He points to Pearl Buck's famous statement: "The root of the discontent in American women is that they are too well educated. They do not need college education. . . . The present higher education is unfortunate. It has led American women into having ideas which they can never realize when they come to maturity."

Success in marriage, says the writer-traveler, depends largely on a man's marrying with the right attitude: "There is one especial condition that makes for increased happiness in marriage and that is when there is no chance of having sexual relations with any other woman than one's own wife."

As to woman's dominant role in many households, traveler De Leeuw puts the blame squarely on the husband who "has abdicated his position in the family in favor of a domineering matriarch." The result has been disastrous for happiness: "Never before in American history has our land possessed such a high percentage of cowed males who, as one well-known authority expressed it, 'endure their lives in mute docility and die mercilessly with ulcers and high blood pressure.' " The husband's failure to fulfill his role, he writes, "not only must be blamed for the growth of America's matriarchate but for the unsatisfactory relations existing between woman and man."

However, writer De Leeuw does not absolve women of all the blame, for he finds it truly significant that marriages of American men with foreign women have been unusually successful.

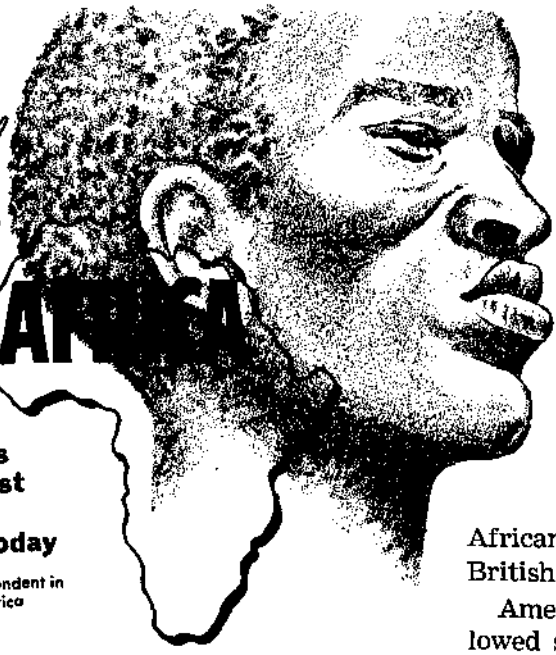
Speaking of French women as an example, he says: "In spite of having won equal rights with men for their sex, French women never forget that they are females, and feminine first and human afterwards." This contrasts, he says, with the attitude of many American women, "who feel that just because they are women, they should be treated by men as something special, and on a pedestal at that."

In Britain the traveler-writer finds marital relations generally more successful than in America and that "people over there do not make such a fuss over, or fetish of, a Miss This or That, nor shower such almost hysterical adulation on their lovelies as we are wont to do over here. By the same token our American girls . . . are often treated like the Belles of the Ball, and have to be assured and reassured how wonderful they are, whereas the average British girl is not that spoiled."

Contrasting foreign women with American women, he feels he has found a most significant factor in the more materialistic attitude of the latter. It seems, he says, "that American women are too much obsessed by externals, as if the only way to hold on to their sweethearts, boy friends and husbands is through looks, hairdo, facial make-up, and other feminine artifices." But again men are largely to blame, for through the commercialists and advertisers they have instilled this concept into the women.

"It cannot be stressed too strongly," traveler De Leeuw concludes, "that the British hubby is still being regarded as the head of the household—as it should be in well-regulated families. . . . The rank and file American husband, on the other hand, clams up on the slightest provocation, while their bossy wives not only do most of the powwowing but in a great many cases insist in doing their husbands' thinking as well. To repeat, the British father . . . is still the head of the British household, and his home is still his castle, a fact the English wife does not fail to tell him often. In America, it is no exaggeration to say, it is man's or the husband's fault that *his* castle is run by women, and that Mom, more often than not, wears the armor plate and the pants."

A United States of AFRICA



Whispers of the Past Become Shouts of Today

by "Awake!" correspondent in Ghana, West Africa

MOROCCO, Liberia, Ghana, Tunisia, Arab Republic, Sudan, Ethiopia and Libya have this message for the world: "Hands off Africa! Africa must be free!" This historic move toward a United States of Africa was expressed at an eight-day conference of leaders from these independent African states met in Ghana's Parliament House on the west coast of this vast continent.

The aim of this first Pan-African Conference to be held on African soil, as stated by Ghana's prime minister, Dr. Kwame Nkrumah, is that of 'forging closer links of friendship, brotherhood, co-operation and solidarity within and, in promoting our foreign relations, endeavoring to seek the friendship of all and enmity of none.'

Initial Spark

England's Lord Chief Justice Mansfield in the Somerset case back in 1772 struck the spark that set off the black national movement when he said: "As soon as any slave sets his foot on English ground he becomes free." With so many slaves freed in England it was only a few years later that the first national home for Negroes was established at Sierra Leone, considered a colonial asylum by most Africans. Fed by the abolition of slave trade and emancipation, Sierra Leone became the home of descendants of African slaves known as Creoles, and produced the first full-blooded African to act as chief justice in a British colony.

American colonization societies followed suit with an aim to create an independent sovereign state of Negroes on the African continent and succeeded in establishing four main settlements along the Liberian coast. July 26, 1847, twelve representatives of three settlements gathered in convention at Monrovia and signed a Declaration of Independence under their flag bearing "The Lone Star." Taking advantage of American aid, this first independent black republic in Africa surpassed the Creoles in the art of self-government and made big strides in development during the years of World War II when Liberia's President Tubman made use of the revenue from export duty on rubber shipped to the United States. At that time Roberts Field Airport was established as well as a seaplane base. Roads for military purposes were built and a postal and telecommunications system was developed. The Firestone Company contributes some 25 percent of its gross profits to Liberia and recently the Christie Liberia Mining Company agreed to share profits on a 50-50 basis.

Whispers from Afar

"Africa for the Africans at home and abroad" was the slogan of a more definite movement inaugurated in America in the 1920's by a Jamaican, M. A. Garvey. But Garvey's "Black Zionism" campaign took on a dangerous, fanatical racial character aimed at promoting a spirit of pride in building a Negro kingdom of pure blacks. Booker T. Washington, famous American Negro writer and educator, said: "In all things purely social we can be as separate as the five fingers, and yet one as the hand in all things essential to material progress." Dr. W. E. B. DuBois, Afro-American scholar, considered this idea a "tame submission" though he was against Garvey's plan of transporting American Negroes to Africa. DuBois took a middle position in advocating self-government for Africans in Africa along a path of nonviolent, positive action. And here lies the real foundation for Pan-Africanism, which today aims at a federation of self-governing states on a regional basis, leading ultimately to the creation of a United States of Africa.

In the face of the power and guns of Europe and America it was Dr. DuBois' hope to sit down hand in hand with colored groups and across the council table to learn of each other, our conditions, our aspirations, our chance for concerted thought and action, that "out of this there might come not race war and opposition, but broader co-operation with the white rulers of the world, and a chance for peaceful and accelerated development of black folk." The feeling on the part of the African is that he has been molded and influenced by his race, color, economic and social position to such an extent that oppression has become a tradition, his culture, and that "the Negro's fundamental loyalty is, therefore, to himself."

Richard Wright expresses these ideas in writing the foreword to the book *Pan-Africanism or Communism?* by George Padmore, and states further: "The Negro, even when embracing Communism or Western Democracy, is not supporting ideologies; he is seeking to use instruments (instruments owned and controlled by men of other races!) for his own ends. He stands outside of those instruments and ideologies; he has to do so, for he is not allowed to blend with them in a natural, organic and healthy manner." Africans resent the attitude of Europeans in general, including Russians, that they alone possess the knowledge and experience necessary to guide the advancement of dependent peoples. This book states on page 18: "They want to make their way under their own steam. If, however, they are obstructed they may in their frustration turn to communism as the only alternative means of achieving their aims."

Verbal Conquest

This new voice in world affairs began to express itself in 1919 with the first Pan-African Congress in Paris during the peace conference at Versailles. With fifty-seven representatives from America and various African colonies of the West Indies a unanimously adopted petition made request of the victorious Allied powers to place the former German African colonies of Togoland, Cameroons, South-West Africa and Tanganyika under international supervision to be held in trust for the inhabitants as future self-governing countries. In modified form this petition entered the mandates system of the League of Nations.

In 1921 this voice for freedom in Africa grew stronger in a second Pan-African Congress with sessions in London, Brussels and Paris. The 113 delegates present, including forty-one from Africa, thirty-five from America, twenty-four from Europe and seven from the West Indies, pe-

titioned 'that men of Negro descent be appointed members of the Mandates Commission as soon as a vacancy occurs.' Two years later the third congress held in London made the basic demand that Africans be privileged to have a stronger voice in their governments.

With the passing of the fourth gathering in New York, with 208 delegates from twenty-two states and ten foreign countries, the fifth Pan-African Congress, Manchester, England, 1945, took on a different character. In plebeian voice representatives from political parties, trade unions, farmers' movements and nationalistic student elements discussed Mahatma Gandhi's policy of nonviolent, nonco-operation tactics as the only effective means of making alien rulers respect the wishes of unarmed subject peoples. Earlier congresses had centered around a small intellectual elite, but here was more of a mass movement presenting a series of resolutions from many aspects of the African problem.

'Equal opportunities for all colonial and colored peoples in Great Britain,' was the cry. 'Discrimination on account of race, creed or color must be made a criminal offense by law. All employment and occupations must be open to qualified Africans; to bar such because of race, color or creed shall be deemed an offense against the law.' Dr. Nkrumah, joint political secretary of the congress, took up the cause of self-government and affirmed:

'The advent of the British, French, Belgian, etc., in West Africa has resulted in regression and exploitation; claims of "partnership," "trusteeship," "guardianship," and "mandate system" do not serve the political wishes of the people of West Africa, and constitutional reforms in these territories are only spurious attempts by imperialist powers to continue political enslavement. The lands of Africa are passing into the hands of foreign governments and agencies through various devices and ordinances. The British government in West Africa is virtually controlled by a merchants' united front, whose main objective is exploitation of the people. Organized Christianity in West Africa is identified with the political and economic exploitation of the West African people by alien powers.'

Voice of Africa Heard

Voices from the Pan-African quarter have not been ignored by colonial powers. Earl Attlee, former Labor prime minister in England, speaking in the House of Commons, said 'that the movement of liberation had been seen moving across the world. Always there had been the question how it would end—whether in a kind of general strife or an increase in friendliness.'—*Daily Graphic,* July 9, 1957.

Oliver Lyttelton, secretary of state for the colonies, said in the House of Commons in November, 1951: "I should like to make it plain at the outset that His Majesty's Government intend no change in these aims. We desire to see successful constitutional development both in those territories which are less developed towards self-government and in those with more advanced constitutions. His Majesty's Government will do their utmost to help Colonial Governments and legislatures to foster health, wealth and happiness of the colonial peoples."

Until recently the African thought it next to impossible that his voice for independence would bring French action in his behalf. Ultimate "independence" in such a system can mean at most complete assimilation into the French culture, becoming a part of metropolitan France, with all peoples of the particular colony granted full-fledged French citizenship. The British parliament and government have no power to legislate for self-governing mem-

bers, but in France all power over the French Union is of one source, the parliament or national assembly, which has an overwhelming European majority in both of its chambers.

However, February of this year brought a flare of hope to French-speaking Africa as the door to a United States of Africa swung wider, by way of a dramatic round-table conference in Paris. The joint program decided on by the conference of heads of French African territories is: "Total internal autonomy now for the three federations. Their transformation into 'federal republics,' united in a four-part confederation, with France as the fourth member. Any other French colonial territory which may later decide on republic status would have the right to join the confederation."

The conference communiqué says further that each republic would retain "the right to independence" should it desire at any time to leave the confederation and would also have the right to "contract a confederal union, thus unifying the said federal republic with countries which are independent or which will become independent." This "new look" in the Franco-African community is beginning to resemble the British Commonwealth.

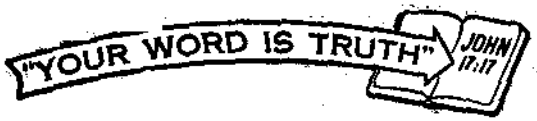
A distinctive African personality speaks with a concerted voice in the cause of peace and the liberation of Africa as the sixth Pan-African Conference has concluded its sessions with this declaration to the world: Discontinue the production of nuclear and thermonuclear weapons and stop the threat of using the Sahara as a testing ground. Suspend all tests! Hasten the total liberation of Africa, the last remaining stronghold of colonialism, by seeing to it that definite dates are set for independence by each of the colonial territories.

Speaking before the heads of eight independent African states in Ghana's Parliament House, Ethiopia's Prince Haile Selassie, youngest son of the emperor, said in his closing remarks that 'Africans are beginning to discover Africa, and "we are finding our continent impressively resourceful both in human and material terms." ' He added that 'Africa had spoken and "it was for the rest of the world to respond." Concrete results can only come slowly from such a conference. Time may make it necessary to discard or amend some of the resolutions taken in Accra this month. But nothing can now alter the fact that for the first time states which before scarcely knew each other have spoken with one African voice.'—Editorial from the *Daily Graphic,* April 24, 1958.

A United States of Africa! It may be within reach, but will it answer the needs of the people of this vast continent? 'All these things the nations are eagerly pursuing,' said Jesus, 'but keep on seeking first the kingdom and all these other things will be added to you.' A united world of righteousness! That is the answer and it's nearer than you think!—Matt. 6:32, 33.

SECRET OPERATIONS

"Pickpockets in Bogotá," reports the New York *Post* of May 18, 1958, "lifted the pokes [wallets] of three of the Secret Service agents guarding the Nixon goodwill party."



Why a Thousand for Solomon and Only One for Christians?

WHY was Solomon allowed 700 wives and 300 concubines, while Christians may have only one wife and no concubines? Why was Abraham permitted to have a wife and a concubine, Jacob two wives and two concubines and other Israelites to have more than one wife at the same time without divine condemnation? Was not the having of two or more wives at the same time a violation of the seventh of the Ten Commandments, which says: "You must not commit adultery"? Why was plurality of wives permitted in Israel? And why are Christians confined to having only one wife?—Ex. 20:14; 1 Ki. 11:3.

Having more than one mate at the same time is commonly called polygamy. It almost always applies to a husband's having a plurality of wives and to wives' having more than one husband at the same time.

In many parts of the earth polygamy is still carried on. Even in so-called civilized nations there are rampant various versions of the practice. For example, some clergymen refer to the easy divorce-and-marriage system of the Western world as "successive polygamy." While people today generally condemn the idea of a man's having more than one wife at the same time, yet there are some who condone the practice. These persons usually mention Abraham and others to prove that polygamy is approved by God.

True, some, not all, of the elders in the nation of Israel had more than one wife. The first man who had two wives at the same time, according to the Bible, was Lamech, the grandson of Cain. That was before the Flood. (Gen. 4:19) After the Flood there were various cases of men who had more than one wife.

When Sarah, Abraham's first wife, was old and had not given birth to a son, Abraham, at Sarah's suggestion, took Hagar, Sarah's handmaid and servant girl, as an auxiliary to Sarah to produce a son. In this way Abraham came to have a wife and a concubine at the same time. (Gen. 25:5; 17:18-21; 18:9, 10) This affair makes prominent the primary purpose for marriage, namely, to produce children. According to the laws of those times, Hagar's son Ishmael became the property of Sarah. But Jehovah God still fixed his favor upon the one-wife marriage, because he rejected Hagar's son and made arrangement for the miraculous birth of the free son, Isaac. Abraham, with God's approval, then divorced Hagar and sent her away. God did not condemn Abraham for what he did. It was Abraham who won the unique distinction of being called "Jehovah's friend." —Jas. 2:23; Gen. 16:1-16.

Also, Isaac's son Jacob, due to a series of circumstances, had two wives and two concubines. It was Jacob's sons that became the fathers of the twelve tribes of Israel. Obviously, Jehovah did not judge Jacob adversely for having Leah and Rachel as wives besides their handmaids at the same time, because their sons' sons became a special property to Jehovah out of all the peoples of the earth.—Gen. 29:15-32; Ex. 19:5, 6.

When these special people, the Israelites, received Jehovah's law, that law did not brand polygamy among them as a sin and ban it. In fact, the Mosaic law recognized polygamy as already existing and brought it under regulation and control. Some persons may object and say that the command

not to commit adultery outlaws polygamy. But it does not, for this reason: While the law prohibited the woman to have more than one husband, it did not limit the number of wives a man could have. It merely specified that a man must be faithful to the one or ones whom he took to himself as his wives. He could not have relations with any woman except those to whom he was married.

At Deuteronomy 21:15, 16 it says: "In case a man should come to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the first-born son has come to be of the hated one, then it must occur that in the day that he gives as an inheritance to his sons what he happens to have he will not be allowed to constitute the son of the loved one his first-born at the expense of the hated one's son, the first-born." This scripture shows that the law of Moses allowed a man to have more than one wife, but it was a regulated or controlled polygamy by stating the rights, privileges and obligations of the several wives and their children. So those of the Israelites who practiced polygamy were not violating the commandment concerning adultery.

Why No Polygamy Among Christians

With the atonement work of Jesus Christ the law covenant was done away with and a new system of things was ushered in. Under the new arrangement the restrictions on marriage were much more strict. The apostle Paul specified that a Christian must be a husband of only one wife. To overseers Paul said: "Let ministerial servants be husbands of one wife, presiding in a right manner over children and their own households." There is to be no plurality of wives among Christians. Christ Jesus brought the marital arrangement under the original God-given pattern set in Eden, when Jehovah provided for man only one wife.—1 Tim. 3:12; Matt. 19:3-9.

By establishing Christianity Jesus clearly set before mankind the right pattern of living that leads to life. Polygamy was set aside. The Edenic pattern of a man's having just one wife with whom to become one flesh in marriage was reinstated.

Lands Where Polygamy Is Lawful

In some countries it is perfectly legal to practice polygamy. What, then, should the Christian's conduct be? The rule stated by Peter is: "We must obey God as ruler rather than men." If a polygamist becomes a Christian, he must make his mind over and conform his living habits to Christian principles. He cannot go on living according to what Caesar allows in the world. He may not take advantage of Caesar's laws in order to satisfy his selfish passion. That would mean side-stepping the law of God. A dedicated Christian is under obligation to render exclusive devotion, paying back "God's things to God." —Acts 5:29; Matt. 22:21; Rom. 12:2.

Jesus set the matter clear when he inquired of the Pharisees if they had not read how at the beginning male and female were made one flesh, so that the married couple are no longer two, but one flesh. "Therefore, what God has yoked together let no man put apart." Then they asked him: "Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?" Jesus said to them: "Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery." It is plain from these words of Jesus that he ruled out polygamy from among Christians.—Matt. 19:3-9.

Belgium

ABOUT sixteen hours' flying time away from New York, across the Atlantic Ocean, is the little European country of Belgium. Since World War II Belgium has risen from scarcity to prosperity. It is one of the most prosperous countries in Europe. Belgium is populous, too, with over eight million people packed into an area of 11,400 square miles, making it the country with the densest population to the square mile on the European continent.

Belgians are not globe-trotters by choice. They are rather conservative in nature, rarely venturing outside their neighborhood even in the tourist season. A Sunday promenade might take them away from the house, but not far. Belgians say, Why travel to find exactly what can be found here? At hand are the beach, the countryside, the forests, the relaxing site of water cascades and the meanders of the Ardennes. So Belgians are quite content to stay put.

Sunday mornings are generally devoted to church services, after which the womenfolk go home to prepare dinner while the menfolk go to the café to drink beer, talk and play cards until mealtime. Unlike people in many other places in the world, Belgian men, women and children all appear to have an intense appreciation for religion.

The predominant religion in the nation is the Roman Catholic. The majority of practicing Catholics are to be found in the Flanders area. Southward, however, toward the French border and in the more industrial areas, one can see the influence of the church waning, and the leaning of the people is toward socialism.

In 1932 the Watch Tower Bible and Tract Society in Belgium received legal recognition as a nonprofit organization to carry on the preaching work of the established kingdom of God. Since then the preaching work of Jehovah's witnesses has spread throughout the country. From a small number of some sixty-five ministers in 1932, the work of these ministers has grown in this land to where it reached the grand peak of 5,339 active witnesses of Jehovah preaching the good news of the Kingdom in April, 1958.

What is the reason for such a phenomenal increase in their ranks? According to Monseigneur John Canavagh, the expansion of Jehovah's witnesses "has no other cause than their well-matured propaganda by means of the press." In other words, Jehovah's witnesses feed their readers with a mature spiritual diet, which is quite right. The apostle Paul showed an even greater and more compelling reason for their increase when he said: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." Following Jesus' and the apostolic method of teaching and preaching, Jehovah's witnesses look forward to even greater increases.—1 Cor. 3:6, 7.

Religious apathy is prevalent, especially in the larger towns and cities. People have shut themselves up in apartment houses equipped with buttons and intercommunication phones, so that it is almost impossible to reach them. Also in Brussels and

Liége there are people tucked away in old houses on winding, confusing streets, which makes it a simple matter to lose oneself in a labyrinth of passages. Then on the outskirts of the cities there are the large villas and sedate suburban homes, whose residents often show no eagerness for the Kingdom message and Bible knowledge. In the country are the neat hamlets, spotless farmhouses, situated on the banks of meandering rivers flowing through wooded valleys. It is in these rural areas that the Catholic Church exerts most of its influence.

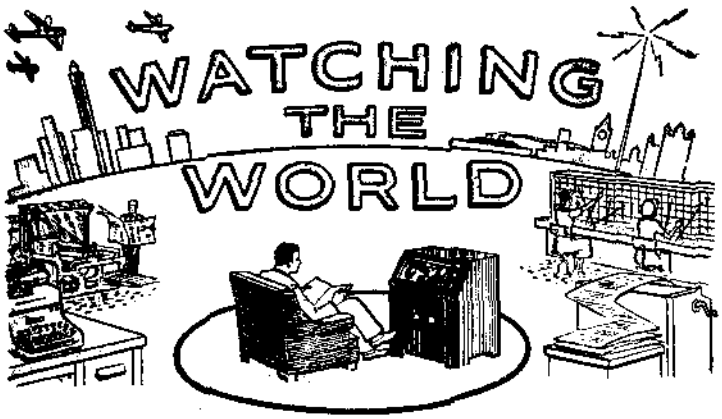
In the beautiful Ardennes it is not surprising to hear people say that they do not have a Bible. Many of these Roman Catholic people have never seen one, not even a Catholic Bible. The parishioners say the priests have forbidden them to read the Bible, so there is no point in their having one. The majority of these people have never heard of God's name, Jehovah. When the name Jehovah is mentioned, they ask, "Is that a new God?" Humble persons who would sincerely like to study the Bible and learn of the true God do not because they fear what their neighbors, friends or relatives might say or do.

But there are people who do stand up for their rights. In many cases these even brave the authority of the priest to do so. For example, at a funeral of one of Jehovah's witnesses in the village of Bertrix, a priest tried his best to discourage his parishioners from attending. To frighten his parishioners he placed a placard in his window, which read: "Without Priest – No Church – No Baptism – No Absolution." When the funeral discourse was about to begin, the priest began to ring the church bell. What Roman Catholic would dare defy the priest's call? It was strengthening to see that 205 persons had the courage to be at the funeral. These listened attentively to the comforting Bible message about the hope of the resurrection in God's new world of righteousness.

That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth.—Ps. 83:18.

? DO YOU KNOW? ?

- What is meant by the expression "having an ax to grind"? P. 3, ¶1.
- How the Bible foretold today's juvenile delinquency and identified the underlying cause? P. 6, ¶4.
- What country has had nineteen governments in eleven years? P. 8, ¶3.
- How French politicians irritated the French army almost to the point of rebellion? P. 9, ¶5.
- What flower has a blossom that is sometimes more than a foot in diameter? P. 12, ¶3.
- What attraction this summer packed out New York city's Yankee Stadium and the Polo Grounds for eight days? P. 13, ¶1.
- How many lands were represented at the Divine Will International Assembly of Jehovah's Witnesses? P. 14, ¶2.
- Where a high percentage of males are cowed by dominating wives? P. 20, ¶4.
- Where the first national home for Negroes was established? P. 21, ¶3.
- What caused many Africans to hope in a United States of Africa? P. 24, ¶1.
- Why the people of ancient Israel were permitted to have more than one wife? P. 25, ¶7.
- What country on the European continent has the densest population per square mile? P. 27, ¶1.



Divine Will International Assembly of Jehovah's Witnesses

◈ On July 27 thousands of Jehovah's witnesses from 123 lands converged upon New York city for the opening day of what was probably the largest Christian convention of all time. It was the Divine Will International Assembly of Jehovah's Witnesses. Yankee Stadium, the Polo Grounds and surrounding areas were teeming with delegates from the opening day, when over 180,000 persons were in attendance. They had come together for Scriptural instruction during what proved to be an unforgettable eight-day Bible school. On July 30 what appeared to be the greatest mass baptism ever held took place, when 7,136 persons symbolized their dedication to God through total water immersion. Ninety-one publications were released at various times during the assembly. Among these were the books *From Paradise Lost to Paradise Regained*, *"Your Will Be Done on Earth"* and Volume IV of the *New World Translation of the Hebrew Scriptures*, containing the Bible books of Isaiah, Jeremiah and Lamentations. On August 1 audiences numbering 194,418 heard and unanimously adopted a resolution presented by Knorr—a declaration denouncing religious leaders of Christendom and resolving that Jehovah's witnesses would continue to remain separate from the world and its conflicts and would maintain faithfulness and complete devotion to Jehovah God. Knorr's talk "God's Kingdom Rules—Is the World's End Near?" given on the convention's concluding day, August 3, was attended by a record audience of 253,922 persons. At assembly's end delegates dispersed in orderly fashion, looking forward to opportunities of applying counsel received during the eight-day gathering.

Eisenhower at the U.N.

◈ On August 13, before the U.N. General Assembly, U.S. President Dwight D. Eisenhower advanced a six-point plan for the troubled Middle East. He called for U.N. action to resolve problems in Lebanon and Jordan, the taking of steps to end subversive propaganda or outside interference in the internal affairs of Arab states and the establishment of a stand-by U.N. peace force. He went on to suggest the implementing of what he termed a "regional Arab development institution" for the advancement of Near Eastern nations through loans or by technical assistance. A U.N. study of the flow of armaments to countries in that area and the establishment of controls in order to avoid what Eisenhower called a "regional arms race" was also suggested. Russian Foreign Minister Andrei A. Gromyko, who spoke after the U.S. president, maintained that Middle Eastern problems would be resolved only after the withdrawal of Western troops from that area.

New President for Lebanon

◈ On July 31 General Fuad Chehab, 56-year-old leader of Lebanon's armed forces, was elected as that nation's new president. A parliamentary vote of 48 to 7 included the support of five deputies who had been opposed to the government of Camille Chamoun and who had come in to cast their votes under parliamentary immunity. Chehab will be installed in the presidency on September 24, the day following the expiration of Chamoun's term. The election of the new president was felt by some to be a step toward easing the present crisis in Lebanon, but numerous problems were yet to be resolved. On August 12 it was announced that a battalion of 1,700 U.S. Marines, which had landed in Lebanon on July 15, was being withdrawn from that country.

Operation Northwest Passage

◈ The Nautilus, the world's first nuclear-powered submarine, has made the first undersea crossing of the North Pole. During what was termed Operation Northwest Passage, the vessel made a four-day voyage under the polar icecap for a distance of 1,830 miles, a trip that took the craft under the North Pole. The cruise began at Pearl Harbor on July 23 and ended fourteen days later, on August 7, at Iceland. The Nautilus went under the icecap at Point Barrow, Alaska, and emerged again between Greenland and Spitzbergen. Among citations awarded for the feat was the Legion of Merit, presented by U.S. President

Eisenhower to the submarine's skipper, Commander W. R. Anderson. The undersea transpolar voyage from the Pacific to the Atlantic was lauded as a pioneer passage that might presage future voyages of nuclear-powered cargo submarines under the polar icecap. On August 12 it was announced that another U.S. nuclear submarine, the Skate, had also made a voyage under the North Pole.

Peiping, Moscow, Washington

◈ Soviet Premier Nikita S. Khrushchev met recently with Communist China's chief of state Mao Tse-tung. On August 3, at the conclusion of secret four-day discussions, a communiqué was issued that called for an immediate summit meeting on the Middle East and for the withdrawals of U.S. troops from Lebanon and British forces from Jordan. Moscow-Peiping relations and their views of international affairs were represented as being in agreement. The communiqué accused the U.S. and the "aggressive imperialist bloc" of advancing "preparations for a new war." On August 9 it was reported that the U.S. government had reiterated its policy of nonrecognition of the Peiping regime in a 3,000-word memorandum recently sent to U.S. embassies throughout the world.

Recognition of Iraqi Regime

◈ Iran, Pakistan, Turkey and Britain, members of the Baghdad Pact, recently granted recognition to the new Iraqi government. On August 2 the U.S. also extended recognition to this regime. On the same date Jordan's King Hussein announced the formal dissolution of the Arab Union of Jordan and Iraq, which had been in existence only a few months. At a meeting of Baghdad Pact members on July 28, U.S. Secretary of State John Foster Dulles reaffirmed a U.S. pledge to aid in maintaining the security and defense of the Asian member nations, if such assistance was required. At that time it was not known whether Iraq would honor former Pact agreements. On August 3 Hashim Jawad, new Iraqi delegate to the U.N., reportedly stated that his government was still bound by the Pact.

Proposed French Constitution

◈ On July 29 the government of General Charles de Gaulle submitted to a consultative committee the draft of a new constitution for France. It provides for the selection of a president by an electoral college made up of the Assembly, Senate and municipal and general councils. The chosen president would, in turn, appoint both a premier and a cabinet. He would hold the right to dissolve the Assembly after it had served for one year. Additionally, the president would have the power to negotiate treaties and, in periods of emergency, would be able to assume dictatorial rule. Assembly sessions would be reduced from a minimum of seven months to five and a half months. Governmental decrees or policies would be automatically approved and could be overthrown only if the Assembly were to take censure action against them within three days. French territories overseas would have the choice of either partial autonomy, integration as French departments or federation with France. The new constitution is to be voted upon in a referendum scheduled for September 28. Its acceptance by the French people would empower a new Fifth Republic.

Cypriote Truce

◈ On August 4 Colonel George Grivas, leader of the Greek Cypriote underground, ordered the cessation of "all operations" of his men against British forces and the island's Turkish inhabitants. Turkish Cypriote leaders subsequently declared an end to "all armed activities." Some days later, British Prime Minister Harold Macmillan met with officials in Athens and Ankara to discuss a British plan for joint rulership of Cyprus.

Dulles to Brazil

◈ U.S. Secretary of State John Foster Dulles conferred recently with Brazilian President Juscelino Kubitschek. The discussions, held on August 4 and 5, resulted in a determination that the two lands would continue to consult on Pan-American affairs and relations between themselves. It was indicated that they would also seek closer contact with other American republics. Agreed upon as well were plans to encourage regular meetings of foreign ministers of these countries within the framework of the Organization of American States. There were also prospects that eventually a parley on inter-American affairs might be arranged between the presidents of these twenty-one lands.

U.S. Marines in Cuba

◈ On July 28 a detachment of U.S. Marines moved seven miles inland on the island of Cuba in order to guard a pumping station on the Yateras River, which supplies water for the U.S. Naval base at Guantanamo. Forces of Cuban President Fulgencio Batista had withdrawn earlier, leaving the water supply without protection. Rebel leader Fidel Castro protested the marine action on July 30. The marines were withdrawn on August 1, at which time Cuban government forces returned to guard the water supply of the Guantanamo base.

Attempted Revolt in Haiti

◈ On July 29 insurgents led by two former army captains attempted to overthrow the government of Haitian Presi-

dent François Duvalier. They succeeded in commandeering travel into the capital city, Port-au-Prince, and gained control of an army barracks there. Government forces, however, regained the seized barracks and foiled the insurrectionists. Duvalier made a radio appeal for support of his government and demonstrators later gathered before the U.S. embassy in the Haitian capital in protest to the complicity of several U.S. citizens in the revolutionary activities. Washington apologized for the role these had apparently played in the unrest. On July 31 Duvalier was vested with decree powers for a period of six months by the Haitian Congress, and arrests of rebel leaders took place on the days that followed. On August 7, at the government's request, a parade was staged by businessmen as a demonstration of support for the Duvalier administration.

Another Satellite Aloft

◈ The U.S. has sent into orbit around the globe another earth satellite—Explorer IV. On July 26 a multistage Jupiter-C rocket, fired by Army personnel under the direction of the Advanced Research Project Agency, carried the 38.43-pound instrumented satellite into an orbit with altitudes ranging from about 163 miles to 1,350 miles above the earth. The 86-inch-long vehicle makes a complete circuit of the globe in approximately 110 minutes. It is equipped with two Geiger counters to measure radiation within the device and two scintillator counters to measure both the energy and number of particles striking its exterior. The satellite's radio signals reveal that it has encountered radiation about 167 times more intense than that discovered by earlier Explorer vehicles. At one altitude, radiation intensity was estimated at ten roentgens per hour, which, in a very short time, would prove fatal to a would-be space traveler.

Radiation Peril

◈ On August 11 the United Nations Scientific Committee on the Effects of Atomic Radiation made public a report of its findings regarding fallout dangers after a two and a half year study. Scientists of fifteen nations were in agreement that "smallest amounts of radiation are liable to cause deleterious genetic, and perhaps also somatic effects." This might result in an increase in cases of cancer and leukemia and, through harmful mutations, in the shortening of the life span and possibly the lowering of the average intelligence quotient of future generations. The Committee's findings were inconclusive, but its report held that "steps designed to minimize irradiation of human populations will act to the benefit of human health."

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Awake!

What Does Prayer Do for You? 3

Maturity—the Crown of Femininity 9

Some Dilemmas That Confront Evolutionists 12

Economic War Between East and West 24

OCTOBER 8, 1958

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Berestord Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., October 8, 1958 | Number 19

YOUTH in the United States today is soft, SOFT, SOFT! Yes, it is soft in three respects: physically, mentally and morally. Its physical softness is seen in the fact that over a period of years Selective Service has had to reject 40 percent of draftees because of physical unfitness. Thus also in muscular fitness tests seven times as many United States youths failed as did European youths.

That United States youth is also mentally soft is apparent from the complaint of many parents that "Johnny can't read," as well as from the vexation of executives because stenographers cannot spell. It is also seen in the easing of entrance tests on the part of many colleges. A recent poll of 1,100 high school principals showed that 90 percent of them held that public schools required too little work of the students.

Most serious of all is youth's moral softness; in which respect, however, United States youth does not stand alone. Testifying to this moral softness are two chief characteristics of American youth, namely, wanting to be liked and conformity to its particular set; these facts were demonstrated by Purdue University professor H. H. Remmers and elucidated in *Scientific American,* June 1958. According to him the American nation seems to have a disease that has the symptoms of the deadening of the will, pathological overdevelopment of the ego and malnutrition of the intellectual fiber.

America's widespread juvenile violence is but the running sore of this modern American disease: "Teachers slugged and threatened . . . children terrorized by knife-wielding hoodlums . . . discipline a joke in many schoolrooms. In communities from coast to coast, violence and fear are causing concern in the schools." Thus the *U.S. News & World Report,* May 30, 1958, summarizes its sickening eight-page report on "Where Violence Hits the Schools."

Who is to blame? Churches? schools? parents? youth itself? They all have erred

and that in the same respect, of sacrificing sound Bible principles for undue sentiment or sentimentality.

But parents, more than all the others, are the erring ones. They indulge a child's fondness for sweets and physical ease to the harm of bodily health and strength. They evince more concern for their child's comfort than for his mental development. And most serious of all, they let undue sentiment or sentimentality interfere with very much needed discipline. Rather than being firm, parents allow the children to run the household.

The Bible repeatedly stresses the child's need for discipline. (Prov. 22:6, 15; 23:13, 14; 29:15, 17) Modern child psychologists are beginning to appreciate that fact. Thus Dr. Spock recently observed: "Too much self-sacrifice [on the part of the parent] is not good for either the parent or the child . . . If discipline is based on love, and the child gets the idea that it is being done to help him, he *likes* it. . . . There is more chance of conscientious parents getting into trouble with too much permissiveness than with too much strictness."

Testifying to the same effect is a report that appeared in the New York *Sunday Times,* September 1, 1957. Under the heading of "Youth in Nigeria Get 'A' in Conduct," it told of an American exchange group finding "little delinquency with strict upbringing. Nigeria is at least one place in the world where juvenile delinquency does not seem to be much of a problem. The native children do not have the time for it, and their parents just refuse to put up with youthful monkeyshines."

Throwing light on why Italy appears to have the lowest juvenile delinquency rate of any Western country, Arnaldo Cortesi states: "Most Italians are still as firmly convinced as their ancestors that there is nothing like a timely smack or a hearty spanking to teach the young what's what. . . . The owners of the well-slapped cheeks and well-spanked behinds grow into teenagers who are, on the whole, possessed of considerable poise and remarkably free from the restlessness, the urge to rebellion, the feeling of insecurity that seem to afflict their likes in many other countries." —New York *Times Magazine,* February 23, 1958.

Judge Samuel S. Leibowitz, who is senior judge of the highest criminal court in Brooklyn, New York, believes that "a child must be disciplined to do things he does not want to do, if it's in the best interests of the family, . . . The child does not want a do-as-you-please, 'permissive' world. It makes him unhappy, confuses him. He wants the solid walls of rules and of discipline around him, defining his world—giving him a large free area but telling him exactly how far he can go." —*This Week,* December 15, 1957.

In short, the softness of youth in the United States is due to pampering, which, in turn, may be said to be caused by confusing love with sentimentality. Far from being one and the same, they are opposites. Sentimentality pampers, is weak, selfish, impractical, unwise and ignores principles. Love, on the other hand, is firm, strong, unselfish, practical, wise and principled. The parents who truly love their child are concerned with the maximum development of all his powers and possibilities and therefore gladly sacrifice, when necessary, their own and their child's feelings for the greatest good. That is why God's Word says: "Whom Jehovah loves he disciplines." "The wounds inflicted by a lover are faithful." "Sow for yourselves righteousness, reap the fruit of steadfast love." All this softness of modern youth would disappear if parents would replace sentimentality that pampers with love that disciplines.—Heb. 12:6; Prov. 27:6; Hos. 10:12, *RS.*

WHAT *does prayer do for you?*

PERHAPS one of the greatest of all gifts to man is the privilege of prayer. Nothing —yes, nothing—is more refreshing to the soul.

Prayer is talking with God. It is having communion with him and listening to him. Prayer is the love of man for God and for his fellow man at work. Prayer enriches the mind, fortifies the heart. It matures and builds up. It energizes the will and lightens the emotional and spiritual burden of the day. The fact that man can at any time and in any place address God and be heard is one of the most comforting thoughts there is in life. A praying man or woman need never be alone. There is always God, and he will not forsake the righteous in prayer, because prayer is of God.

Prayer turns us to God. It makes us sensitive to his guidance and receptive to his power. It builds within us a love for man, thus making it easier not only for us but for others to turn to God and be heard. Prayer reminds us that God is "and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

Prayer also affords us an opportunity to see ourselves as we really are and not as others see us. It allows us to see our own heart as God sees it. "Because mere man sees what appears to the eyes, but, as for Jehovah, he sees what the heart is." "Jehovah is the examiner of hearts." In prayer we dodge all self-deception and come out into the open before God. The many devices that we use to escape admitting the truth about ourselves to others are set aside in prayer. In prayer we are not out to impress or deceive anyone. So in the limelight of prayer we can have a good look at ourselves and see the real "me," the type of person we truly are. We can behold what we want to be—clean, decent, happy, content, peaceful, God-fearing creatures—and what we are—sinful, weak, cowardly, helpless, deceptive, deceivable and so often miserably wretched and worthless. As the apostle Paul said of himself after a self-examination: "For the good that I wish I do not do, but the bad that I do not wish is what I practice. Miserable man that I am! Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord!" Prayers afford an excellent opportunity to examine ourselves, and these

honest examinations are usually humbling in nature. They keep us from becoming heady, high-minded, haughty and too self-righteous.—1 Sam. 16:7; Prov. 17:3; Rom. 7:19, 24, 25.

Before men we give ourselves plausible excuses for doing some of the things we have done or have made up our minds to do, but before God in prayer we are different. Since we are aware that He searches out the innermost thoughts of the heart, we do not seek to keep or hide things from Him. We expose ourselves, come clean, as it were. We do not pretend, nor do we make excuses. We usually sense our failings. Our shortcomings become magnified before our eyes. We petition Jehovah as David did: "O Jehovah, you have searched through me and you know me. You yourself have come to know my sitting down and my rising up. You have considered my thought from far off. My journeying and my lying outstretched you have measured off, and you have become familiar even with all my ways. For there is not a word on my tongue, but here, O Jehovah, you already know it all."—Ps. 139:1-4.

Knowing and believing that Jehovah reads the mind and the heart prevents us from lying to him. We speak the truth to God. Thus while praying we are not lying to ourselves. In the light of this truth that we speak we have a chance to see what we are. In this way prayer gives us an opportunity to cleanse ourselves from the wrongs we may be doing, or are about to do. Our vanities and falsehoods become evident before our eyes, allowing us to remove them if we want to. Prayer affords us a clean, fresh start to do right, to straighten up and follow a path of honesty, uprightness and integrity to Christian principles. Prayer keeps before us an image of the kind of person we want to be and are not. So we pray and continue in prayer, exercising faith in Jehovah's mercies and praying that in his love he will assist us to be the kind of creatures he would have us be.

Prayer Aids Appreciation

Away from prayer we are prone to see virtues in ourselves that are not there. But in prayer we readily admit that we are not so virtuous after all. We confess that we are slaves to sin and its wage, death; that we are in desperate need of a Redeemer, a Savior, that can save us from the corruption that is at work in us. Prayer thus helps us to appreciate Jehovah's wisdom and love in providing an arrangement for our redemption through our Lord Jesus Christ. It helps us to have faith in the ransom sacrifice. Through prayer the need of the ransom remains constantly before us, so that we are moved by gratitude to express appreciation to Jehovah for rescuing us out of a humanly impossible situation that inherited sin has placed us in.

Honest and sincere prayer strips us of all illusions about ourselves. We sense our unworthiness, our inadequacy and our dependence on God for everything. Alongside Jehovah's perfect standard our failings appear magnified. The body is crushed at the thought of falling short and appeals to God for mercy. Humility is born. Confidence and trust in Jehovah's arrangement for salvation are nurtured. The creature senses Jehovah's understanding and forgiveness. God's words, "For I will forgive their iniquity, and their sin will I remember no more," inspire hope and courage in man to press on, that not all is lost.—Jer. 31:34, *AS*.

Not only does prayer build appreciation for what is good and right, but it also creates the right climate in which these qualities grow. Prayer is Jehovah's way of having man get better acquainted with

himself and his God. It is the medium Jehovah uses to relieve men from the conscious guilt of sin. Prayer frees the mind and allows for joy and happiness to take over. It is one of the greatest contributors to mental health and spiritual prosperity.

Prayer Exposes the Motive

Prayer does other things for us too. It makes us honestly own up to our motives, whether they be good or bad. When we pray our desires become very plain. By exposing our heart's desires we can see whether our motives are Christian or not, whether our intentions are good or evil. Thus prayer provides us with a chance to correct our motives if wrong and to pursue them more vigorously if right. Prayer exposes wrong desires before they have had time to become too solidly entrenched, or before they have gone too far. Thus, when we see ourselves in the true light of prayer, we are moved to pray as David did in the fifty-first Psalm:

"Show me favor, O God, according to your loving-kindness. According to the abundance of your mercies blot out my transgressions. Thoroughly wash me from my error, and cleanse me even from my sin. For my transgressions I myself know, and my sin is in front of me constantly. Look! you have taken delight in truthfulness itself in the inward parts, and in secret may you cause me to know wisdom itself. May you purify me from sin with hyssop, that I may be clean; may you wash me, that I may become whiter even than snow. May you cause me to hear exultation and rejoicing, that the bones that you have crushed may be joyful. Conceal your face from my sins, and blot out even all my errors. Create in me even a pure heart, O God, and put within me a new spirit, a steadfast one. Do not throw me away from before your face, and your holy spirit O do not take away from me. Do restore to me the exultation of salvation by you."—Ps. 51:1-3, 6-12.

Prayer makes one conscious of his spiritual needs. It gives man a chance to discover thoughts that are concealed to himself, motives that he is not aware of. Prayer uncovers the true self. It reveals one's attitude toward others. It encourages self-examination. What are my concealed thoughts? my faults? my sins? my mistakes? David in prayer showed that men commit wrongs unknowingly. So he prayed: "Mistakes—who can discern? From concealed sins pronounce me innocent. Also from presumptuous acts hold your servant back; do not let them dominate me. In that case I shall be complete, and I shall have remained innocent from much transgression. Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah my Rock and my Redeemer."—Ps. 19:12-14.

Prayer Aids Judgment

Prayer strips us from all wiliness and artificiality. It exposes the inner spiritual poverty of man. However, it nourishes righteousness by upholding the Word of God, which shows that man is weak, sinful and in need of guidance from above. Prayer thereby inspires faith in Jehovah's Word and in its sustaining power. While prayer is hard on one's ego and pride, nevertheless it is good for the spiritual well-being of man, because it washes away the blinding, eroding and corroding influences of pride and deceit in man that lead to destruction. —Prov. 16:18, 19.

Prayer teaches us how to become more Christlike. In the Scriptures we read that Christ often retired from the crowds to be alone with God. Luke tells us that Jesus "continued in retirement in the deserts and praying"; that "he went out into the

mountain to pray, and he continued the whole night in prayer to God." Matthew informs us that Jesus went "into a lonely place for isolation." This constant need for meditation and prayer was a fundamental trait of Christ. To men of God solitary prayer and silence is just as necessary today. It allows time for self-examination, an opportunity to evaluate one's steps without having to contend with outside distractions of any kind. Time spent alone with God in prayer is a period of great refreshment. These are periods of restoration and rebuilding. How can we restore and build up ourselves and others if we never take time to refresh and replenish our depleted selves? Time spent in prayer is never wasted. These are hours of life well spent.—Luke 5:16; 6:12; Matt. 14:13.

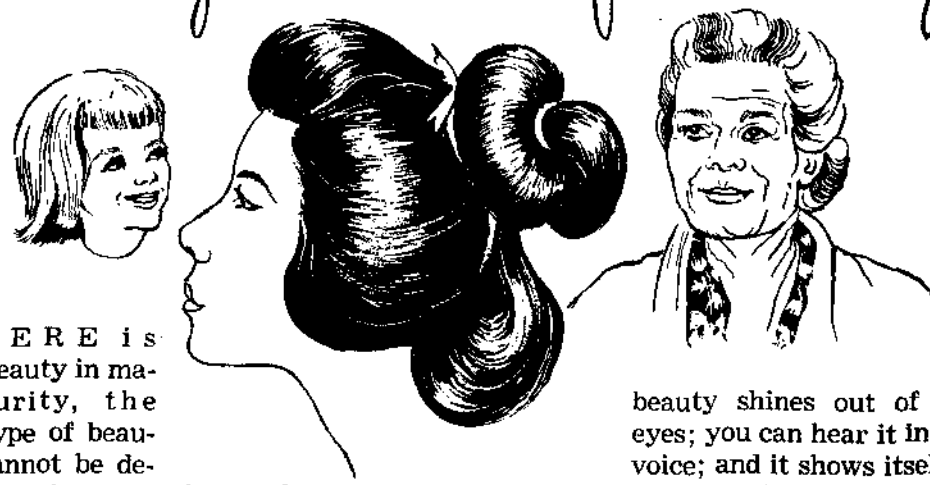
Prayer helps us to face up to decisions that need to be made. Jesus, before choosing his twelve apostles, "continued the whole night in prayer to God." Before his trial and death he prayed earnestly and late into the night. During times of decision and trial men need the spirit and comfort God gives more than they need their sleep and food. They should spend more time with Him in prayer. Too often our prayers are much too short and hurried, without the heart and mind in them. We do not deliberate. We do not dwell long enough for our words to establish contact. We do not let what we say and the words of God soak in. We pour forth, and that is it. Some pray the same prayers they prayed when they were children. No wonder they receive no satisfaction from prayer. Often their prayers are without real faith in the power of prayer and what it can do. Just a recital of words can hardly be said to be prayer. Our prayers must be mingled with strong faith and conviction, otherwise they will not be heard.—Luke 6:12; 22:39-46.

A Christian, before taking a serious step or before making a responsible decision, will pray long and earnestly to God. If he spends all night with God praying, for certain his decision will not be a hasty one. Prayer will have allowed him ample time to think over the rights and wrongs in the light of God's Word. Talking with God will help him to see his true motive, and in the calmness of prayer he will be aided to arrive at a proper conclusion. Oftentimes the right things to do are the hardest. Prayer will give us the strength to do them. It will fortify and steady the conscience to endure rebuke or disapproval, for we will know we have done the right thing.

If we are about to make recommendations or to approve appointments, prayer will aid us to see that our selections are not tainted with personal favoritism or partiality. For if they are, God will reveal the same to us. Our true motives always rise to the surface if we but linger awhile with God. Jehovah the Great Judge weighs and tries the mind and heart. Once enlightened, only a very stubbornhearted person will resist the direction and counsel of Jehovah. Fewer mistakes would be made if men in responsible places would spend more time with Jehovah in prayer before reaching their conclusions.—Jer. 11:20; 17:10.

So in numerous ways prayer works for you. Its end result is the fashioning of a better, happier and more efficient servant of God. When one continues to pray and follows the wise counsel of prayer, such a one brings Jehovah, the Author of prayer, much praise and glory. So forget not the precious privilege of prayer. "Pray incessantly," as Paul commands. Pray that you may be found worthy to continue in one of the greatest of all privileges bestowed upon man—the gift of prayer.—1 Thess. 5:17.

Maturity THE CROWN OF femininity



THERE is beauty in maturity, the type of beauty that cannot be defined by a single word nor described by a single act. Maturity is said to be that indefinable, indescribable certain observable something in the lives of women that makes them outstanding among others of their sex. No other quality contributes as much toward femininity or speaks more highly of women than maturity.

Maturity is not to be confused with age. Many people make this mistake. Age may be a contributing factor, but it is not the whole ingredient. Girls of sixteen can be as mature and charming as their grandmothers of sixty. And there have been inconsistent women of seventy more immature than their granddaughters of seventeen. The calendar may be a means for measuring days, months, years and seasons, but it certainly is not a device for determining the tender qualities of women.

While physical beauty is not a requisite for maturity, yet a mature woman is ever beautiful. She may not be a beauty in the sense in which this world calls a woman beautiful, with its attention fixed on sex and sex appeal. Rather, a mature woman's beauty shines out of her eyes; you can hear it in her voice; and it shows itself in the way she conducts herself in business and in her private life. She is not hasty with her words or easily driven to anger. For the most part she is calm and poised.

Maturity is usually associated with qualities of understanding and consideration. A woman that is mature is capable of wise decisions. She knows how to manage her life and the house well. Speaking of such a woman Solomon said: "In her the heart of her owner has put trust, and there is no gain lacking. Strength and splendor are her clothing, and she laughs at a future day. Her mouth she has opened in wisdom, and the law of loving-kindness is upon her tongue. She is watching over the goings on of her household, and the bread of laziness she does not eat. Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her." —Prov. 31:11, 25-28.

Mature persons are often referred to as being open-minded and sympathetic in nature. They have a great sensibility. They keenly appreciate the varieties of temper of others around them and sympathize in

their laughter, love, amusement and tears. They have a way of showing they care for people's feelings and lives. An authority said: "I've seen a brilliant woman listen courteously while a man who knew nothing of this subject (which happened to be hers) talked a lot of nonsense. She had no desire to attract him. She might easily have demolished his speech and his self-assurance. Because she cares for people, finds their pride a more precious thing than her status as a 'brilliant woman,' she kept pleasantly quiet."

Now we can all be that way if we try. It costs us nothing to be patient with and benevolent toward people. We make no great sacrifice. The luxury of indulging in the sentiments of others never makes us a penny poorer. Yet these considerate actions of ours tell others that we are understanding, loving and mature. So much of maturity is the exchange of mutual affection, the pleasure of giving and receiving warmheartedness. Maturity seems to have its beginning in one's being unselfishly concerned over the well-being of others.

Understanding and Loving People

A mature woman has a genuine affection for people. A sweet friendliness fills her heart and her style when dealing with them. The things that endear her to others she does with a spontaneous generosity of spirit. When counseling her children, she tries to restore them in the spirit of mildness. She knows how to instruct, to comfort and to encourage.

Another quality of hers is a beautiful sense of adjustment. She finds it no great problem to be a scrub woman one moment and Dr. Jones' secretary the next. At home she may be a mother, a hostess and an affectionate wife all in a matter of minutes. The next time you see her she may be balancing a budget or growing petunias or preparing an elaborate meal, doing each job with equal deftness and dexterity.

Feminine maturity calls for an understanding of people, especially of the opposite sex. Often women speak of men as little boys grown tall. A mature woman may think it so, but she will never admit it, not even to her closest friends. One thing sure, she knows better than to treat men that way. Treat a man like a little boy and he will despise you for it. Women may boss, trick and even lie to little boys, but they should not try doing the same to men. (Not that we recommend such treatment for little boys.) Men have outgrown that resilience that comes naturally with youth. A mature woman will make a request of a man, but never will she order or boss him. She will not lie to him either. She may refuse to answer, even evade, but never will she lie to him directly. She knows that decent people do not lie to one another and that lies have a way of catching up with the liar. And when they do, look out! Men have no patience with women that lie.

A woman that corrects a man in public shows herself to be sadly immature. Mature women shudder at the thought of correcting men at any time, let alone in public. For a woman to debate with a man, to challenge him and to get him into a dispute that causes wrangling to break out, or to belittle his appointed position, shows she lacks good judgment. She is begging for trouble. The man may not say a word, but inwardly he will despise her. Play it safe. Let men learn from men. If you feel that you must correct a man, wait till you are alone with him, then in absolute privacy speak your piece. He will appreciate your considering his feelings, which shows good judgment on your part—an ingredient of maturity.

Control the Tongue

Men hate sarcasm, and when it comes from a woman, they hate it so much the more. For good reason, then, mature women avoid it like a plague. In fact, they are very careful how they use their tongue. Can you picture a whining, nagging woman as someone mature? Hardly. A nagging woman will lose her man. He may be beside her in the flesh, but he lives behind a fortress of indifference to a complaining, contentious woman. Solomon said: "The contentions of a wife are as a leaking roof that drives one away." "Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common." A woman who picks apart everyone and everything will soon be in want of company. She is a sick woman, not someone mature.—Prov. 19:13; 21:9.

Of course, gossiping is also bad. And mature women know that gossip not only destroys others but also tears down those who pass it along. Exposing the follies and faults of other women in front of men is something else that mature women will studiously avoid. They know men do not care for such practice, even if they do not say anything about it. Mature women prove themselves discreet by not being overly critical. They prefer to defer their opinions. They take special precautions to avoid being tagged with a reputation for creating scenes and situations, for ganging up on other women, for starting friction by catty remarks and for belittling their menfolk for what they do. They know it is wisdom on their part to be soft, gentle and completely feminine; that a woman's submissiveness in a happy, honest and straightforward way is what wins for her the highest form of recommendation from both men and women.

Not all men can at once feel comfortable and relaxed in the presence of women, in fact, only a very few do. It is an art to be able to put men quickly at ease, and mature women have this trait. They know how to make men forget themselves. They take an interest in men's problems and their work and in them personally. They show men that they care. In unpretentious ways they make men feel needed, wanted and appreciated. They possess the knack of making men feel inches taller than they really are. As could be expected, men like this. They enjoy having such women around them.

Perhaps the surest test of a woman's maturity is to find out if she is liked by other women. As a rule, mature women are. Because they show love and sympathy for others they, in turn, are loved—love and understanding being the basic ingredients of maturity. The way to grow to maturity, then, is to increase our love for God and man. By increasing our understanding and love for others, by being more compassionate, considerate and forgiving in nature, we will help not only ourselves but others to grow to maturity. These qualities tend to buoy us and others up in times of need; they seem to restore confidence and build trust. They also encourage understanding and inspire hope. A woman that has these qualities is a blessing indeed. She is maturely beautiful, wearing the true crown of femininity.

Enormous Earthworms

¶ Earthworms to many persons are creatures that grow only a few inches long. Many of the some thousand species of earthworms are only a few inches long, but some tropical species grow to a length of several feet. An Australian species attains the enormous length of six to seven feet—a respectable size for any earthworm!

SOME DILEMMAS THAT CONFRONT EVOLUTIONISTS

EVOLUTION'S first dilemma is getting life from lifeless matter. Once life was believed to generate spontaneously from decaying bodies. Maggots appeared from nowhere. Dried grass in a glass of water generated tiny creatures that could be seen dashing erratically about under magnification by microscope. But as the light of increasing knowledge drove back the darkness, the evidence for spontaneous generation of life vanished with the shadows. Rigidly controlled experiments proved no exceptions to the rule that life comes from life. Today evolutionists may speculate that some simple organism at one time sprang from a chemical process, but they can't make it happen or give evidence that it ever did happen. They acknowledge that it would be so staggering an event as to border on the miraculous.

Evolutionists were disappointed with the collapse of spontaneous generation to get life from dead matter, but were heartened by the discovery of the microscopic forms of animals, or animalcules, as they are called. So they shifted their interest to these greener pastures, turning from the dilemma of origins to the problem of development. What more logical beginning for evolution than these specks of living material that were so tiny and seemed so simple? The bridge between them and the inanimate should not be so hard to construct, and from them to man evolution would build the road. So they called these tiny blobs of protoplasm "protozoa," meaning "first animals."

But further study caused the supposed simplicity of these animalcules to disappear and in its place came a complexity of structure and physiology that brought amazement. These were tiny animals, with nothing preanimal about them. Nature writer Joseph Wood Krutch says in *The Great Chain of Life*, pages 4, 5, 11:

"There are at least fifteen or twenty thousand kinds, differing so widely in structure, physiology, and habits of life that most generalizations about them are subject to exceptions. They differ among themselves far more than fish differ from other fish, reptiles from other reptiles, or mammals from other mammals.

"Without stomachs they digest; without lungs they take in oxygen; without kidneys they secrete uric acid; and without bladders they collect it in pockets from which it is finally expelled. Without sex organs they have an effective system for mingling heredities, and they exchange portions of chromosomes carrying hereditary traits quite as effectively as the most highly developed animals. They are tiny but just as difficult to explain as a man or a whale. Simple, indeed! If the first living things really were like them, then the sudden appearance of a protozoan was a phenomenon almost as astonishing as

the sudden appearance of an elephant would have been.

" . . . A great deal of ink has been spilled over the 'missing link' between the anthropoids and *Homo sapiens*. But it is as nothing by comparison with all the links which are missing—if they ever existed—between amoeba and that first particle of barely living matter which, as so many glibly assume, arose as the result of an admittedly 'improbable' (and never repeated) chemical reaction."

The Dilemma over Sex

Another mystery is the origin of sex. Some claim that the first use of egg and sperm for reproduction is in Volvox, a tiny green organism just visible to the naked eye. Yet biologists do not contend that man, or fish or reptiles for that matter, get sex from Volvox. Volvox, they say, was an experiment that never progressed. Which is to say that while it developed sex, higher animals got it elsewhere, from an unknown development that independently paralleled Volvox—which only makes the matter doubly remarkable!

In a popular magazine article on sex Hugo Gernsback agreed with Dr. Edwin Stephen Goodrich, professor of zoology and comparative anatomy at the University of Oxford, who said: "The evolutionary history of sex is not yet known." Gernsback adds: "An understatement, if there ever was one!" Note the following extracts from this article, with italics added to draw notice to the vague, speculative guesswork in less than half a page:

"We can attempt here to make some *educated guesses*, but they can *only remain speculations* until such time as scientists can produce positive evidence.

"It is *almost certain* that primordial primitive sex started several billion years ago on this planet. *Most likely* this occurred in slimy, oozing areas near a body of water. There was no life of any kind as we know it on the planet up to that time. Conditions had to be just right in every respect before life could appear—*probably simultaneously*—in many regions on Earth.

" . . . *Nor are we certain* what the original primordial life-bearing form was. Some scientists *guess* that it was a vegetable form, but we are *not certain*. . . .

"*We do not know* exactly how long asexual life lasted on our planet before the advent of sexual reproduction, but *it is probable* that this primitive form existed for millions of years. It still exists. *Probably* true sexual life, with which we are mostly concerned here, appeared much later. . . .

"*We have no clear conception* yet as to what physical conditions and which chemicals were involved when the ova and spermatozoa originally developed. *Nor do we know* which came first. *Most likely* neither. *Probably* at first both were almost alike; then some outside chemical or other force changed the cell structure fundamentally. Eventually, through long evolutionary processes of trial and error, the final male and female cells were evolved. . . .

"We now must go back *perhaps* a billion years to the original ovum and spermatozoon and ask a further all-important question: Why do ova and spermatozoa attract each other so powerfully? If once we answer this clearly and scientifically, the great sexual riddle will be answered for all time."

Facing the Problems

The impression given to the general public by scientists is that evolution is a settled fact, but when speaking to fellow scientists the evolutionists face the problems confronting them. In the May 9, 1958, issue of *Science* Theodosius Dobzhansky wrote the article "Evolution at Work." After opening with questions about human nature and man's origins, he says: "It

would be naive to claim that an evolutionary approach supplies all the answers, but it is relevant to these questions and may profitably be used as a guiding light in the quest for some of the answers."

He thinks the occurrence of evolution of life is well established, but does add in fairness: "The evidence has not satisfied quite everybody; a few people who are not ignorant of the pertinent facts are nevertheless antievolutionists."

In discussing the forces that bring about evolution, he mentions discoveries concerning Mendel's laws, chromosome behavior in cell division, and mutations in the genes. But he admits: "Strange to say, it was during this period that some biologists professed much skepticism about the feasibility of explaining evolution in terms of the processes then being discovered. Bateson, one of the leaders of genetics in its formative years, was the foremost skeptic. This attitude is still lingering in some places, especially in continental Europe."

Dobzhansky's evidence of "evolution at work" was concerning small changes in fruit flies. No believer in creation contends that there is no change. These changes give variety to the family kinds mentioned in Genesis chapter one of the Bible. The Bible shows that these created kinds bring forth after their kind, but it allows for much variety within the family kind. These varieties may even be called separate species by modern biologists, but if they are interfertile they are in the same Genesis kind. It is not these small changes creationists balk at, but the imaginary big ones that would hurdle the boundaries of the family kind. While acknowledging the small changes, creationists cannot say that the little ones prove that there are big ones, as Dobzhansky reasons:

"It is needless to labor the point that the evolutionary changes described above are small compared to those which led from the eohippus to the modern horse, or from an australopithecine-like animal to man. The former are microevolutionary [small evolution] and the latter macroevolutionary [big evolution] changes. Nevertheless, microevolution and macroevolution are parts of a single continuum, and studies on the former help to elucidate the latter." In his book *Genetics and the Origin of Species* he does say: "It must be admitted that in no case have all the differences between two good species been completely resolved into gene changes."

The Burden Put on Paleontology

For small changes to build up into big ones they must accumulate for millions of years, the evolutionists say. To get from one kind to another kind takes too long to observe in living forms, so the evidence for these big changes must be found in the fossil record, and that study is called "paleontology."

Unhappily for the evolutionist, paleontology presents him with a dilemma instead of evidence. Dobzhansky admits its evidence is "not completely clear and consistent." In this way he impeaches his own witness because it does not give the desired testimony. In part 2 of *A Textbook of Geology* by Schuchert and Dunbar, page 38 reads: "Most of the evidence for evolution in its broader lines, that is, from family to family, or from phylum to phylum, has been or can be, furnished only by the paleontologist, who is in an especially favorable position to observe it, seeing as he does the procession of life during the geologic ages. Unfortunately, however, the geological record is very imperfect."

Darwin was distressed by paleontology's failure to give evidence of the millions of intermediate links needed to connect family with family: "Why then is not every geological formation and every stratum full of such intermediate links? Geology

assuredly does not reveal any such finely-graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory."—*Origin of Species,* sixth edition, part 2, page 55.

The fossil record shows many fossils of life within the Genesis kinds but no intermediates bridging these kinds. The gaps are many and wide; and to say that the millions upon millions of intermediate forms needed were all lost by chance strains reason, and this evolutionistic paleontologist G. G. Simpson of the American Museum of Natural History honestly admitted: "The facts are that many species and genera, indeed the majority, do appear suddenly in the record, differing sharply and in many ways from any earlier group, and that this appearance of discontinuity becomes more common the higher [and later] the level, until it is virtually universal as regards orders and all higher steps in the taxonomic hierarchy. . . . their absence is so nearly universal that it cannot, offhand, be imputed entirely to chance and does require some attempt at special explanation, as has been felt by most paleontologists."—*Tempo and Mode in Evolution,* by Simpson, pages 99, 106, published 1944.

The burden of big evolution breaks the back of paleontology.

"The Educated Public"

And the method evolutionists use to break the back of resistance to their theory is the same one religionists used in Jesus' day. On one occasion the chief priests and Pharisees sent out officers to bring in Jesus, and when the officers were asked why they returned empty-handed they said: "Never has another man spoken like this." In reply the religious leaders did not cope with what Jesus said, but used the tyranny of authority to beat down the officers: "You have not been misled also, have you? Not one of the rulers or of the Pharisees has put faith in him, has he? But this crowd that does not know the law are accursed people." However, these religionists were not being truthful, for some of the religious leaders did put faith in Jesus. —John 7:46-49.

A similar tactic is often used by evolutionists to browbeat the public into accepting the theory. All the scientists believe it, they argue. All educated people do too. It is just the ignorant that hold back, they say. This exerts pressure to force people to believe, for who wants to be classed as ignorant? No proof is offered—just the tyranny of authority. But even the claimed authority is lacking. Many scientists accept the theory, and some of them under this same pressure of tyranny of authority. But many do not. Many educated persons do not accept it. Yet this false argument is repeatedly used to pressure the theory into the mass mind.

In its April 26, 1958, issue *The Saturday Evening Post* published an article by Loren Eiseley, chairman of the Department of Anthropology at the University of Pennsylvania, entitled "An Evolutionist Looks at Modern Man." In it he said: "The educated public has come to accept the verdict of science that man, along with the plant and animal world about us, is the product of endless evolutionary divergence and change."

But ask this "educated public" why they believe, and they can give no sound reasons. To believe without reasons is not education but gullibility. To believe only because pressured into it is cowardice. Certainly Eiseley gives no proof in his article, and even as he speaks of new fossil evidence he offers none. But his words in this connection do offer the reason why so many believe the theory, namely, it has been repeated so long and so loud and so

insistently that the sheer power of propaganda broke down mental resistance: "Today we are well convinced of the general course of man's rise from some ancient anthropoid line. Each year new fossil evidence of this fact is brought to our attention. Each year the public grows more accustomed to this history, feels more at home in the natural world . . ."

Loren Eiseley proceeds to lament that man accomplishes so much with his technology, yet never before has he been in "so disheartening a period in all that stands for the nobler aspects of the human dream. His spiritual yearnings to transcend his own evil qualities are dimming as he is constantly reminded of his animal past."

But who is it that magnifies the technological, and scuttles the spiritual by defaming the Bible, and constantly reminds man of an animal past, and a fictitious one at that? On what grounds should an evolutionist complain when he harvests the fruit of the seeds he has sown?

Evolution is no shining human dream, but a dismal nightmare. Its ultimate goal is, according to the scientists, a total blackout for the stars, the suns, the moons, the planets, and for all life in the universe. Wound up by they don't know whom, the universe is supposedly running down to complete oblivion. It is a cheerless, depressing theory without foundation in scientific fact and really has its birth in an emotional desire for a club to beat the Bible with. If morality is beaten to bits in the process, certainly the evolutionists who wield the club should be the last to complain.

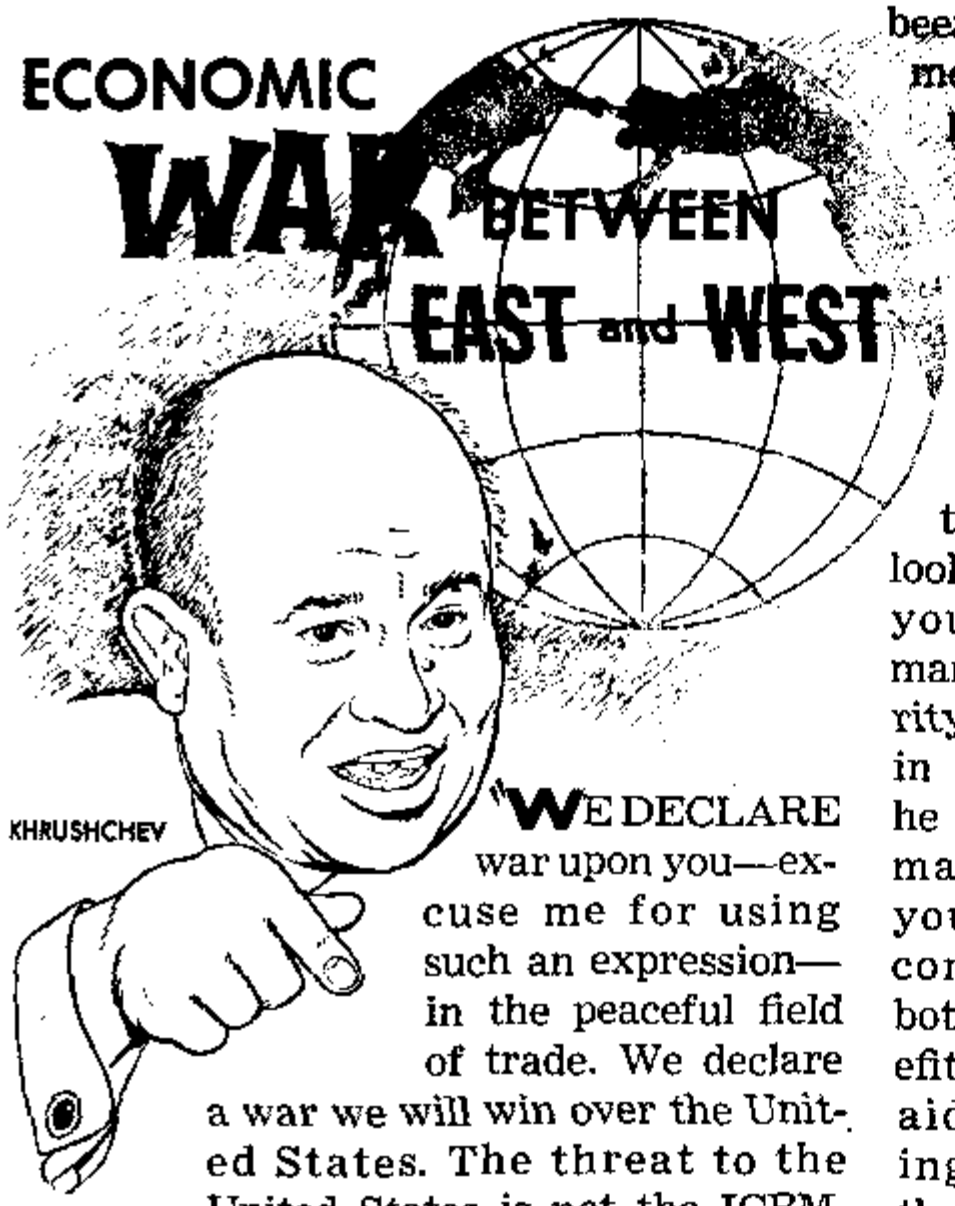
Men of reason searching for a hope will turn to an honest and open-minded investigation of God's Word, the Bible.

CENTRAL PROCESSING

IN HIS work *The Organization Man* William H. Whyte, Jr., tells the following: "Several years ago, I wrote a little piece for *Fortune* satirizing current integration trends. . . . I presented a plan for a Universal Card. The idea was to do away with the duplication of effort in which each company goes about testing [an employee's personality] independently. Instead of each company tackling the job on its own, there would be one central organization. Eventually everyone would be processed by it—from school on. One's passport to organization life would be his card. On it would be coded all the pertinent information: political leanings, marital relations, credit rating, personality test scores, and, if the states co-operated, the card would also be one's operator's license and car registration. (We had a very realistic card gotten up, complete with laminated photo of a young man wearing thick horn-rimmed glasses.) With this tool, organization could get full loyalty: if a man developed hostility he could not escape by leaving an organization. His card would be revoked and that would be that. Lest readers get too excited, I made the end patently ridiculous: with the card, I said, society would be protected from people who questioned things and rocked the boat. For good measure there was a footnote indicating that the whole thing was a hoax.

"To our surprise, a considerable number of people took it seriously. Some thought it was appalling. . . . Many readers wrote indignant letters, and several newspapers editorialized with great heat. . . . Unfortunately, however, many who took it literally thought it was a splendid idea and the net effect of the article on them was to embolden them to action. The president of the country's largest statistical firm called in great excitement to find out if anyone had yet started the central processing organization—he said it was the sort of idea you kick yourself for not having thought of first."

ECONOMIC WAR BETWEEN EAST and WEST



"WE DECLARE war upon you—excuse me for using such an expression—in the peaceful field of trade. We declare a war we will win over the United States. The threat to the United States is not the ICBM, but in the field of peaceful production. We are relentless in this and it will prove the superiority of our system." So said Soviet leader Khrushchev, as quoted in *Newsweek* of January 17, 1958.

In the West reactions were strong. Adlai Stevenson declared: "The Soviet-Chinese bid by aid, trade, propaganda and subversion to win these uncommitted areas is far more dangerous than Soviet missiles or Chinese manpower just now. This is the hot war now and we have been losing ground in the underdeveloped countries." Vice-president Nixon called it "a war for our survival," and others have voiced grave concern over the situation.

Foreign-Aid Programs

Aid to other countries by means of loans and grants or technical assistance is nothing new for the United States. It has been in operation for years. The arrangement has often been called a "giveaway" program, but those who administer it do not feel that way about it. It may be true that a certain amount of assistance is given to other countries simply to relieve their suffering, especially in time of disaster. But for the most part foreign aid is considered to be a business investment, and one that will affect the future political outlook of the nation being developed. When you can offer a man some security or put a meal in front of him, he likes you and may fight with you if trouble comes. Really, both parties benefit from foreign aid. The receiving nation gets the help it needs. For the one supplying the assistance it may provide an ally, access to more raw materials for industry and an enlarged market for export.

Well aware of these benefits, the United States has had in operation since 1934 its Export-Import Bank, which makes dollar loans to other countries to enable them to purchase equipment. Those purchases, incidentally, are made from the United States. Following the last World War the Marshall Plan was used to speed up European reconstruction. Europe benefited; so did the U.S. Europe was back in the commercial field and strongly tied to the West. The United States' Development Loan Fund provides finances for construction of public works and for assisting private industry abroad.

The United Nations has an agency known as the World Bank to aid in large-scale projects. Now there is the comparatively new International Finance Corporation, with an operating capital of $100 million to use for helping smaller private concerns in countries needing development.

Results of the foreign-aid programs have varied. Some skirmishes in the economic war have been won. However, in speaking of the Marshall Plan the president of the Confederation of Italian Industries said: "I think the U.S. could have gotten much more out of its aid program than it did." He felt that U.S. direction of how the money was spent was too strict. He said that when a man receives a loan with conditions attached, he is inclined to remember the conditions and forget the loan; but if he is given the loan and along with it a little friendly advice, the impression is a better one.

A Newcomer in the Field

The Soviet is really a newcomer to the field of foreign aid, that is, outside the Communist bloc. Late in 1954 the news spoke of it as "a new Soviet challenge to the West, . . . a Soviet Point Four program through whi h Moscow is seeking to make friends and influence people by offering to make major contributions to the industrialization of non-Communist underdeveloped nations." During the four years since then it has boldly dug in for the economic war.

Instead of following the Western policy of extending aid in many directions, the Soviet has employed strategy in selecting nations where it felt its ends would best be served. The trade-and-aid war comes under an agency called the Chief Directorate for Economic Relations, and its program is co-ordinated with the activity of the satellite nations.

Indonesia, Afghanistan, Egypt and Syria have all received help from the Soviet bloc. The largest non-Communist nation in the East and one rich in resources is India, a prize sought by both camps. Russia has advanced to India credits of over $250 million, including construction of a steel mill and training technicians and workers for industrial purposes. The United States is providing loans so India can purchase what it needs for development. It is not charity. The one who makes the loan expects the business, and they say so.

In spite of the well-known Communist objective of domination, their offers of economic aid are being accepted. Why? There are a number of reasons. One is the fact that the Soviet has advertised that there are "no strings attached" and, at least at the moment, seems to hold to it. Nor do they usually ask for a detailed report on the use of funds provided. Further, when aid is promised it comes through with remarkable speed, since everything is controlled by the state. Then, too, loans are made on a long-term basis with low interest rate, and repayment may be accepted in local commodities or currency, all of which makes the offer quite attractive. The fact of the matter is that the battle strategy is effective enough to give considerable concern to political leaders of the West.

International Trade

High tariffs may be used to protect domestic business interests, but they may also alienate badly needed friends. To achieve international understanding on these problems and avoid unnecessary friction, thirty-seven nations, including the United States, are members of an agency called GATT, which stands for the General Agreement on Tariffs and Trade. Also, in the early part of 1958 the U.S. Congress heard strong appeals to continue the Trade

Agreements Act, with its provisions for freer trade, to strengthen the position of the West in the struggle for economic supremacy.

Said Clare Boothe Luce, former U.S. ambassador to Italy: "Mutually profitable trade spells friendship and draws countries tighter together than military alliances can. A military alliance can become onerous, expensive, dangerous, unpopular. Buying and selling between nations remains, in all countries, a popular . . . undertaking." President Eisenhower stressed the need for proper trade policy to win the economic war when he told Congress: "The Soviet Union is engaged in an intensive effort, through combined programs of trade and aid, to divide the countries of the free world, to detach them one by one and swing them into the orbit of Communist influence."

The East is certainly not blind to the importance of international trade. The New York *Times* of January 4, 1958, reports: "The role of trade in bloc economic diplomacy is clearly indicated by Khrushchev's admission to a Congressional delegation that the Soviet Union values trade more for political purposes than for anything else. This is particularly true of bloc trade with the less developed countries, which rose by 70 percent from 1954 to 1956."

Newsweek, in reporting on the situation as it stood in February of this year, pointed out that the East was gaining on several fronts. When no market could be found in the West, Burmese rice and Egyptian cotton were sold to Russia. In South America Uruguay had agreed to sell meat and wool to the U.S.S.R. Argentina, El Salvador and Brazil were contemplating trade agreements with Moscow, and Chile had already sold tons of copper wire to Russia. Then there was Canada, unhappy about the effect that unloading of U.S. wheat abroad had on its own wheat market, that hoped to do business with Red China. The U.S. may still lead the field, but competition is keen.

It may not be a shooting war, but foreign aid and international trade are powerful weapons in the economic war. Carefully handled, they serve to win allies, open new markets and assure possession of military bases. From the standpoint of the world, they are business investments that pay off with economic and political victories in the struggle between East and West.

Will the resources of the earth always be used to gain selfish control? Definitely not. In God's new world there will be no division of the nations into competitive commercial or political blocs! There will be no fear of unemployment or hunger due to selfish control of the products of the earth, for "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." And what assurance is there that it will come about? "The mouth of Jehovah of hosts hath spoken it."—Mic. 4:4, *AS*.

A Psychiatric Gospel"

❦ Speaking of Christendom's churches, Baptist minister Edwin T. Dahlberg is quoted in *Tarbell's Teachers' Guide:* "We are too prone to comfort ourselves with a psychiatric gospel of relaxation and peace of mind. We love to quote the Twenty-third Psalm and John 3:16. How soon will we discover those mighty passages in the Bible in which the prophets stood before their people and smashed the idolatries of their day?"

THE rattlesnake, the cobra, the scorpion, the black widow spider—which creature has the most potent poison? The answer: The black widow.

Tests have been made of the potency of various poisons. Potency is determined on the basis of the weight of dried poison sufficient to kill a rat. Thus there are claims that the black widow's poison is about six times as potent as a cobra's and about fifteen times as potent as a rattlesnake's.

Fortunately the situation is not as terribly dangerous as it seems. For one thing the cobra or rattlesnake injects a far greater amount of poison into a wound than does the black widow; thus these snakes are far more dangerous than the black widow. But the black widow is dangerous enough, since it is reputed to have the most potent poison of all venomous creatures.

In his book *The Life of the Spider* John Crompton writes: "No spider's bite should be passed over too lightly. . . . The genus to be feared is Latrodectus. This genus does not live in England, though its family (which boasts the notorious Black Widow among its members), Theridiidae, is numerous with us. . . . Latrodectus . . . is almost the only spider that need be feared by the larger animals. She kills and eats tarantulas and scorpions, and horses and camels are put out of action by a single bite. In 1903 a camel bitten on the lip by a species of Latrodectus died in a few hours. . . . The Black Widow of America (Latrodectus mactans) is probably the most dangerous of all the spiders."

As the name indicates it is the female that is dangerous; the male is reputed to be harmless. The coal-black females, about a half inch long, almost invariably have a red x-shaped or hourglass marking on the underside of the abdomen. It is thought that the female black widow almost always devours the male immediately after mating, which accounts for her widowhood and her name. But numerous authorities say that it is only occasionally that Mrs. Black Widow makes a dinner of her smaller-sized mate. Actually the female is not a mate head-huntress; she eats her spouse usually only when in dire hunger.

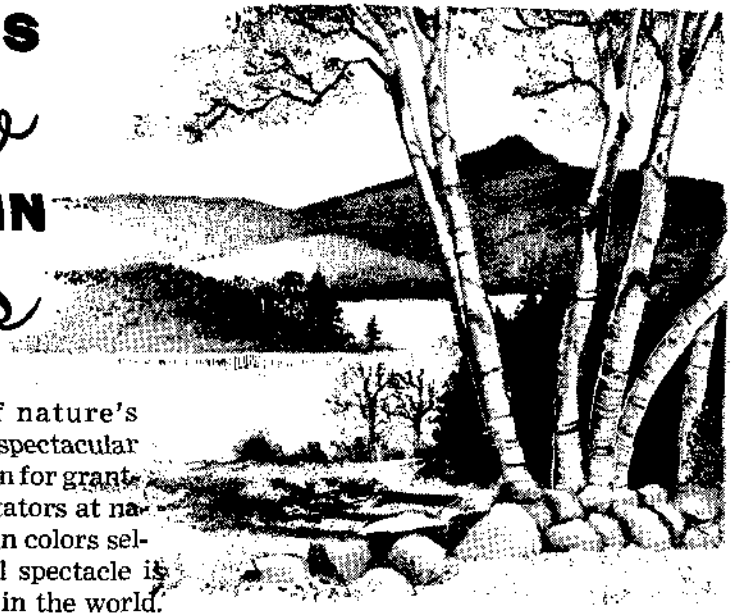
Mrs. Black Widow sets up housekeeping in rubbish heaps, under stones, in dark sections of garages and outbuildings and around cellar windows. She is shy and retiring and ordinarily makes no effort to bite humans, even when subjected to provocation. The danger lies in accidental contact; then the black widow bites in self-defense.

What happens to a human when bitten by the black widow? The poison is neurotoxic. Like the cobra's poison it attacks the nerves, causing severe distress, sharp pains in the abdomen, nausea, faintness and difficulty in breathing. The pain from a black widow bite has been described as agonizing, excruciating, gripping, cramping, shooting and numbing. A person usually recovers after a day or two. Only rarely does the black widow bite prove fatal to humans. The book *American Spiders* says: "Approximately 1300 cases of black widow bite were reported in the United States from 1726 to 1943." A total of fifty-five deaths was recorded. Obviously there were many more bites not reported, probably because they caused only mild discomfort.

How is it that a black widow's bite can be fatal or severe to some persons and yet only mildly distressing to others? There are several factors involved. The spider can inject poison at its own will. So the black widow may strike one person without injecting any poison; another person may receive a full dose. And if the spider chooses to inject poison, the amount injected varies, depending on how much poison is in the poison sacs at the time of the attack. Some of it may have been expended on insects.

When dealing with the black widow caution should be your watchword. Do not take unnecessary chances; never pick them up with the fingers. Their bite is dangerous, although a fatal outcome is quite a rarity.

NATURE'S Show OF AUTUMN Colors



ONE of nature's most spectacular shows is often taken for granted. Yes, many spectators at nature's show of autumn colors seldom realize that this colorful spectacle is limited to only a few regions in the world.

Where are nature's shows of autumn colors to be found? In the temperate regions of deciduous forests. Deciduous trees and shrubs are those that lose all or almost all their full-grown leaves annually. These forests put on the spectacle known as autumn coloration, a spectacle that is extremely limited, because temperate, deciduous forests occupy only three large areas in the world.

These three large areas are (1) west-central Europe and the British Isles, (2) eastern China and parts of Japan and (3) the eastern part of North America. What about the Southern Hemisphere? Here the spectacle of autumn coloration is virtually unknown. "In all of Africa and South America, with the exception of a small region in southern Chile, there is no autumnal extravaganza," says Dr. Jack McCormick, staff ecologist of the American Museum. "Elsewhere, south of the equator, only limited areas in Tasmania and New Zealand present displays of autumn color."

Exquisite autumn productions are to be found on Alpine slopes and in the Rhine and Danube valleys. Probably the most brilliant of all nature's autumn shows is put on, Dr. McCormick feels, in eastern North America. Thus the inhabitants of the eastern half of the United States and of southeastern Canada are ideally situated to witness the spectacle. Some of the eastern states of America put up signs in autumn directing the traveler to areas where the spectacle unfolds in glorious splendor. New Hampshire even issues weekly maps to inform spectators of the progress of nature's show of autumn colors.

The Three Families of Pigments

Where do the colors come from—the clear yellow or soft pink and sometimes the blood red of the sassafras tree, the brilliant crimson of the sweet gum, the radiant yellow of the tulip tree, the yellow-gold leaves of the catalpa, the dull gold of the shagbark hickory, the rich butter yellow of the American elm and the gor-

geous mottling of yellows and reds of the maple?

This show results from the sequence of three families of pigments: (1) chlorophyll (yellow green and blue green), (2) carotenoid (pale yellow to orange red), (3) anthocyanin (red to blue).

The green pigment chlorophyll, of course, is predominant in summer. It is so abundant in summer leaves that it makes up more than 80 percent of all the pigment found in them. This may seem like a great deal of pigment. It really is not. A leaf's fresh weight contains only about 3 percent in pigment. Obviously, not much pigment is needed to color a leaf.

But how does the color transformation come about? Partly through the addition of dyes and partly through the unmasking of colors that were already in the leaves. Yes, no matter how green a leaf is, some bright colors are already there! The yellow is there, but it is eclipsed by the green.

However, as the nights get longer and cooler, the liquid foodstuff begins to drain out of the leaves, going back into the limbs and trunks. The chlorophyll supply, constantly renewed throughout the summer, begins to diminish. This takes place long before the first frost. It is a slow process at first, but as the brilliant days of October come on the chemical transformation progresses swiftly. Finally chlorophyll renewal fails, the chlorophyll breaks down and the leaf would now be colorless were it not for the other two families of pigments.

Why is it that the yellows do not break down and vanish at the same time the chlorophyll does? Because the colors collectively called carotenoids are more stable than the chlorophyll pigment. So it is, with the green gone, the yellows begin to shine forth; and if there are no anthocyanins present, the leaves turn pure yellow or orange.

Reds Added in Autumn

The anthocyanins are formed in most trees only in autumn. In summer they are found in a few trees such as the copper beech, the purple-leafed plum and the Japanese maple. The anthocyanin pigments may occur, as dissolved dyes in the sap, in the outer cell layers of the leaf, whereas the chlorophylls and carotenoids concentrate in the leaf's inner cells. Thus the beautiful spectacle of a leaf mottled with yellows and reds is caused by local patches of anthocyanin pigments masking out the carotenoid ground color. What variety of hues the anthocyanin pigments may produce—a brilliant scarlet, all shades of reds, a subdued lavender, a purple and even a deep blue!

From what do trees manufacture their pigments? "In contrast to man who makes his paints from oxides of lead, chromium and the like," says *Science News Letter*, "plants manufacture their colors from sugars and the chemical relatives of sugars. Plant-pigment molecules contain the same atoms as those of sugar: carbon, hydrogen and oxygen. But they are put together in a different way."

Sunshine, Cool Weather and Frost

Nature's show of autumn colors differs in the intensity of coloration from year to year because the weather differs. When autumn days are clear and bright and the nights are crisp, just hinting of frost, the forests glow with intense yellow and flaming red. On the other hand, warm, cloudy autumns will result in a different production: colors will be subdued and yellow hues will predominate.

Frost also affects nature's production. If the frost comes early it has an adverse effect on the red pigments. Just as the

anthocyanin pigments are formed only slightly when the weather is wet and cloudy, so likewise they form only to a small degree when the frost comes early. Then nature's show is made up primarily of yellows and browns.

The colors of every species of tree show some diversity; yet there is usually a prevailing color in each. Maples display various hues of red. The oaks range through yellow-orange to red and reddish brown. The birches take on a golden yellow. The sumacs display a fiery scarlet. The tupelo, also known as "pepperidge," may turn into a pillar of fire. The quaking aspen puts on a golden-yellow crown that glows in the autumn sun after the leaves of many other trees have fallen. The sugar maple, thriving best in New England, displays clear yellow and bright orange glistening through the deep crimson. Perhaps the most brilliant individual performer in nature's autumn show is the red maple; this is the tree described in the fall as a "beacon of scarlet flame."

It is this tree, the red maple, that Thoreau praised in his writings: "Some single trees, wholly bright scarlet, seen against others of their kind still freshly green, or against evergreens, are more memorable than whole groves will be by-and-by. How beautiful, when a whole tree is like one great scarlet fruit full of ripe juices, every leaf, from lowest limb to topmost spire, all aglow, especially if you look toward the sun! What more remarkable object can there be in the landscape! Visible for miles, too fair to be believed."

As the season advances both the yellow pigments and the reds break down and brown tannins increase, changing the leaf color. The time comes for leaves to fall. This is no mere process of the snapping off of leaves. If that were to happen the tree would be filled with thousands of tiny, open wounds, making the tree vulnerable to the ravages of disease-causing fungus spores. So what happens? At the base of the stem of a leaf a double layer of a corky substance forms; this serves to bind up each half of the open wound caused by the severing of the leaf from the branch. As the corky substance grows, it finally cuts off the sap flow. Soon the union between the two layers becomes dried out and weak. A puff of wind or some raindrops finish the job and the dead leaves flutter down to earth.

The trees are bare now, and the forest floor is carpeted with the brown of fallen leaves. Nature's show of autumn colors is over.

Adopting a Kangaroo

The book *The Stars My Blanket* by Beryl Miles tells how a baby kangaroo was adopted as a pet: "A group of three 'roos, mother, father and baby, were feeding on the plain, among the tufts of spinifex. 'What a picture!' ejaculated Mr. Donkin, stopping the truck. 'Quick, Beryl, the light tester. Donald, get the movie camera ready.' But, by the time we had taken up positions, mother and father 'roo were already half-way across the plain. Baby 'roo, however, who was only two feet nothing, and had never seen a human being before, was completely bewildered. In his bewilderment he turned round five times, saw a pair of khaki-clad legs, thought with relief, 'Ah! there's father!' and promptly hopped over to Mr. Donkin. When I bent down and picked him up gently, he showed no fear at all. My wind jacket was unzipped and, all of a sudden, he spotted the opening in it. Like a shot he dived head first into it, leaving only his tail and two back legs sticking up in my face. This was obviously mother's pouch! As father and mother were now well out of sight, we decided to adopt the little joey, as baby kangaroos are called."

A Judge's Advice: Respect Father's Authority

THE senior judge of Brooklyn's highest criminal court, Judge Samuel S. Leibowitz, recently traveled to Italy to find the answer to the riddle of the rocketing rate of juvenile delinquency in America. Writing in *This Week* magazine of December 15, 1957, he said: "Why is it that Italy's delinquency rate is so low? . . . I toured Italian cities, trying to get the answers. Eventually I was rewarded with the revelation I was seeking: I found an element there, a basic, vital element of living that is disappearing in this country and which, to my mind, is the most effective solution to the malady of young delinquency.

"In Italy . . . an important police official asked me if it were really true that teen-agers attacked police in this country. I had to tell him it was. 'Ah, this is very hard for us to believe,' he said. 'No Italian youth would ever lay hands on a police officer.' . . . From all parts of Italy, from every official, I received the same answer: The young people in Italy respect authority.

"They have a respect that starts in the home and carries over into the school, the city streets, the courts. I went into many Italian homes to see for myself what the experts were talking about. I found that even in the house of the poorest laborer, the father was respected by the wife and the children as the head of the family. He was the leader of that family, and ruled his brood with varying degrees of love and tenderness and firmness. His household had rules to live by, and the child who disobeyed them was punished. . . .

"Thus, from the ancient wisdom of the Italians, who have the best-behaved teen-agers in the Western world, I found the nine-word principle that I think can do more for us than all the committees, ordinances and multi-million-dollar programs combined: Put Father back at the head of the family. These nine words spell out the tragedy of the American teen-ager. He has been raised in a household where 'obey' is a dirty word, and where the mother has put herself at the head of the family. . . . How many times have you heard a father say, 'John, it's time to go to bed,' or words to that effect, only to be topped by mother saying, 'Oh, Harry, leave the boy alone. Stop picking on him.' The result has been that father has slowly, albeit grudgingly, abrogated his leadership. . . . Every time that mother overrules father, undermines his authority and his standing in the eyes of the child, she knocks a piece off the foundation on which the child stands. . . .

"Does that mean the women must forsake their role as child-rearers? Not at all. . . . She has the same day-to-day, hour-to-hour responsibility she has always had, but she focuses authority and finality and discipline on her husband. When there are disagreements and problems, they are discussed and argued, but not in front of the children. . . . We have single leadership in every walk of our lives —the school principal, the city's mayor, the commanding officer. . . . Why shouldn't the family have the same advantage?"

How Not to Fight Communism

A recent book by J. Edgar Hoover, director of the Federal Bureau of Investigation, is called "Masters of Deceit." The volume bears the subtitle: "The Story of Communism in America and How to Fight It." The F.B.I. chief also gives information on how not to fight communism. He writes: "Too often have I seen cases where loyal and patriotic but misguided Americans have thought they were 'fighting communism' by slapping the label of 'Red' or 'Communist' on anybody who happened to be different from them or to have ideas with which they did not agree. Smears, character assassination and the scattering of irresponsible charges have no place in this nation. They create division, suspicion and distrust among loyal Americans—just what the Communists want—and hinder rather than aid the fight against communism."

World Peace in God's Way

MODERN civilization inherited the concept of a righteous world government of peace and security, not from its militarists or politicians, but from the inspired writings of the prophets of God. Jehovah caused righteous men to envision and proclaim a peaceful world to come. Twenty-six centuries ago Isaiah foretold a time when Jehovah shall judge between many peoples "and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4, *AS*.

Today those very words appear on a marble wall that faces the United Nations Plaza in New York city. They symbolize the avowed purpose of that organization. World peace, however, has adroitly eluded the world. How will it come, and when?

From God's Word, the Bible, we learn that no organization of men, no political party, no religious organization of Christendom can bring what mankind desires and needs, because soon now all such worldly organizations will pass away. In no uncertain terms the Bible states: "The world is passing away." And that "in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—1 John 2:17; Dan. 2:44, *AS*.

The reason why these worldly kingdoms are consumed is that their god is Satan the Devil. He is "the god of this system of things," but not the rightful ruler of the earth. The one whose right it is to rule the earth is the One to whom Jehovah stated: "Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces." This One is Jehovah's King-Son Christ Jesus.—2 Cor. 4:4; Ps. 2:8, 9.

According to Bible prophecy, the resurrected Christ Jesus was installed in heaven as acting King A.D. 1914. He is the righteous, chosen servant of God, and to him Jehovah has committed the rulership of our earth. To him Jehovah says: "Look! my servant whom I chose, my beloved, whom my soul approved! I will put my spirit upon him, and he will make clear to the nations what judgment is. . . . Indeed, in his name nations will hope." So you can find no hope for peace by looking to the rulers of this wicked world, but in the name of Christ Jesus the believing people of all nations will hope.—Matt. 12:18-21.

Why will they hope in his name? Isaiah answers: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." Yes, world peace will come in Jehovah's way.—Isa. 9:6, 7, *AS*.

Before Jehovah brings world peace, however, he must first subdue all unrighteousness. Because as long as the wicked are in power, disorder, strife, oppression and murder will continue. Therefore, Satan

and his entire wicked organization must be destroyed. This Jehovah promises to do in "the war of the great day of God the Almighty," called Armageddon. In that God-ordained war all authority and power that has raised itself in opposition to God will be smashed to pieces. Then peace will come to our earth to stay forever.—Rev. 16:14, 16.

Under the peaceful rule of Christ Jesus there will be no harsh, oppressive agents to browbeat the people and misrule them. The battle of Armageddon will put an end to all oppression. That is what Psalm 72:4 says: "Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauder." No more will people be put in fear of losing their homes. The prophet Micah tells us: "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."—Mic. 4:4, *AS*.

In the new world will exist no schemer who is out to defraud his fellow man. No land-grabber will live there either. There will exist nothing to burden the people unjustly. Says Jehovah's Word: "Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage." —Mic. 2:1, 2, *AS*.

The rule of the new world under Jesus Christ will not only bring lasting peace and prosperity but also give the people freedom from sin and death. Said the new world's Ruler: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." Beloved dead ones will return from the graves. Tears of bitterness will cease to flow and the fear of death will disappear forever. The apostle John writes: "And he [God] will wipe out every tear from their eyes, and death will be no more, . . . The former things [of this present evil world] have passed away."—John 5:28, 29; Rev. 21:4.

The battle of Armageddon, which is just ahead, will open the gates of that righteous rule of the new world, and that rule will be seen and felt throughout the earth: "The productive land also becomes firmly established so that it cannot be made to totter."—Ps. 96:10.

Do you desire that New World rulership and the blessings it will bring? If you do, then take your stand for Jehovah God. Inform yourself about his requirements for life. As the prophet states: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; . . . For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:6-9, *AS*.

Man's ways and thoughts have never brought lasting peace to our earth. And the Bible answers why: "The way of man is not in himself; it is not in man that walketh to direct his steps." "Unless Jehovah himself builds the house, it is to no avail that its builders have labored on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake." Through his King-Son Christ Jesus, Jehovah will both bring and keep the peace, to the satisfaction of all that live. —Jer. 10:23, *AS;* Ps. 127:1.

France

FROM the coal-mining areas of the north, and the seacoast towns of the south, to the winding stairways of the Latin Quarter in Paris, the Christian society of Jehovah's witnesses in France definitely is on the march.

Their zeal and message are the same and the result of their work is at least equal to that of Jehovah's witnesses in many other countries, but the mind of the people and the thinking they encounter often is considerably different from that found in the rest of the world.

Here there is considerable interest in the Bible, but also a common view that it is a "Protestant" book. French Catholics would be astounded at the church's vigorous claim in Protestant countries that "the Bible is a Catholic book." For, while there are numerous displays of Bibles in Paris bookstore windows, and while some of these displays say that the Bible has a prominent place in the church, time and again the French will tell you that their grandparents were told that the Bible is a sorcerers' book, used in witchcraft, and something of which they should beware.

Imagine the thrill, then, of hearing such elderly people, perhaps living in a little Paris room perched at the top of five or six flights of tiny stairway, who, during even the first home Bible study conducted with their grown children, keep injecting such comments as: "I told you that's why the church didn't want us to read the Bible —we might learn something!"

Most of the French have not accepted the Bible as an authority to be recognized as law, as have some other people, so merely showing them a Bible quotation may not convince them. But they take pride in knowledge, and many are ready to respond admirably when the Bible's reason and logic are shown to them.

Their political difficulties do not worry them nearly so much as the newspapers in the rest of the world would like to imply, and the future does not interest most of them as much as the present does. But they have the same desires as all other people, and are concerned with the immediate present, with the news of the day, and often show particular interest in the obvious present fulfillment of the Bible's prophecies about the "last days" when men would be "lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, . . . having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) Show them that long ago the Bible foretold these things, and you will find that many are very interested in what you have to say.

"In our territory," said one witness, "the problem is finding the time to go from door to door. I place an *Awake!* magazine or a booklet with someone, then call back to show him more about how the Bible deals with world conditions, and right there I have another home Bible study started."

How do you approach those who pride themselves in "modernism" and say they do not believe the Bible? One witness explained: "I say, 'Well, that's easy to understand. Many people have been turned away

from the Bible by a church that doesn't even teach what the Bible says. For example, the Bible doesn't even mention the trinity, the immortal soul or purgatory, and doesn't teach a fiery hell, the use of images, or the worship of saints.' By then his French curiosity takes over and makes him want to know what the Bible does teach, anyway."

As one young Frenchman, visiting at a home where a Bible study was being conducted, recently said: "I can see I'm going to have to start from scratch; this isn't anything like I've heard before."

Can you imagine the thrill Jehovah's witnesses have in teaching such receptive people the vital, life-giving meaning the Bible really has for today?

And they do it at every opportunity. Two of them gave such a fine testimony to an official at a home for delinquent children that the Witnesses were the first religious group invited to speak to the youths—a meeting that was described as a "full success," with more than half the youths expressing a lively interest in the Bible subject.

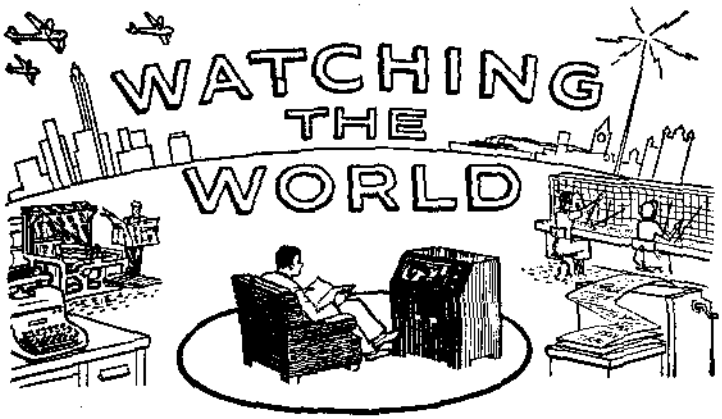
Another witness, in a railroad station at 3:30 a.m., seized the opportunity to witness to a particularly noisy group of youths, and as a result found interest, obtained a subscription and arranged for a home Bible study.

The individual French witness may sometimes feel he is not producing great results, but the total effect of the work of 12,000 of Jehovah's witnesses here (more than a 20-percent increase since last year) is tremendous. "And as for *Awake!*" said a Paris congregation servant, "last April alone we distributed 233,409, enough to make a stack more than half as high as our famed Eiffel Tower!"

Thus today thousands of Frenchmen, impressed in the same way as were the soldiers who, because of Jesus' impressive teaching, refused to molest him, literally are saying of the witnesses: "Never have our church leaders spoken like this!"

DO YOU KNOW?

- Why a man who prays need never feel alone? P. 5, ¶2.
- How prayer exposes wrong desires before they are entrenched? P. 7, ¶1.
- What quality contributes the most toward femininity? P. 9, ¶1.
- How a woman shows by her treatment of a man that she is wise and mature? P. 10, ¶4.
- What evolution's first dilemma is? P. 12, ¶1.
- Why paleontology presents the evolutionists with a dilemma? P. 14, ¶6.
- Why foreign aid is considered a business investment? P. 17, ¶3.
- Why Soviet aid is being accepted by noncommunist countries? P. 18, ¶6.
- What insect has the most potent poison of all venomous creatures? P. 20, ¶3.
- Why leaves change their color? P. 22, ¶4.
- What country is said to have the best-behaved teen-agers in the Western world? P. 24, ¶4.
- Where modern civilization inherited its concept of a righteous world government of peace and security? P. 25, ¶1.
- Where professedly Christian people have been encouraged to believe that the Bible is a sorcerers' book and should be shunned? P. 27, ¶3.



Strife in Formosa Strait

◈ Chinese Communists began heavy shellings of Quemoy, Little Quemoy and other islands in Formosa Strait held by Chinese Nationalists on August 23. As the attacks continued with varying intensity, the U.S. government alerted its Seventh Fleet and other naval forces in the area to take "normal precautionary defense measures." On August 25 the Nationalists reported that they had repulsed an attempted landing by the Communists on Tungting Island. Shellings from the Chinese mainland continued but were interrupted at times by the firing of projectiles carrying propaganda leaflets urging defection or surrender by the Nationalist troops. Air attacks were also carried out by the Communists, with strafing and bombardment especially of Quemoy, where the airstrip was put out of operation. By radio Communist propagandists threatened that "the landing on Quemoy is imminent."

Toward a Mid-East Solution

◈ By a vote of 80 to 0 the United Nations General Assembly unanimously adopted on August 21 an Arab plan for the troubled Middle East. This brought to a conclusion a special session of the Assembly that had begun on August 8. The Arab resolution called upon U.N. Secretary General Dag Hammarskjold to make "practical arrangements" to "facilitate the early withdrawal" of British forces from Jordan and U.S. troops from Lebanon. Hammarskjold arrived in Amman on August 27 on the first leg of a Mid-Eastern tour. The three-day discussions held there were designed to deal with the withdrawal of British troops and means of maintaining a U.N. "presence" in that land.

Syrian-Lebanese Border Open

◈ The border between Lebanon and Syria, which had been closed to all traffic on May 10, was reportedly opened again on August 23. At that time Cairo newspapers, banned for a period, once again appeared in Beirut. Some sources attributed these developments to the unanimous adoption of the Arab plan for the Middle East presented to the United Nations General Assembly on August 21. One of the provisions of the plan called for the withdrawal of U.S. forces from Lebanon. A rebel manifesto made public on August 26 stated that the Opposition would not co-operate with anyone connected with the administration of Lebanese President Camille Chamoun, whose term would expire on September 23. The declaration also demanded the withdrawal of U.S. troops from Lebanon and the removal of the United Nations Observation Group stationed there in recent weeks to check into charges of foreign infiltration into that country.

Atom Talks End

◈ Technical experts from Britain, Canada, France, Czechoslovakia, Poland, Romania, the Soviet Union and the U.S. concluded on August 21 a series of secret discussions on methods of policing a nuclear test ban. In a joint communiqué issued on that date, the experts agreed that checks on nuclear explosions were possible though not foolproof. They recommended the establishment of a world-wide system of 180 detection stations situated on the earth's major land masses and oceans. Seismographs to measure earth shock waves, low-frequency radio equipment to record electromagnetic radiation and microbarometers to measure acoustic air waves are among the devices that may be used to monitor a nuclear test ban. The control system, the scientists also suggested, might be directed by an international agency that would investigate suspected violations of a test ban.

Nuclear Test Halt Proposed

◈ On August 22, following the conclusion of the East-West technical talks on controls of a nuclear ban, both the U.S. and Britain proposed the suspension of nuclear tests on October 31. The proposal advanced by U.S. President Eisenhower was conditional. He called for negotiations between Britain, Russia and the U.S. regarding the establishment of an international control system. The Soviet Union was also to refrain from resuming nuclear tests. The Eisenhower note held that a test halt would be of value only if it led to "other and more substantial agreements relating to limitation and reduction of

fissionable material for weapons and to other essential phases of disarmament." The *test suspension*, it was pointed out, would be on a year-to-year basis and would depend on whether there were effective means of inspection and control. In a statement released on August 29, Soviet Premier Khrushchev agreed to begin talks on a test suspension on October 31, suggesting Geneva as the conference site.

New Summit Move

◈ The Western Big Three, Britain, France and the U.S., sent separate but identical notes to the Soviet Union on August 22 regarding preparations for an East-West top-level conference. These called for the resumption of preliminary diplomatic *discussions* and were in reply to a Russian note of July 15 suggesting that the U.S., European nations and the Soviet Union sign a "treaty of friendship and cooperation." Pre-summit negotiations between Western ambassadors and Soviet Foreign Minister Andrei A. Gromyko *began in April* but were abandoned in mid-June when Moscow published the documents exchanged during the talks. The ambassadorial discussions were to have been carried on in secrecy according to mutual agreement. The new Western notes called for a renewal of diplomatic negotiations in Moscow so as to discuss the agenda of a *prospective* summit parley.

Integration Problems Anew

◈ One year ago, when Negro students enrolled in Central High School in Little Rock, Arkansas, a situation arose that eventually necessitated *federal troop action*. Integration there was suspended for two and one half years by a court order on June 21. On August 18, a new integration crisis presented itself when the Eighth Circuit Court of Appeals in St. Louis reversed the suspension order. The Court of Appeals later imposed a thirty-day stay on its own order. An extraordinary session of the U.S. Supreme Court was held on the matter on August 28, at which time further action was deferred until September 11. In the meantime, Negro enrollment in Central High School and its opening date remained uncertain.

Iraq and Yemen

◈ The governments of Iraq and Yemen issued a joint communiqué on August 26 declaring that they would "stand in one rank toward all international events." The statement also announced that both lands would "uphold contract*ural agreements and pacts* linking our two countries" and would support the United Nations Charter. Some sources feel that Iraq is seeking closer ties with the United Arab Republic of Egypt and Syria, with which Yemen is federated.

Terrorism in France

◈ August 25 was a day of turmoil in many communities throughout France. Gasoline storage tanks, a munitions plant and a military truck factory were among the numerous objects of attack by Algerian terrorists. At least seven persons were killed and over twenty others were in*jured during the disturbances*. On August 28, after a twenty-four-hour police operation, 3,000 Algerians were arrested in Paris alone. It was believed that the wave of terrorism took place as an expression of opposition to the referendum on the new French constitution scheduled for September 28. Sabotage and other terrorist activities were quelled considerably by the large-scale arrests and subsequent investigations of persons taken into custody.

New Plan for Cyprus

◈ The British government announced on August 15 a new seven-year plan for the rule of the island of Cyprus. The plan, a modification of one issued on June 19, resulted from discussions held recently by Britain's Prime Minister Macmillan with Cyprus' governor Sir Hugh Foot and with the premiers of Greece and Turkey. Whereas the former plan called for joint British-Greek-*Turkish administration*, the new proposal provides for the establishment of separate legislative chambers and municipal councils for the island's Greek and Turkish communities, with an island-wide legislature as an eventual goal. Athens and Ankara are invited to send representatives to *co-operate* with the Cypriote government. Greece has found the new plan disappointing, but Britain intends to proceed with it even though the assent of Greece and Turkey may not be forthcoming.

Moon Probe Failure

◈ An attempt by the U.S. to place an instrumented vehicle in orbit around the moon ended in failure on August 17. The first stage of an 88.1-foot four-stage rocket exploded less than ten miles from the globe and only 77 seconds after firing. The forty-pound instrument package in the vehicle's final stage was designed to measure meteorite bombard*ment, magnetic fields* and temperature and to photograph the side of the moon turned away from the earth. The fourth and final stage of the rocket would have been fired by remote control from Hawaii when it had traveled about 228,000 miles into space. Though this moon shot was *unsuccessful, other U.S. moon* probe attempts are in prospect.

Demotion for Bulganin

◈ Nikolai A. Bulganin has been appointed to the chairmanship of the Economic

Council of the Stavropol region in the northern Caucasus. Furganin's downgrading was made public in an official announcement of August 15, which also disclosed his removal from the post of chairman of the Soviet Union State Bank. The 63-year-old former Russian premier still retains his position in Moscow's Presidium.

Operation Pan-American

◈ The Brazilian government has proposed the establishment of a "Committee of Twenty-one" to further economic development in Latin America. Notes submitted to nineteen Latin American nations and the U.S. on August 4 suggested that representatives of the twenty-one republics meet soon in Washington in order to organize the proposed committee. Among points advanced for consideration in the notes were stabilization of prices, studies of trade arrangements, the improvement of internal economies of Latin American lands and the implementation of technical assistance. The notes mark the most recent step in what Brazilians sometimes call "Operation Pan-American," which began in June when Brazil's President Juscelino Kubitschek wrote to U.S. President Eisenhower suggesting a study of inter-American affairs.

Alaskans Vote for Statehood

◈ About 35,000 persons went to the polls in Alaska on August 27 to vote on the question of statehood. Some of these were nineteen-year-olds who were exercising voting privileges for the first time. Unofficial and incomplete returns indicated a five-to-one majority in favor of Alaska's joining the Union. General elections must yet be held in the territory and the official results thereof must be submitted to U.S. President Eisenhower before a declaration of Alaska's statehood is issued. It is felt by some that the proclamation of acceptance into the Union of this prospective forty-ninth state may take place in December or early January.

South Africa's Prime Minister

◈ Dr. Hendrik Frensch Verwoerd was elected as Prime Minister of South Africa on September 2. The 56-year-old former Minister of Native Affairs replaces Johannes Strijdom, who died on August 24. Dr. Verwoerd is now the head of the Nationalist party, which advocates South Africa's apartheid policy of racial segregation.

Knowledge is Vital for Salvation

Most persons just drift along, believing that if they do the best they can, that is all God requires of them. But such is not the case! God warns that he will bring "due punishment upon those who do not obey the good news about our Lord Jesus." How can you become "qualified" for salvation? Not just by "good works." You must become qualified as a minister. That means study. But "all kinds of men" are gaining the needed knowledge. So can you. Send for *Qualified to Be Ministers.* It is only 50c.

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Awake!

What Hope for Perplexed Humanity?

Pressures Toward Materialism

Nature's Sharpshooters

The Overpowering Urge to Communicate

OCTOBER 22, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures.
When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., October 22, 1958 | Number 20

Ungodly Russia's TRIPLE TRIPLE TRIPLE Defeat

TODAY ungodly Russia holds her head high. She shows herself superior and victorious time and again. Her sphere of influence is ever widening, especially in Asiatic lands, many of which appear to be in a quandary as to which way to turn, to the East or to the West. She is besting the Western powers in her propaganda for peace, for a summit meeting and, according to reports, with her exhibit at the Brussels International Fair. She is excelling in putting artificial satellites in space, her latest Sputnik being about a hundred times as heavy as the heaviest one that the United States was able to put in space up to that time: 3,000 pounds as compared with 38.43.

However, there is one field of human endeavor in which she has little grounds for boasting—whether she knows it or not—that of religion. Not in the way the superficial observer of human affairs may be inclined to think: that of her letting up on the persecution of popular organized religion and the resultant increase in church activity and memberships. That does not represent a defeat for her but merely a change of strategy. She is as fully dedicated as ever to the destruction of religion, and is proceeding toward that goal with more refined and, she believes, more effective weapons. Popular organized religion has suffered the defeat in that it has agreed to mouth the Communist peace-propaganda line for the crumbs of freedom to practice a strictly ritualistic religion.

Then in what way has ungodly Russia suffered defeat as regards the field of religion? In three distinct aspects. First of all, as regards her getting along without religion. According to her propaganda line communism is based on science, reason and intellect; religion is based on feeling and emotion. But is her communism so disassociated from emotion, religious feeling, as she would have us believe? Far from it! Does not Russia have her shrines, her holy places; does she not display the bodies of her prophets, gods or saints, and do not her faithful devotees make pilgrimages to see these, even as they in times past made pilgrimages to see the bodies of religious saints? Has she not named streets and squares after them and has she not replaced religious icons, images and holy pictures with those of her holy men?

Ungodly Russia has its own holy and inspired writings, the works of Marx and Lenin, which all the faithful swear by,

which are considered infallible and which are more revered than studied. Communist partisans in all parts of the world display the ardor of religious zealots, very much governed by emotion rather than logic and reason. Communism demands unquestioning loyalty, unselfish devotion and self-sacrifice, all of which is very much like a religion, but which does not make much sense from a materialistic and scientific standpoint. So ungodly Russia has not dispensed with religion; she has merely exchanged the religious gods of the people for the political god of the state.

Her second defeat she has suffered as regards religious principles governing marriage and the home. To show her contempt for these she took children away from their parents, made divorces very easy and simple to obtain and gave children born out of wedlock the same standing as those born within it. But all this reacted so disastrously that she had to do an about-face on all three points: She has had to admit that "nobody will be able to replace the parents—the loving father and mother." (*Atlantic Monthly,* February, 1952) She has made divorce exceedingly difficult to obtain and has decreed that children born out of wedlock must be branded as fatherless all their lives, even if the father is known. The New York *Times,* May 23, 1958, told of the agitation afoot to ameliorate this situation. But that she would go to such extremes is a glaring admission of defeat for her policies.

Her most signal defeat as regards religion, however, has been administered to ungodly Russia by none other than the witnesses of Jehovah. In spite of the most ruthless measures employed against them, the witnesses keep on increasing by the thousands. Underground and in the Siberian work or slave camps these keep witnessing. They have torn the hypocritical façade of religious liberty from the face of ungodly Russia.

Khrushchev theorized: "Profound, patient, skillfully arranged scientific-atheist propaganda among believers will help them in the long run to free themselves from religious delusions. On the other hand, penalizing administrative measures of any kind . . . can only harm, can only lead to strengthening and even intensifying their religious convictions."

The witnesses of Jehovah have proved the truth of this latter part of Khrushchev's theory. His applying "penalizing administrative measures" against them has indeed resulted in "strengthening and even intensifying their religious convictions." Then why does ungodly Russia keep on persecuting the witnesses, as noted in the New York *Times,* March 27, 1958, which told of several witnesses of Jehovah being arrested on the charge of espionage? Because Khrushchev fears the truth; he knows that his "profound, patient, skillfully arranged scientific-atheist propaganda" is no match for the Scriptural and logical arguments of the witnesses.

To keep up his hypocritical front about religious freedom he fantastically charges the nonpolitical witnesses of Jehovah with espionage. But it all amounts to another defeat for ungodly Russia in her all-out war against religion.

NO NEW PLAN NEEDED

Jan Christiaan Smuts, the South African soldier and statesman, once said: "Fundamentally the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea."

WHAT HOPE FOR PERPLEXED HUMANITY?

Will nuclear war destroy civilization? Or will it be growing population that causes world famine? What hope is there for a solution to man's dilemma?

"WE LIVE in a world of bewilderment and moral wandering without parallel in modern times," said Raymond B. Fosdick, one-time head of the Rockefeller Foundation. Both world leaders and those who follow them are perplexed. They are disturbed about the prospects of another war, the constant ravages of disease and death, and the increased problem of feeding the human race. These are problems that demand a solution but that perplex those who seek it.

Everyone who keeps abreast of the news is well aware of the fact that political upheavals such as those recently staged in Lebanon provide the spark that could easily explode into World War III. Fear that it may happen is everywhere, and the distress is increased by the prospect of annihilation in nuclear war if it does. Speaking in Israel, scientist J. Robert Oppenheimer pointedly stated that the powers of destruction man now possesses are "far too deadly to be used if human society is to endure at all."—New York *Times*, May 21, 1958.

In an open letter to Eisenhower and Khrushchev early this year, Bertrand Russel expressed despair when he said: "Never before . . . has there been valid reason for such fear. Never before has such a sense of futility blighted the visions of youth. Never before has there been reason to feel that the human race was traveling along a road ending only in a bottomless precipice." (*Look*, January 21, 1958) He speaks for a frightened and perplexed world.

Even if war could be eliminated and death due to disease further decreased, is the alternative more desirable? It is feared that unrestricted population increase will produce world-wide famine. Several years ago it was reported that "almost two-thirds of the world's people today are starving." (*Science News Letter*, September 5, 1953) Although men and organizations have continued to struggle with the situation, the New York *Times* recently reported: "A United Nations soil conservation expert warned today that 'civilization is running a race with famine, and the outcome is still in doubt.' " Where is there hope?

Why Mankind Is Perplexed

The prospects appear bleak to man because he has so often been deluded with counterfeit hopes that failed to materialize. His longing for peace and security has caused him to follow almost any signpost that points to them. But time and again those directions have taken the world

down a dead-end street. Today men long for a change, but their confidence that it will come is dead. They lack hope, because the expectation of obtaining what they crave is not there.

The Bible ferrets out the one responsible for the situation when it says: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) Through his false religious, political and other visible agents he has repeatedly held before the people the prospect of a better tomorrow, only to dash their hopes to the ground. Many have become so embittered that now, when it is set before them, they unbelievingly shun the very thing they seek. But there is no need for you to make the mistake of spurning God's provision because of what the Devil has done.

Guided by God's spirit, the apostle Paul speaks of those who have no hope as ones who "were without God in the world." Jesus himself said in prayer: "Righteous Father, the world has, indeed, not come to know you." (Eph. 2:12; John 17:25) Many may acknowledge that there is a God, but that does not mean that they *know him.* To know him we must know his name, his attributes, his purpose, and what he expects of us. If we do really come to know and believe him, we will no longer be without hope, because it is "God who gives hope."—Rom. 15:13.

Basis for Hope

And what assurance does God give that he will take a hand in the affairs of men to bring the peace and security they so much desire?

Before the question is answered we should have clearly in mind the fact that man's plight today is not due to God. Jehovah created man perfect and made every provision for his happiness. Trouble came when the human pair broke with God, when they independently set their own standard of good and bad. "They have acted ruinously on their own part; they are not his children, the defect is their own." (Deut. 32:5) So in this perplexing time if we sincerely want divine guidance, we may not do merely what is right in our own eyes and then pray for God to bless us. We must listen to God as he speaks through his Word, the Bible, and then follow his counsel. He shows us the way out. —Prov. 3:5, 6.

After man first plunged into sin, Jehovah God promised a righteous Ruler to deliver those of mankind who would prove to be obedient. (Gen. 3:15) All his promises since then have been directly related to that prophecy. By such events as the flood of Noah's day he gave foundation for faith in the promise that the wicked will be completely wiped out of existence. (Matt. 24:37-39) At his appointed time, set centuries in advance through the prophet Daniel, he brought forth Christ Jesus as mankind's deliverer and anointed him to be king. (Dan. 9:24-27; Gal. 4:4) Through Jesus' death the legal basis was provided to ransom believing ones for life in God's new world. Now, since A.D. 1914, we have seen clearly fulfilled the visible evidences foretold by Jesus, at Matthew 24, that mark his heavenly presence in Kingdom power. We are living at the time when God is bringing in a new world of righteousness.

Never has even one of the promises of Jehovah God failed. His Word never returns to him void, but it accomplishes what he pleases. No wonder those who know God and his purposes are confident in their hope, though surrounded by a perplexed world!—Isa. 55:11.

What the New World Will Mean

By faith they see a righteous government now operating in heaven and soon to bring everlasting blessings to obedient mankind on earth. The king of that heavenly government is not one who is so remote from the circumstances of his subjects that he fails to appreciate their needs. He is "not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin." (Heb. 4:15) He himself came to earth as a man, "produced out of a woman," and here he proved his integrity to his heavenly Father. As King he continues to serve God faithfully, and the spirit of Jehovah guides him.—Isa. 11:2.

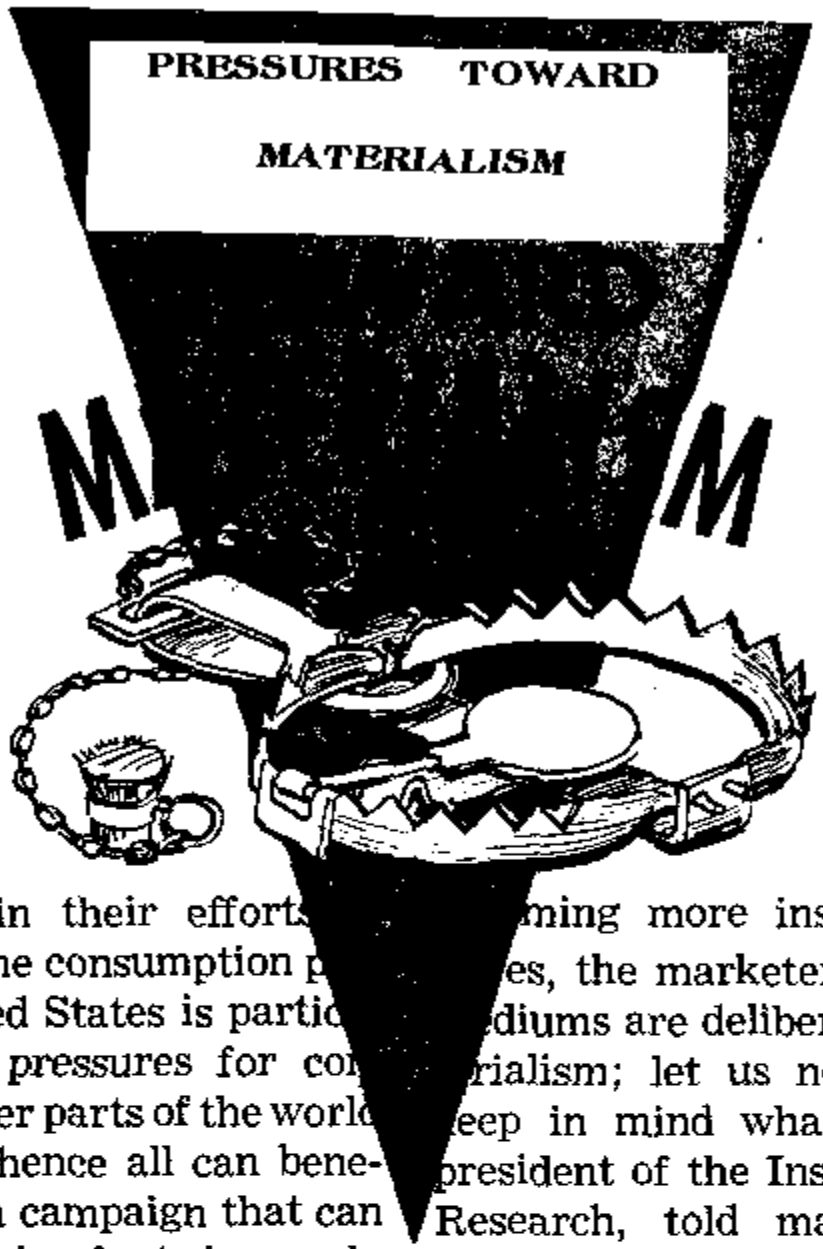
You may feel that even in a new world wars are inevitable, since we have had them for thousands of years. It is true that there would probably be no hope for a change—that is, except for the fact that the "God who gives hope" and whose promises have never failed has purposed to make a change. In fact, the change has already been made in the lives of the hundreds of thousands of those in the New World society of Jehovah's witnesses on earth who have abandoned the strife of the old world. It is his judging among the nations that puts in motion the program to convert weapons of war to peacetime purposes, "neither shall they learn war any more." True, man cannot do it, but God can, and right now he is doing it. —Isa. 2:4.

In that new world man will not be "running a race with famine" in an overcrowded earth. Far from it. God's program is to "fill the earth," not overcrowd it. (Gen. 1:28) With war gone, there will be no squandering of countless thousands of millions of dollars on programs of destruction while the needs of the people are neglected. Earth's produce will be used for the blessing of mankind. "The earth itself will certainly give its produce; God, our God, will bless us." Jehovah 'will open his hand and satisfy the desire of every living thing.' (Ps. 67:6; 145:16) While the nations of the world today are limited in resources for reconstruction and development, Jehovah is the Creator of heaven and earth, and his ability to provide for his people is unlimited.

So sure is the hope of life in the new world that even death cannot take it away from those who love and serve God. When their loved ones die, they do "not sorrow just as the rest also do who have no hope." They "have hope toward God . . . that there is going to be a resurrection of both the righteous and the unrighteous." And this hope sustains them.—1 Thess. 4:13; Acts 24:15.

Since the new world is God's, only those who love and worship him as he instructs will be there. Have you carefully studied the Bible to know that he approves your worship, or do you simply do what you sincerely think is right and then pray to God to bless you? We must listen to him if we expect him to listen to us when we pray for his blessing. Jehovah's witnesses will count it a privilege to help you to gain from your Bible the knowledge you so much need. Those who know God and believe his Word are not perplexed at what they see happening in the world, because they have the hope that God gives.

Also there will be . . . anguish of nations, not knowing the way out . . . But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.—Luke 21:25, 28.


PRESSURES TOWARD
MATERIALISM

THE pressure is on to make you conform. To what? To *keeping up with your* neighbors in the possession of gadgets, to being pleasure-seeking, to being preoccupied with self-indulgence, to being unduly sensitive to social pressure, to being among the thousands who are conspicuous consumers.

Make no mistake about it: Marketers and advertisers are emphatically serious in their effort[illegible] make you conform to the consumption p[illegible]tern. Though the United States is partic[illegible]larly affected by the pressures for co[illegible]sumption, people in other parts of the worl[illegible] may also be affected; hence all can benefit from knowledge of a campaign that can cause you, even unconsciously, to be overly concerned with the material things of life.

"Certainly Americans have become more preoccupied with their role as consumers in recent years," says Vance Packard, widely known author of *The Hidden Persuaders*. "The pressure has been on," he says, "and will continue to be on, for them to consume more and more."[1]

Cunningly, every attempt is being made to make you yield to the pressures for consumption of material goods. "The public," says Vance Packard, "is being probed in depth through the use of techniques largely borrowed from the psychiatric clinics."[1]

So the psychologist has been called into the camp of the commercialists. What are the deep-down motives for people's buying things? The psychologist finds out. Then the marketer applies the advertising pressure in a most effective way. This scientific, psychological approach to selling goes under the name of motivation research. Obviously, the manipulative efforts of marketers, no matter how enticing their advertising, are not entirely responsible for the materialistic way the masses think. Nonetheless, their efforts are having substantial effect and the well-prepared pressures they apply are [illegible]ming more insidious day by day.

[illegible]es, the marketers by their advertising [illegible]diums are deliberately encouraging ma[illegible]rialism; let us not forget this. Let us [illegible]eep in mind what Dr. Ernest Dichter, president of the Institute for Motivational Research, told marketing people some months ago. "He stated the problem with considerable candor," said Vance Packard, reporting on Dichter's speech. "He told marketing people they were confronted with the problem of permitting the average American to feel moral . . . even when he is spending, even when he is not saving, even when he is taking two vacations a year and buying a second or third car. One of the basic problems of this prosperity, he said, is to give people the sanction and justification to enjoy it and to demonstrate that the hedonistic approach to life is a moral, not an immoral, one. This permission given to the consumer to enjoy his life freely, the demonstration that he is right in surrounding himself with products that enrich his life and give him pleasure, Dr. Dichter said, must be one of the central themes of every advertising display and sales promotion plan."[1]

This may well be the first time in human history that such a powerful and subtle campaign has been waged to get people to think materialistically. Every year now at least $12,000,000 is spent in America on research to ascertain the public's motives in buying! Vance Packard cites one periodical of the advertising world that reports that by 1965 no major campaign will be launched before prospective customers and the product have been analyzed by psychologists.

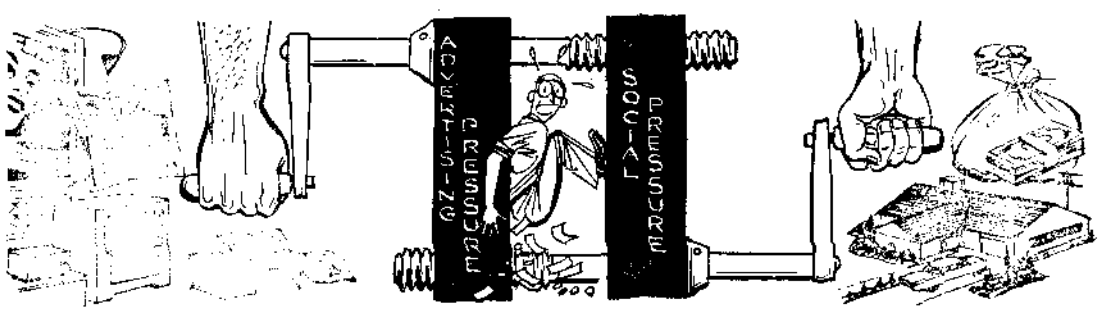
Dread of Nonconformity

What have the psychologists found to make the commercialists' pressure more potent? One discovery that the marketers are capitalizing on is the common dread of nonconformity in external things. Prosperity heightens this dread of nonconformity in a sinister way—it paves a road to materialistic living. "In a period of prosperity," says *Harper's* magazine, "nobody dares not to seem prosperous."[2] The marketers are exploiting these tendencies up to the hilt. "Advertising inculcates an interesting concept," says educator Alan Valentine in *The Age of Conformity*—"that social responsibility includes keeping up with one's neighbors in the knowledge and possession of gadgets."

Another way pressure is put on is to induce people to believe that material goods are to be deemed far beyond their utilitarian function—they are to be viewed as status symbols. As Russell Lynes writes in *Harper's* magazine: "Prosperity produces . . . curiously empty values. . . . It produces strange kinds of personal economic competition in which symbols like the automobile and the freezer represent a burning desire for status."[2]

Much advertising thus extols, not so much the useful quality of a product, but its function as a status symbol. Almost any kind of product can receive the status-symbol treatment, not just clothing and automobiles. Notice the you-need-this-as-a-status-symbol concept in the following advertisement by a book club: "What do your books say about you? Books are born gossipers. Sitting innocently on your shelves they reveal much about your taste and your background. Undoubtedly, you acquire books that speak well of you."

There is no doubt that a surprising number of people have amassed shelves of books that they will probably never need or even read. But the books may impress others. This spending of time and money to impress others has been called "conspicuous consumption." Professor Thorstein Veblen coined the phrase to express the thought that some people readily spend money and effort quite uselessly in the pleasurable work of inflating their egos. Women, along with men, join in the emulative chase. An article in the New York *Times* of February 4, 1957, predicted: "The career girls who marry this year will spend an average of



$200 to dress themselves for the ceremony —from underpinnings to veil. In some cases it is well beyond what a realistic budget would allow, but the girls accept the expense with pleasure. 'More often than you would think, the girl who lives in a cold-water flat is the most extravagant bride,' said one bridal consultant."

"Americans," says A. Kent MacDougall of the Passaic *Herald-News*, "don't like to admit that many of them are mixed up in the emulative chase, that they waste time and money to impress others."

Another way pressure is applied to keep one on the merry-go-round of materialism is by wearing a product out in your mind. This art is known as "psychological obsolescence." Styles and new models are of prime use in making a product seem worn out in your mind. Undue conformity to this tactic of the marketers leads to irrational behavior, says Vance Packard. In fact, he calls it "the deliberate encouragement of irrational behavior." He explains: "What is the morality of deliberately encouraging us to be wasteful of the nation's resources by considering any product more than two years old as obsolete?"

"Marketers," he continues, "no longer are willing to wait until we wear out their product until they consider us prospects for a replacement. Products just don't wear out fast enough. . . . To accomplish this they increasingly have been seeking to make us style-conscious. This involves a two-step strategy. First you make people realize that 'style' is important in the acceptability of a product. Then you switch styles. This strategy was first tested in the feminine apparel field where it has held sway for a good many years in making a woman feel ashamed of everything in her closet more than a year old. Now it is sweeping into the men's apparel field."[1]

Following Habits of Others

Advertising may put on the pressure, but still that pressure is weak in comparison with social pressure. *Look* magazine recently commented: "The most powerful molding force of the present age, social pressure."[8] Undue conformity to what the neighbors think is far more likely to make one a materialist than the lure of advertisements. So sensitive are some to what their neighbors have and do that there has come into prominence the phrase "the other-directed man," because his actions are dictated by those of others.

In *The Lonely Crowd* David Riesman says the other-directed person has "exceptional sensitivity to the actions and wishes of others." Just how serious this can become is indicated by Riesman's words about the other-directed person: "Nor does any ideal of independence or of reliance on God alone modify his desire to look to the others . . . for guidance in what experiences to seek."

Will Herberg, in *Protestant—Catholic —Jew*, says of the person who overly conforms to habits of others: "Instead of possessing a built-in gyroscope to keep him true to his course, the other-directed man operates with a kind of built-in radar apparatus which is ceaselessly at work receiving signals from the person's 'peer group' and adjusting him to the situation indicated by these signals. The other-directed man is . . . dreadfully afraid of being too 'different,' of getting too much out of line with his 'peer group.' Indeed, the greatest horror of the other-directed man, that which renders him so acutely uncomfortable, is to feel 'unadjusted' and 'unsociable.' "

Interestingly, the other-directed person may drift on the ocean of materialism unconsciously, as Will Herberg says: "The operative law of life of the other-directed

man is conformity and adjustment; the built-in radar that characterizes other-direction sees to it that such adjustment to a fluctuating environment is generally achieved quite unconsciously." The person who operates mainly by a built-in radar is described as being especially numerous in suburbia. "Other-direction has already become prevalent in the new suburban middle-class society."

Social Pressure

How does social pressure work as to this matter of keeping up in the knowledge and possession of gadgets? William H. Whyte, Jr., an editor of *Fortune* magazine, has made a thorough study of some suburban neighborhoods. He reports his findings:

"It is the group that determines when a luxury becomes a necessity. . . . In the early stages, when only a few of the housewives in a block have, say, an automatic dryer, the word-of-mouth praise of its indispensability is restricted. But then, as time goes on and the adjacent housewives follow suit, in a mounting ratio others are exposed to more and more talk about its benefits. Soon the nonpossession of the item becomes an almost unsocial act—an unspoken aspersion of the others' judgment or taste.

"At this point only the most resolute individualists can hold out, for . . . the group . . . punishes them for not buying. Item by item, the process is constantly repeated, and the norm never stays still. As soon as a certain range of items becomes standard in the neighborhood group, its members grow restive for a new necessity. What it will be is only partly determined by national trends; even when neighborhoods are identical in age and income levels, they can vary a lot in the luxuries that are being turned into necessities. . . . In some blocks hi-fi sets are considered an affectation; in others, only a stone's throw away, they are almost mandatory."[4]

Thus we have a curious situation: Advertising indoctrinates the public with a materialistic concept, and then the public enforces this concept on itself! How ferocious can this materialism monster get?

Social pressure gives the monster sharp teeth. The monster can now devour not only one's finances but also one's time with the greatest of ease. The time devoted to social activity in certain neighborhoods is enormous. Pertaining to this matter were a number of speeches given recently at a seminar of alumnae at Smith College; the New York *Times* report said: "Many participants said it was considered 'shameful' not to join groups in the community. Suburban life holds more pitfalls in this area than city life, they reported. While not doubting the usefulness of group activity, they said they deplored the stigma attached to the nonjoiner."[5]

Those who conform to the many facets of social pressure—do they find the happiness they seek? In his study of suburban social life writer Whyte says: "Even the most outgoing . . . confess that the pace of court life occasionally wears them down. . . . To gain privacy, one has to *do* something. . . . But there is an important corollary of such efforts at privacy—*people feel a little guilty about making them.* Except very occasionally, to shut oneself off from others like this is regarded as either a childish prank or, more likely, an indication of some inner neurosis. The individual, not the group, has erred."[4]

Nor is privacy the only thing missed. In an interview one suburbanite said: "I don't want to do anything to offend the people in our block; . . . But then, once in a while, I think of myself and my husband and what we are not doing, and I get depressed."

There is no doubt that many persons are overdoing social life to the detriment of their spiritual life. "They sense that by their immersion in the group they are frustrating other urges," said the interviewer, "yet they feel that responding to the group is a moral duty—and so they continue, hesitant and unsure, imprisoned in brotherhood."[4]

Co-operating but Not Surrendering

How is one to cope with social pressure? The Christian cannot surrender to the crowd. Time is precious; it must be used wisely. The crowd wants surrender. Will it be satisfied with anything but surrender? Writer Whyte found that a neighborly co-operation, though not a surrender, had solved the problem for many. "Those who seem best able to steer their own course care about the good opinion of the group," he says. "Unlike the deviate, they pay the little surface obeisances to the group. . . . Such people . . . have less friction with their neighbors than might be imagined. . . . Although they may draw a firm line at intimacy, they are good about baby-sitting, returning borrowed lawn mowers, and the other neighborly graces."[4]

Writer Whyte also found that those who were best able to resist social pressure and stay true to a course they themselves set were those who were engrossed in some meaningful activity.

In this day of world-wide materialism each person who is conscious of his spiritual need must be on guard. The pressure is on. It comes from many quarters, from neighbors as well as marketers. Yielding to the pressures will consume not only much of one's finances but also much of one's time. And a materialist, we must remember, is not one who merely possesses material things. Rather, he is one who is so preoccupied with material things of life—whether good or bad—that he neglects or has no time for taking care of his spiritual life in the Bible-prescribed way.

What are we to do? We can not, we dare not steer our course mainly by a built-in radar, endlessly receiving and adjusting to other people's whims and wishes. Let God's Word be your built-in gyroscope to keep you on the right course; let it be the most powerful molding force in your life, not social pressure. "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." —Rom. 12:2.

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[1] Address delivered November 26 in Chicago at the luncheon of the national convention of the Religious Education Association, as reported in *America*, December 14, 1957.

[2] *Harper's* magazine, June, 1956.

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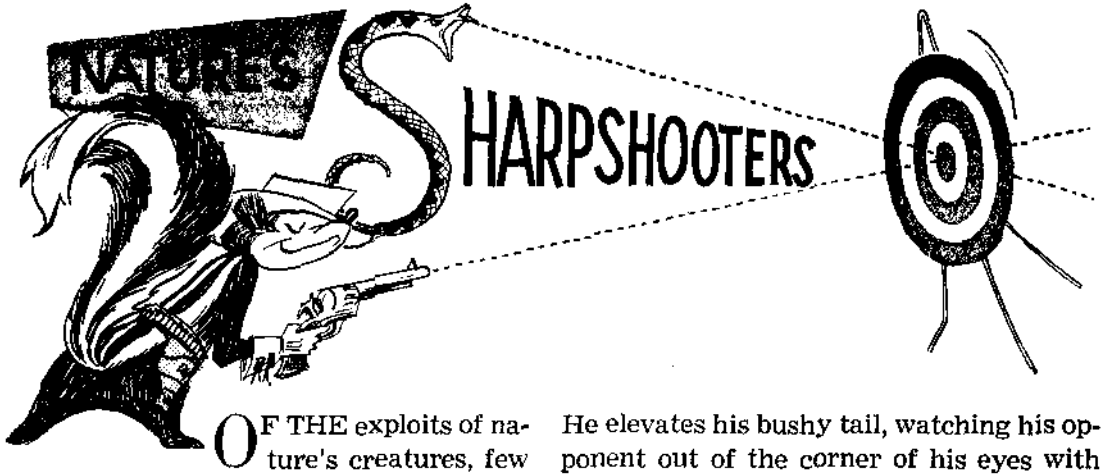
[5] New York *Times*, June 16, 1957.

The High Price of Fighter Planes

The B-52 bomber has long been considered America's most expensive combat plane, costing $8,000,000 each. Now an all-weather fighter plane costs even more. The New York *Daily News* of April 10, 1958, reported: "The Navy is spending $9.9 million on a new single-engined jet fighter plane, $1.9 million more than the cost of a B-52 hydrogen bomber. . . . The Navy has placed a small order for the Chance Vought F8U-3 Crusader. The price appeared to be a record for fighter planes. . . . Its elaborate electronics equipment accounts for nearly half of its cost."

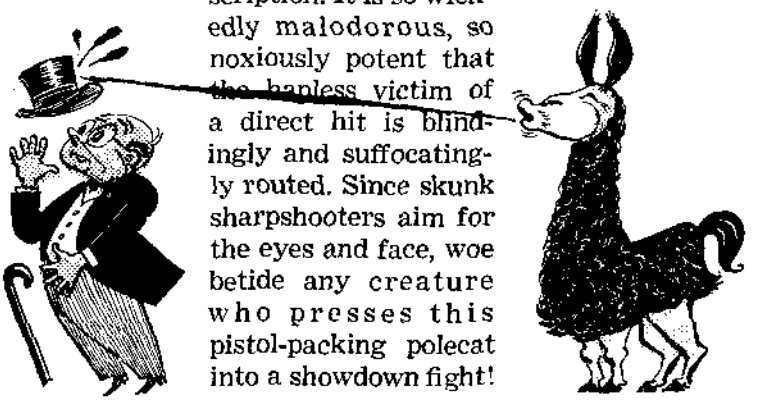


OF THE exploits of nature's creatures, few are as incredible as those of nature's sharpshooters. How odd the animal with the disconcerting habit of firing saliva salvos; how mysterious the insect with the deadly squirt gun; how lightning-fast on the draw the snake whose aim and potent ammunition make it nearly the most dangerous reptile in Africa; how weird the creatures that open fire from the eyes and the hips, using blood as bullets; how incredible the fish that is both a sharpshooting sniper and an antiaircraft gunner!

Before examining some of the improbable exploits of nature's sharpshooters let us look at the abilities of an animal well known for his aim and ammunition—the skunk. This furry marksman does not pretend to be fast on the draw. He does not have to. Most creatures respect the skunk's sharpshooting ability and do not goad him into using his two potent pistols—two large glands located strategically under the tail.

When pushed too far the skunk takes definite action. Yet before opening fire he raises a battle flag: He elevates his bushy tail, watching his opponent out of the corner of his eyes with the grim determination of a gunman loosening his pistols in their holsters. If the opponent does not act on the warning, this four-legged marksman prepares to squeeze the triggers by compressing the muscles near the pit of his tail. He whirls his swivel hips into firing position, takes aim over his shoulder and fires. His pistols fire either separately or simultaneously, and they are loaded with enough ammunition for six rounds of rapid fire. Usually only one shot is enough, for the skunk's aim is accurate and the ammunition is as effective as an atomic shell.

After a skunk has opened fire, the effects are perceptible for more than half a mile in all directions. It is the smell. One who has smelled the effects needs no description. It is so wickedly malodorous, so noxiously potent that the hapless victim of a direct hit is blindingly and suffocatingly routed. Since skunk sharpshooters aim for the eyes and face, woe betide any creature who presses this pistol-packing polecat into a showdown fight!



So sharp is the skunk's marksmanship that he rarely misses his target, even at a range of ten to fifteen feet!

Saliva Salvos and a Deadly Squirt Gun

That camel-like creature, the llama, is not generally as reluctant to open fire as the skunk. Whenever the llama feels it has taken enough nonsense from any human, it lowers its ears to a horizontal position and fires a salvo of saliva. The aim is for the face and eyes, and llama aim is remarkably accurate. To be the victim of a direct hit is most unpleasant, since the liquid ammunition, made up of saliva and food undergoing remastication, is malodorous and irritating.

Almost anything that really annoys a llama may come under fire. At the beginning of the twentieth century the London Zoo had a famous llama marksman. This llama disliked top hats with such an antipathy that whenever a wearer of this fashionable headgear strolled within spitting range, the llama opened fire. Almost invariably the top hat received the garden hoselike force of the saliva salvo.

Impressive as llama marksmanship is, the tiniest of nature's sharpshooters, the termite, does not need to feel inferior. The exploits of the termite soldiers with the deadly squirt guns are amazing enough. Protruding from the termite soldier's head, the squirt gun is loaded with a sticky liquid that gums up attacking ants, leaving them helpless and virtually petrified. Invading ants receive the lethal fire right in the face. How does the termite aim his gun? Ah, that is the mystery. Many species of squirt-gun-armed termites are blind! Yet their gluey bullets gum up the enemy every time.

Fastest on the Draw

Like a villainous, trigger-happy gunman is the spitting cobra. This sinister snake is unusual in three respects: (1) It may be the fastest of all nature's sharpshooters on the draw; (2) its brace of pistols may be loaded with the most potent ammunition and (3) its aim may be the most accurate at close or long range. It is not surprising, then, that Raymond Ditmars says, in *Snakes of the World:* "The spitting Cobra comes close to being the most dangerous snake of Africa." This serpent sharpshooter can "effectively eject its venom to a distance of eight feet or more and thus reach the eyes of a standing person. It is the type of attack which usually strikes the victim as a complete surprise. Moreover, it is administered in an instant, the snake rearing and 'spitting' upon slight provocation."

The spitting cobra believes it is best to shoot first and look the situation over afterward. Thus one encountering this snake sharpshooter hardly has time to duck. Writing in the *Bulletin of the Antivenin Institute of America,* Arthur Loveridge tells of a hunter's experience in Africa: "A friend of mine was crawling through some grass to obtain a final shot at a hartebeest which he had wounded. Suddenly up rose a cobra before him. He had presence of mind to tightly close his eyes and received the venom upon his eyelids. . . . After a careful sponging with a wet handkerchief he opened his eyes and was none the worse for his unpleasant experience."

Too bad, though, for those who have not even time to close their eyes! Intense pain and temporary blindness follow, but if proper treatment is promptly taken the blinding affliction subsides in a few days.

The spitting cobra's two heavy-caliber pistols are its twin fangs that discharge venom outward rather than downward. When a cobra opens fire it all seems to happen in a flash; the jaws open and close

so quickly it is like a snapping motion. Out shoots the poisonous bullets accurately aimed for some victim's eyes.

Ammunition is no problem for the spitting cobra. He has a built-in armament works that turns out poison cartridges in amazing quantities. "With two specimens on exhibition in the Zoological Park," says Ditmars, "it was necessary to remove the cobras every five or six days as the glass was so showered during their 'spitting' at visitors it was impossible to see through it. . . . The area of the glass most thickly spattered was on a line between the heights of the snakes' heads when reared in irritation and visitors' faces."

Lingual and Blood Bullets

Firing bullets of poison seems a little crude to the chameleon and the toad. Why not use artillery to bring home the bacon? That is the way they feel about it. Both toad and chameleon have rapid-firing guns. They fire lingual projectiles—their own tongues.

Woe to the fly that lands within range of the chameleon's artillery! A pink, club-shaped tongue begins to protrude; then bang! the chameleon fires and a fly vanishes. At the tip end of the chameleon's tongue is a knob equipped with a gluey secretion. The chameleon's aim being accurate, the lingual bullet hits the target, sticks to it and so retrieves the prey. A good-sized chameleon may shoot a fly as far as twelve inches from its nose.

The toad is also fast and accurate. Says Jean Rostand in *Toads and Toad Life:* "The emission of the tongue is accompanied by a dry harsh noise, like the crack of a whip, a noise very characteristic of the toad. Large toads can catch prey four inches off. The speed of lingual projection is considerable. The double journey, there and back, takes less than a fifteenth of a second."

The so-called horned toads, really lizards, are unique in their ability to shoot from the eyes. When frightened these creatures fire bullets of blood from the corners of their eyes, doing so with the most extraordinary suddenness. Does this sound improbable?

"Perhaps the most improbable story connected with the horned lizard," says Osmond Breland in *Animal Facts and Fallacies,* "is that they squirt blood from their eyes when they become excited or angry; yet it is true. I had one of these little reptiles in a jar one day when a student who was interested in reptiles came into the laboratory. . . . He reached into the jar to get it, and almost immediately let out a surprised shout. . . . I looked, to find him grinning from ear to ear, holding the lizard with one hand, and pointing to his red-spattered shirt front with the other. To this student, the soiling of a white shirt was a small price to pay for seeing a horned lizard squirt blood from the corners of its eyes. I immediately collected some of the discharged material, and an examination under a microscope showed that it was unquestionably blood. This occurrence is thought to be the result of a rise in blood pressure which may take place during fright or anger, and which causes the capillaries near the corners of the eye socket to rupture, squirting blood for some distance."

What is the range of these bullets of blood? About five or six feet. A fusillade lasts nearly two seconds.

But the toadlike lizards have no monopoly on using blood for ammunition. A midget sharpshooter in Algeria does the same thing. "An Algerian locust uses its own blood as a side arm," writes Frank Lane in *Nature Parade.* "It shoots, like a practiced Texas gunman, from the hip. There is a pore between the first and second joints at the base of the leg. This pore

can be opened when danger threatens, and a blistering stream of locust blood ejected to a distance of 20 inches."

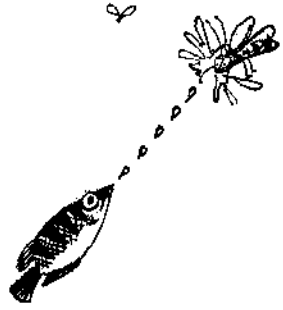
Fishdom's Versatile Sharpshooter

Dwelling in the streams of Thailand and other East Indian countries is probably the most incredible sharpshooter of them all —the shooting fish. This finny marksman has several names, such as Toxotes and archerfish. Whatever we call him, he is a sharpshooter par excellence.

This fish is particular in its eating habits; it likes to lunch upon insects that do not live in his element. Marksman Toxotes has an amazing way of bringing these delicacies within his reach: he shoots insects down with bullets of water.

Most of the time Toxotes wins his living by sniping. When his keen eyes perceive a prospective meal perched on a plant overhanging the stream, the sharpshooter maneuvers into position. Before opening fire with his ingeniously-designed automatic weapon, Toxotes closes the range by swimming backward or forward. It always seeks the best position for a shot. Having acute aerial vision and eyes that can be directed sideways, upward and backward, though not downward, fishdom's sharpshooter is admirably equipped for sniping. Finally Toxotes stops. He fires. The aim is so accurate that one shot usually is enough. If other shots are needed he has an inexhaustible supply of ammunition available. The liquid bullet drenches the insect and down it tumbles into the water to provide a tasty tidbit for this uncanny marksman.

Once in a while fishdom's sharpshooter craves meat on the wing. He decides to shoot down a flying insect. A single aquatic bullet is hardly enough for this kind of work. So Toxotes turns his weapon into an antiaircraft gun. When a flying insect comes within range, Toxotes opens fire with a stream of water that brings down the insect, and again marksmanship pays off with a succulent morsel.



How is it that the archerfish is both a sniper and an antiaircraft gunner? Toxotes' mouth has a deep groove. All he has to do is put his tongue against the roof of his mouth and the groove turns into a miniature rifle or cannon barrel. To prepare for action Toxotes merely compresses his gill covers and a clip of water ammunition is placed into his automatic weapon. "The thin rounded tip of the fish's tongue acts as a valve," explains Frank Lane, "and the fish can thus expel the water in a single drop, a succession of drops, or, if the valve is left open, in a continuous jet."

At a certain range the archerfish never misses. Hugh M. Smith, former fisheries advisor to the Kingdom of Siam, says: "In my experience in Siam the distance within which the fish could always be depended upon to score a direct hit was three and a half to four feet. A much longer effective range has been recorded. Two fishes in the New York Aquarium could without difficulty hit a small cockroach at a measured height of five feet above the water."

On some occasions, Smith says, he has seen spent water bullets splash on the ceiling of a veranda about twelve feet above the river. Speaking of this same veranda, Smith says: "On two occasions to my personal knowledge, when my friend sat on the veranda . . . smoking a cigarette, his attention was attracted by well directed shots which extinguished his cigarette."

Yes, incredible are the exploits of nature's sharpshooters!

The Overpowering Urge To

COMMUNICATE

PERHAPS nothing differentiates man so completely from the lower forms of animal life than his desire to speak intelligently and his ability to communicate his thoughts over great distances and in various ways to his fellow man. In no other form of animal life can there be found so strong an urge to communicate as there exists in man. This driving impulse has forced him to rebel against the limitations of time and space. It is one of the greatest contributing causes behind the rapid progress in communications made by man in recent years, bridging greater and greater distances in less and less time.

Man's desire to communicate with his fellow man is so overpowering that not even the double deprivation of blindness and deafness can completely wipe it out. The astonishing fact is that without any training whatever a blind deaf-mute will make every thinkable and unthinkable attempt to break through that almost impregnable barrier that separates him from the rest of the world. We have Laura Bridgman and Helen Keller as examples. Regardless of location or circumstance man instinctively seeks to communicate with his fellow man.

While other forms of life have various ways of communicating among themselves, still none of their methods can be compared with what man has developed for his own convenience. None of them in the true sense of the word are talking animals. Take the chimpanzee for an example. Even though it is very much like a human child when it is young, still it cannot be made to talk. On the other hand, it is quite impossible to keep a human child from talking. It is believed that if children were left alone to grow up they would in due time create a language of their own, but not so the chimpanzee. Even though this animal is brought up in a human family and subject to the impact of human speech from its very birth, still it does not and will not accept language as a means of expression. It will not even burst into baby talk. It is just not in the beast to talk or to want to talk.

Speech sets man apart. It makes man different from all the rest of the lower creation. Man not only talks but loves to talk. He is a gregarious creature anxious to communicate his ideas to others of his kind. In this way he is very much like his Creator, Jehovah God.

Communications Before Man

God who created man also created speech. In fact, God was the first to communicate. Untold ages before man was created, He spoke to his only-begotten Son,

the Logos. This One, God used as his representative Spokesman, or his channel of communication, to communicate His will to all other intelligent creatures of the universe. Not only did God endow his heavenly sons with the power of speech and the ability to communicate with one another, but he also created them with abilities to express themselves beautifully in song as well. The Bible tells us that at the creation of our earth "the morning stars joyfully cried out together, and all the sons of God began shouting in applause." —Job 38:7.

When about to make man Jehovah communicated his desire to his Son, saying: "Let us make man in our image, according to our likeness." The first man Adam was created with the power of speech. It is recorded that Adam conversed or communicated with God and with his wife Eve in the garden of Eden. Adam spoke perfectly and his speech was perfect. He did not speak in unintelligible grunts and groans as generally believed. Adam even waxed eloquent as a poet when he first laid eyes on his beautiful wife Eve, saying:

"This is at last bone of my bones
And flesh of my flesh.
"This one will be called Woman,
Because from man this one was
taken."—Gen. 1:26; 2:23.

The March of Communications

As men began to spread over the face of the earth, the human urge to communicate with other men made itself felt. Kings and rulers desired to keep in touch with their armies and subjects. Families and friends longed to hear from one another. The need arose for a system of communication and the genius of man was put to work to make this possible.

Letter writing began. Private and secret messages were hurried on their way by speedy runners. Soon thereafter riders were employed. Rafts and sailboats cut across water barriers. Later on man's messages took to the air. The carrier pigeon was entrusted with the responsibility of flying special messages over forests and lakes to designated spots. Progress was being made, but communications were still far too slow to satisfy man.

Time and space were intolerable barriers. Pitted against the unrelenting drive in man to communicate, these formidable enemies reluctantly gave way little by little. First came the wheel, then the steel track and then came wings. Letters, messages, packages, etc., traveled swiftly by rail and on highways; still these were not fast enough to appease man's war on time and space. Electricity was harnessed. An entirely new system of communications was developed. Words traveled on the wings of electricity in the form of "dots and dashes," or clicks. Airplanes were used. Electronic facsimile transmission now offers almost instantaneous delivery. Still the urge in man is not satisfied.

The human drive to conquer time and space in the field of communications is well outlined for us in the 1956 edition of *The Encyclopedia Americana*, which says: "The human voice, once limited to the range of hearing, is sent speeding to the farthest corners of the world by radio. The signals of earlier generations, by trumpets, bells, drums, and guns (all limited by the range of hearing), and by beacons, smoke, flags, semaphore, and rockets (limited by the range of sight), have been outmoded by the submarine cable, the telegraph, and telephone, whose only limitation is their network of wires, and even this limitation has been overcome by radio.

"Pictorial representations, unrivaled as recorders of events, have shown a similar progress, from the laboriously produced

drawing, to the photograph and motion picture, to television. The development of photography, which is essentially 'frozen' communication, since photographs and films repeat their messages as often as they are viewed, is paralleled by the phonograph record and the wire or tape recorder, which freeze sound for the same purpose."

Whistle Talk of La Gomera

Despite the great advance in communications there are still locations on earth where modern methods are not used, in fact, are quite ineffective. One such place is La Gomera, one of the Canary Islands. Here the land is so mountainous that two points only some 500 yards apart, as the crow flies, may be as much as an hour apart on foot. The terrain makes modern communications almost impossible to establish. The proposition would be expensive, while the people, financially speaking, are poor. So the islanders perfected their own means of communicating with one another. They whistle-talk. Here in La Gomera a whole race of people, some 30,000 of them, converse with one another over long and short distances by means of whistling; they whistle-talk—and in Spanish at that.

The language is called *silbo* (Spanish for "whistle"), while the whistlers are called *silbadores*. The whistle language is not a mere code or signal system but a version of Spanish. A practiced *silbador* can whistle intelligibly about everything he can say in the Spanish language. In a few minutes the news of the day can be whistled clear across the island. A good performer can be heard and understood three miles away. This is a good deal farther than one could possibly shout his message. They claim that some *silbadores* have been heard eight miles away, as incredible as it may seem.

The silbo language is quite flexible. The people casually whistle-talk and even tell jokes. However, not many *silbadores* will use the language at close quarters. Some will, mainly to show off before strangers. In town the people will frequently call to each other in the street by whistling rather than speaking their names.

It is claimed that the silbo language is easy to learn and understand. Before a child becomes a year old it can understand its name in silbo. One Gomero said that the language is so easy that "if I didn't know it I could learn it in one morning." Strangers to the language have picked it up in three weeks' time. It is doubtful if one could learn a difficult language such as Russian or Polish in that same length of time. Yet before they are nine years old children whistle-talk quite fluently. And by the time they are twelve they become experts at it.

We are reminded by André Classe that "the silbo of La Gomera is by no means the only whistled language in the world, but it is the most explicit. Other whistled forms of communication, found in Mexico and some parts of Africa, are made up of the tones, isolated from the other elements of speech, and convey meaning by a kind of musical accent (as Chinese languages do). Generally speaking," writes Classe, "these other whistled languages are far less accurate, less explicit and more limited in power of expression than the silbo."

Whistle-talk no doubt serves its purpose in communications, but where distances are great and accuracy of statement is all-essential, then television, telegraph, telephone and radio are by far more effective and much easier on the breath. With the flick of the wrist modern communications bring the news from people around the world right into one's own living room.

The latest dramas and the most soothing music come to man in the natural tones of high fidelity and color. Time and space have practically been eliminated. *Is it pos*sible for man to improve on what he has already achieved? Where will this insatiable urge to communicate drive man? Will satellites and space platforms mean new systems of communications on earth? *Where does the future lead? What does* it hold for man? For the answer to these questions we shall have to wait and see.

CUSTOMS AND RITES IN MARTINIQUE

By "Awake!" correspondent in Guadeloupe

ALTHOUGH modern civilization has penetrated almost in every part of the island of Martinique, still old superstitions hang on. Some planters still check the shape and position of the moon before planting. There *are people who will never eat bananas or cu*cumbers after pressing or after a good walk. Okra, which is eaten as asparagus, is considered not good for men, because eating it is believed to take away a man's courage.

¶ Some happenings in everyday life will be accepted as infallible omens. A bird on the doorstep is a sure sign the day will bring visitors. Hitting a stone with the left foot will prevent a serious move. If your right hand is itching, that is to remind you of an old debt. If your left hand itches, that is an indication that some unexpected money will be paid to you.

¶ To make sure all their products will be sold in the market place, vegetable sellers will keep some salt or garlic at the bottom of their pocketbooks. Averting fate requires that one burn some rubber on Friday at 3 p.m.

¶ A pregnant woman will never cut down a tree for fear that it would shorten the life of her child. In the country, after the birth of a child, the placenta will be buried at the foot of a young tree in order that the child might be strong. A child born in December will not be registered until the next month so that it will get one more full year of life.

¶ *Death involves many peculiar customs.* Some will stop their clocks and veil their mirrors when someone dies. The aged often get their coffins ready. Others will lay aside some boards of mahogany or other wood for burial purposes. Women will set aside a nice dress as well as a sheet in preparation for burial. There are people who believe evil charms can cause death and that magicians can ferret out the responsible ones.

¶ On All Saints' Day, November 2, Martiniquans light candles on the tombs of all their deceased ones. They believe that the souls of the dead get permission on that occasion to come and spend a few hours around their tomb before going back for another year.

¶ Entering a new home is not a casual thing. A thorough cleaning first takes place with some special herbs crushed in some sea water and a few drops of gasoline. Another ceremony is enacted to drive out the evil spirits. Then some salt, bread and coal are to be brought in first; the salt to give flavor to everything in the house, while the bread and coal are to maintain warmth and life. The bed position cannot be across the boards of the floor, because it would form a cross. In the country prayers against sicknesses are written down and hidden in the mattresses.

¶ On New Year's Day ladies and girls wear new dresses with red or pink peas so that they will have money all year round. A blue dress is never worn, because it would mean misery to the imprudent one. A broom is not used on New Year's Day for fear of sweeping luck away. Rain on Good Friday is said to heal all kinds of diseases.

¶ To free people from these and other strange superstitions Jehovah's witnesses count it a privilege and pleasure. This they do by making known to all people God's Word of truth, as Jesus said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free."—John 8:31, 32.

Our Skin!

Our skin is truly something to wonder at. Its structure, the way it grows and its various functions all most eloquently testify to the wisdom, power and loving-kindness of our Creator. Merely looking at its surface gives us little idea of how complex an organ it actually is.

The human body is composed of various kinds of tissue. The skin is made of its finest building materials, the epithelial cells, found in such special organs as the brain and ductless glands. We start off in life with about 400 square inches of skin. A full-grown man has some 2,800, at which time his skin weighs from seven to ten pounds.

Our skin varies in thickness from less than one fiftieth of an inch on our eyes to more than a sixth of an inch on the palms of our hands and the soles of our feet. Each of us has distinctive skin; so much so that seldom, except in the case of identical twins, can the skin of one person be successfully transplanted to another.

As for the structure of our skin, it may be said to be layers within layers. Among its very lowest layers is one composed mostly of fat. In fat persons this layer may be more than an inch in thickness. The average woman has 25 percent more fat in this layer even though she is 10 percent smaller than the average man. This accounts for the female form having such pleasing curves, as well as for the fact that, in proportion to size, a woman weighs less than does a man—fat is lighter than muscle. This factor makes it easier for women to float on water, and no doubt explains why some of the best channel swimmers are women, the added fat also helping to combat the effect of the cold water.

Above this layer of fat is the dermis or "true skin," consisting of a fibrous network in which are found the blood vessels, nerves, the sweat and oil glands and the hair roots. Resting on this dermis is the epidermis or topmost layer of our skin, its name meaning "above or over the skin." It consists of four or five main layers which, in turn, are composed of a number of layers.

The lowest layer of the epidermis contains the pigment *melanin,* which accounts for freckles as well as all the differences in skin color. The differences in the white, yellow, red and black races are due merely to the amount of this pigment in this layer of the skin, and it is said that one twenty-fifth of an ounce of *melanin* is all that distinguishes an albino, having no color at all in his skin, and the blackest Negro. What folly racial prejudice appears to be when it is based on a mere fraction of an

ounce of pigment in just one of the layers of the skin. Its being located in the lowest part of the epidermis explains why the prophet of Jehovah could ask: "Can the Ethiopian change his skin?"—Jer. 13:23, *AS*.

The blood vessels in the skin extend only as high as the dermis, but the nerve endings do reach into the lower layer of the epidermis. This means that we can feel an injury before it goes deep enough to draw blood—a wise provision indeed!

The epidermis consists of some twenty layers of cells. The lowest ones are cylindrical. The middle layers are more spherical, due to a process of cell division. The higher the layers the more flat they become, until they are as thin and flat as miniature shingles or fish scales. As they reach the top they also become hornlike and die. These horny dead cells keep wearing and wasting away, being ever replaced by other cells pushing up. In case of accident or excessive wear this process is speeded up as much as 400 percent. Thus our epidermis, or top layer of the skin, might be likened to a shingle factory that first cuts logs into square blocks and then into thin shingles and at last gives the shingles a waterproofing and heat-resistance treatment.

Appendages of the Skin

Closely associated with our skin and yet not strictly a part of it are the fingernails, hair and various glands that are termed "appendages of the skin." Our fingernails might be said to be an extension of our epidermis, being hornified epithelial cells, and they rest upon the dermis or true skin. The hairs rest in tiny openings in the skin and are rooted in the dermis. From two to five tiny glands supply each of these openings with a lubricating substance. These glands are found everywhere except on the palms of the hands and the soles of our feet, where their oil might interfere with grasping or traction. The largest of these lubricating glands are located in our eyelids, the most active part of our skin. The oil from these glands keeps both our hair and our skin soft and pliable, even as oil or wax is used for leather.

Sweat is produced by sweat glands, which are found in nearly all parts of the body and have their own openings or pores. Consisting mostly of water, salts, uric acid and oil, sweat keeps skin moist as well as helping to lubricate it. These sweat glands are most numerous on the forehead, palms and soles of our feet. All together we have upward of two million of them.

The Skin an Organ

As the body's largest organ the skin performs many valuable functions. It protects us from water, wind, gases and germs; in fact, by means of its secretions it destroys germs. In it is found egosterol, which, when activated by sunlight or artificial ultraviolet rays, produces vitamin D.

By its toughness, variations in thickness and ability to stretch, the skin protects us from bruises. Most stretchable is the skin of the abdomen, which not only comes in good stead when we fill our stomachs but especially for womankind in pregnancy. In fact, the skin is always stretched somewhat. This measure of tightness gives skin its tone, aids in the sense of touch and also delays the advent of wrinkles.

Very vital also is the skin's function as an organ of sensation, "the principal organ of communication between ourselves and the outside world." It supplies us the sensations of touch, pain, heat and cold, etc. The various selective nerve endings are located in the epidermis; remove it and we can feel only the sensation of pain.

Our skin also serves a very valuable purpose as an organ of elimination, even as do our kidneys, lungs and intestines. By means of our skin we eliminate uric acid, especially when the kidneys are not working properly. Sweat baths are therefore beneficial, and especially in diseases of the kidneys. The skin also serves as an organ of respiration, accomplishing, however, less than one percent as much as the lungs.

The skin serves as a heat regulator. It keeps the body within the limits of variation that it can stand, which is only from 10 degrees above to 10 degrees below normal, even though the outside temperature may fluctuate 200 degrees (Fahrenheit). Needlessly exposing ourselves to extremes of either heat or cold is therefore folly, as it means so much extra work to keep the body at a normal temperature.

Normally one third of our blood is in the skin, it serving as a reservoir. In hot weather the blood vessels expand, allowing more blood to reach the surface, where it is cooled through contact with the air (radiation) and evaporation. In cold weather these blood vessels contract, thereby conserving the body's heat supply.

Finally, the skin is an organ of expression. Emotions cause it to turn red or pale, taut or relaxed. Cold or fright causes our hair literally to stand on end and our skin to have goose pimples. All these effects are due to an elaborate and intricate system of nerves and muscles working harmoniously together.

Today it is recognized that skin troubles may be due to internal, external or emotional factors. More and more psychosomatic factors are being recognized as causes of skin blemishes; many a rash is caused by a guilty conscience. Faulty diet and elimination are among the internal factors that cause skin blemishes, such as the teen-agers acne; most likely, too many chocolate bars and other sweets and not enough exercise. On the other hand, fair-skinned persons may get skin cancer when exposed to the strong rays of the tropical sun, as statistics clearly indicate.

Truly our birthday suit is something to be wondered at. The way it is constructed, how it grows and functions, all eloquently testify to the wisdom, power and loving-kindness of the Giver of "every good gift and every perfect present."—Jas. 1:17.

Languages Today

¶ How many different languages are spoken today? In his book *Language for Everybody*, Mario Pei, one of the world's leading linguistic authorities, sets down the estimated figure 2,796. (It does not include dialects.) Interestingly, more than a thousand of these languages are those of American Indian groups. Another thousand languages are those of African tribes and the small groups in Asia and on the Pacific Islands. Languages spoken by 1,000,000 or more people are probably less than two hundred. Linguist Pei reports that Chinese is spoken natively by more people than any other, the approximate figure being 500,000,000. English rates second, with 250,000,000 native speakers; Hindustani third, with 160,000,000; Russian fourth, with 150,000,000, and Spanish fifth, with 120,000,000. In a different sense, says writer Pei, English is language number one. This is because English is the most widely distributed of the world's languages. It is so widespread among native speakers of other languages that, according to one estimate, at least 600,000,000 persons can be reached with English. That is about one out of every four persons on the earth.

Variety in English

MORE and more one hears such terms as "American English," "British English," "Australian English" and "New Zealand English." It is all English, but the variety between nations is distinctive. Even in a single English-speaking country there may be much variety. In Britain accents come in great variety, such as that of the Yorkshireman, the high Cockney twang, the so-called Oxford accent and the B.B.C. accent (Standardized South-country English). "There is no place in Britain," says J. B. Priestly, "where you can hear a greater variety of accents than the *House of Commons*."

¶ Concerning America's variety, speech authority Frank O. Colby writes in *The American Pronouncing Dictionary:* "There are three general types of cultivated speech in America today. They have been called Eastern, Southern, and Middle Western. But the designation *Middle Western* is misleading and inaccurate. Dr. George Krapp, in *History of the English Language in America,* prefers the term General American. I believe that Standard American is a more definitive designation for that type of speech now standard among more than three-fourths of all literate Americans and among most Canadians of English descent."

¶ Because of the influence of motion pictures, television and radio, American English has progressed rapidly toward standardization. Competent broadcasters usually have what is nonsectional speech or neutral speech. "The main virtue and the true essence of neutral speech," says writer Colby, "lie in its *unobtrusiveness*. Best of all, it is a manner of speaking that is accepted in the North, South, East, and West as being in good taste."

¶ Despite the trend toward Standard American speech, much Southern English is still distinctively Southern. The most pronounced difference is a silent "r" in certain positions, as "suguh" for sugar. Also some one-syllable words may take on a two-syllable quality, as "a-yuh" for air, and "ha-yuh" for hair. The Westerner who has not adopted Standard American may say "tar" for tire and "far" for fire. Standardization in American English will go only so far, says speech authority Colby: The Southerner will continue to be softer and slower, and the Northerner will continue to speak at a more rapid pace.

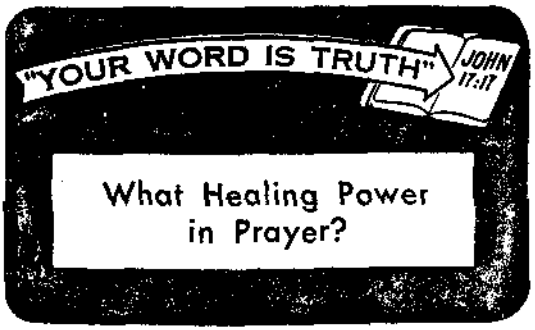
¶ Americans and Britons sometimes use the same word or phrase to mean different things. In Britain "homely" means domestic, pertaining to home life. Thus a Briton may advertise for "a homely housekeeper." But in American usage "homely" usually conveys the idea of plainness, not being good looking.

¶ Some other differences: The word "billion" in America means a thousand million; in Britain it means a million million. A clerk in America is an assistant in a store or office; but in Britain a clerk is an office clerical worker only. In America a Yankee is a Northerner; in Britain, any American.

¶ When visiting Britain some Australians and New Zealanders have felt somewhat self-conscious about their speech. In fact, until recently both Australian and New Zealand English has been apologized for. South Pacific English differs considerably from British English. Americans sometimes mistake New Zealand English for British English, but Britons make no such mistake. In times past speech training in Britain included specific counsel on eliminating the New Zealand accent. In both New Zealand and Australia there is a tendency to drawl in a somewhat flat, monotonous tone. Vowels are sometimes distorted so that "cow" is pronounced "keow," and "day" as "dye."

¶ Instead of encouraging imitation of British English, educators and speech teachers in New Zealand and Australia are now upholding their own English. They say it is much better speech than that used by those who try to imitate the British.

¶ "Attempts to impose an English accent on a New Zealand one," recently reported the New York *Times*, "has produced some peculiar results. For example, in expensive girls' schools, an accent emerges that bears no resemblance to any other type of pronunciation. . . . In recent months authorities have rebelled against phony accents. New Zealand, they say, has been a nation long enough to develop a mode of speech suited to her character and needs. Educators say school children are no longer taught to acquire an affected English accent. . . . Properly used, speech experts say, the New Zealand accent has a richness and variety of its own and there is no need to be ashamed of it."



TENNYSON once wrote: "More things are wrought by prayer than this world dreams of." The late Dr. Alexis Carrel spoke of prayer as "a force as real as terrestrial gravity." He said: "I have seen men, after all other therapy failed, lifted out of disease and melancholy by the serene effort of prayer. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human his unshakable strength." Dr. Richard C. Cabot, a pioneer in psychosomatic medicine, told a seminary class: "Ministers, if they really knew how to pray, could probably be doing 75 percent of the healing work of physicians."

The Bible also speaks about prayer and its healing power. The disciple James speaks about the prayer of faith for the sick. He told Christians to confess their sins openly to one another and to "pray for one another, that you may get healed. A righteous man's supplication when it is at work has much force." James also says: "Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him."—Jas. 5:16, 13-15.

Let us examine James' words to see of what healing he is speaking and how it is brought about in the lives of Christians. The context makes it clear that James is talking, not of physical, but of spiritual sickness. He first mentions suffering evil. That refers to "suffering evil for the good news according to the power of God." It means enduring some hardships for serving as a Christian witness of God and keeping one's integrity toward God. So, if one is suffering thus, let him carry on prayer so as to be helped to continue faithful, advises James.—2 Tim. 1:8.

But what if someone is in good spirits? James says: "Let him sing psalms." Doing so, he edifies himself and those hearing him. But what if anyone is not in good spirits? In other words, what if one is sick spiritually? The fact that James contrasts being sick with being in good spirits plainly indicates he is dealing with spiritual and not physical sickness. The course of treatment he now recommends also argues it is spiritual sickness. The older men of the congregation, who are full-grown in the faith and full of wisdom from above and acquainted with God's instructions, are the proper ones for the spiritually sick one to call in. If he were ailing physically he would call in a doctor, if he could afford it, or would resort to some medicinal remedy.

What are the older men of the congregation to do with the one sick spiritually? They are to pray over him, so that he can hear what they pray and can show he agrees, with his "Amen!" He has fallen into such a spiritual state that he cannot properly pray on his own accord any more. Not able to ask in faith, and with a wavering mind, he has no confidence in his own prayer. James states that a man praying to God must keep on asking in faith, "not doubting at all, for he who doubts is like a wave of the sea driven by the wind and

blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways."—Jas. 1:6-8.

Something has brought on the spiritual illness. The older men must ascertain what did. It may be a number of things, or just one thing. An immoral act, misconduct, doubts, rebellion, a lack of Bible study, not associating with the Lord's people—any number of things can be responsible for spiritual sickness. Brothers that are spiritually sick need help and spiritual cure.

The older men of the congregation are not merely to pray with the spiritually sick. They must also rub him with oil in the name of Jehovah. Not literal oil, like the so-called "extreme unction" of Catholics, or like that described at Mark 6:13. The "oil" here is the soothing word of instruction from the Holy Scriptures, and it restores the spiritually sick one to unity with the Christian congregation that is in God's favor. The correction that leads to spiritual health is described as soothing and curative by the psalmist when he says: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse." The older men of the congregation are to rub the spiritually sick one with oil in the sense of stimulating him with the soothing, healing, comforting, corrective Word of God.—Ps. 141:5; 133:1, 2; 23:5.

In the name of Jehovah they are to do this. That is to say, in faithfulness to Jehovah God and according to his purpose, so as to aid the spiritually ill one to recover and have a part anew in vindicating God's name and proving the Devil a false god and liar. Those older men must pray in faith, believing that God's Word is right and has power to help the sick one to see the error of his way and to recognize the right way. Such a united prayer of faith, together with the invigorating application of God's Word, will make the spiritually indisposed person well. It will build up his confidence in God's promise and in the rightness of God's Word and way, and will restore him to that way. Thus "Jehovah will raise him up," giving him strength to go in the way of truth and righteousness and lifting him up out of his despondency and a feeling of being abandoned by God. Now if he responds to the prayer offered unitedly by older men of faith and to their healthful stimulation of reproof, correction and exhortation from God's Word, and turns around and resumes the right way, what sins he has committed will then be forgiven him. This forgiveness is on the basis of Jesus' righteous sacrifice for sins and not on the basis of any self-righteousness of the individual.—1 John 1:7 to 2:2.

The powerfulness of prayers by righteous men, not sin-sick men, is proved beyond all doubt in the works of Elijah, Elisha, Paul, Peter, Jesus Christ and others. Spiritually sick persons who confess their sins and seek spiritual aid "may get healed," spiritually so. This saves them from lapsing into spiritual death, which would end up in their eternal destruction.

To encourage us to thus help brothers who are spiritually ailing and in danger of fearful consequences, James leaves us with this powerful reminder: "Know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins." Those sins will be covered over. God will remember them no more. It is by the sin-canceling blood of Jesus that the sins are thus covered over, but your prayer helped to move the divine arrangement of things to such a result. For such a privilege of lifesaving service you can be very thankful.—Jas. 5:19, 20.

Burma

BURMA is a land where wet and dry seasons succeed each other with the regularity of night and day. Six months in advance it is possible to forecast, with almost perfect accuracy, wet days and cloudless days. The dry season is usually quite dry and the wet is hot and wet. For Jehovah's witnesses going from house to house and village to village, often in places without paved roads or paths, this knowledge of the weather is very convenient, because they generally know what to expect. Thus they visit muddy places in the dry season.

As in other countries the cry is now and then heard: "Why don't you go and preach to those people over there? Why do you come taking away our flock?"—as if the Lord's sheep were the personal slaves of the sectarian pastors, and as if such pastors were caring for their straying sheep, which certainly is not the case. A Burmese woman, met in the preaching activity, said she had been a Bible woman for the Church of England Missionary Society for seven years. The Anglican clergy went away and did not return. She is now a Buddhist.

The truth is that Protestant organizations in particular no longer do any significant amount of field missionary work, but employ their missionaries in social and other secular activities. Jehovah's witnesses are the only missionaries in Burma who go regularly from house to house calling on all the people with the Kingdom hope.

While there are sizable bodies of Moslems, Hindus and other religions, the bulk of the people of Burma are Buddhists. In every village and in every quarter of the towns and cities are the Buddhist monasteries, each with its images of Buddha and his immediate disciples. These images are usually of brick and plaster, whitewashed in colors, and some of them are very large. Some are of marble, others of stone, while still others are carved from precious gems, like the famous "emerald Buddha" of Bangkok, Thailand, which is cut from a single emerald. The monastery grounds are extensive, and all this space is considered "holy ground." Footwear is prohibited on the grounds.

The Burmese are very hospitable, friendly and polite. This makes the preaching work of Jehovah's witnesses a delight. While not so poor as people in some other parts of the world, the Burmese still are quite poor. Yet on being offered the Kingdom literature they will usually take something if they possibly can, even if they have to borrow the money. They like to give, and, in addition, they have been taught that it is their religious duty to give to the cause of religion.

Everyone being so friendly, return calls are easy to make. Frequently the householder will welcome the witness regularly for months or even years, yet all the time he is not really interested in learning anything from the Bible. He just likes to welcome you, to be friendly and hospitable. It is difficult to learn who really are interested in the Kingdom message when so many are willing to discuss the Bible with you weekly for months on end.

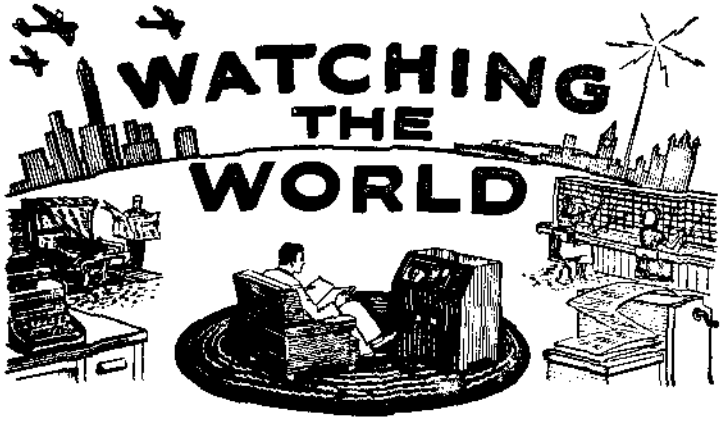
For more than a hundred years Britain governed a part or the whole of Burma; so an astonishing number of people can speak English. Thus, in the upper-class suburbs one may speak English at every door. Indeed, the Burmese, Indian, Chinese or other householder may be more highly educated in English than the missionary from America or some British land who is preaching to him. For the country as a whole, Burmese is a sort of lingua franca, but there are many thousands who speak no Burmese at all. Many of these non-Burmese-speaking people have shown interest in the Kingdom message and they comprise a language-speaking class of over thirty different tongues.

In Rangoon, the capital of Burma, there are many schools and the people are education-minded. Daily papers appear in at least seven different languages, and the city has one of the highest literacy rates in Asia except Japan. The people like to read and learn, and Jehovah's witnesses are happy to have literature to give them.

The problem is to find out and cope with the language that they can handle. The minister of Jehovah's witnesses must be able to speak a variety of languages and carry literature in an even wider range. In Rangoon the languages fall into four main groups: Burmese, the various languages of India, various dialects of China, and the English language. Perhaps half the people of Rangoon speak two or more languages. Educated Indians living there commonly speak four languages and read three. An educated Tamil will, for instance, speak and read Tamil, Burmese, Hindustani and English.

To meet the people intelligently and to be able to talk fluently with them, Jehovah's witnesses in Rangoon often work together in groups, the members of the group being able to speak many of the languages of that area. In this way the language barrier, as great as it is, is being overcome and the good news of Jehovah's established kingdom is being heard in all the earth.

- In what way Russia's religious defeat has affected marriage? P. 4, ¶1.
- Whether war will continue *until man is* destroyed? P. 7, ¶2.
- Whether famine will always plague mankind? P. 7, ¶3.
- What part psychology plays in advertising? P. 8, ¶5.
- What a "status symbol" is? P. 9, ¶4.
- How to cope with social pressure? P. 12, ¶5.
- What animal raises "a battle flag" before he shoots? P. 13, ¶3.
- What the "silbo" language is? P. 19, ¶2.
- Where people stop their clocks and veil their mirrors when someone dies? P. 20, ¶5.
- *What accounts for the difference in skin* color of the races? P. 21, ¶6.
- Why one third of your blood is normally in your skin? P. 23, ¶3.
- How many languages are spoken today? P. 23, ¶7.
- What part prayer plays in healing? P. 26, ¶5.
- How Jehovah's witnesses carry on their ministry in Burma, where many different languages are spoken? P. 28, ¶3.



The Quemoy Crisis

◈ U.S. President Dwight D. Eisenhower, in a nationwide radio and television address on September 11, declared that if it became necessary his nation must fight to prevent the Chinese Communists from gaining control of the islands of Quemoy and Matsu. He compared the present situation in Formosa Strait with the crisis that existed in Europe in 1939. At that time, Eisenhower held, appeasement had led to war. While he said that "there is not going to be any war," he also maintained that "there is not going to be any appeasement" at this time. Eisenhower favored negotiations of some sort with the Chinese Communists. On September 6 Chou En-lai, premier of Communist China, made a bid for ambassadorial talks with the U.S. on the Formosan situation. Shellings from the Chinese mainland had been almost continual since August 23. A Communist blockade of Chinese Nationalist ships was also attempted and U.S. warships were escorting Nationalist supply convoys to Quemoy. A few days before the Eisenhower address the Chinese Communists had proclaimed an extension of their territorial limits from three to twelve miles. The announced limits embraced the Nationalist-held offshore islands of Quemoy and Matsu.

Moves Toward Test Ban Talks

◈ In notes to the Soviet Union dated August 22 the U.S. and Britain proposed the holding of a parley to work out an agreement on the banning of nuclear tests. A conference of technical experts of the East and West, which ended on that day, had pointed up the possibility of policing a test suspension by means of 180 detection stations situated on earth's continents and oceans. The scientists suggested the establishment of an international agency to supervise such an arrangement. The British and U.S. notes proposed that test ban talks begin on October 31. The Soviet reply of August 30 accepted the Western proposal and suggested Geneva as the site of the prospective parley. In answer to that communication U.S. and British notes of September 10 agreed to hold the conference in Geneva. Russia had proposed that these talks extend for only two or three weeks, but the U.S. held that "their importance requires the expenditure of whatever time may mutually be deemed necessary for their successful conclusion."

Iceland's Territorial Limits

◈ Iceland's economy depends upon its fishing industry. In June it was announced that the island would extend its territorial and fishing limits from four to twelve miles. This was to have taken effect on September 1. On August 31 British fishing trawlers attended by four frigates appeared within the twelve-mile zone. This action angered Icelanders, and Premier Hermann Jonasson stated that "storms, volcanic eruptions and earthquakes" had been faced by the island's inhabitants and that they would not be intimidated by the British actions. On September 1 and thereafter the names of craft violating the new zone were noted and the ships were also photographed. Later Icelandic Coast Guardsmen attempted to board British ships to arrest the violators. Though they succeeded in boarding one British vessel, the Icelanders were subsequently forced off the ship. Thousands of the island's populace demonstrated before the British embassy on September 2. An exchange of protests regarding the zone violations and boarding of the trawler figured in later developments, but the dispute over the fishery limits remained unresolved.

Supreme Court and Integration

◈ On September 12 the U.S. Supreme Court rendered a unanimous decision against the delaying of racial integration in Little Rock, Arkansas. The court ruling was in rejection of an appeal involving Little Rock Central High School, the focal point of considerable integration difficulties in the past. Following the decision, Governor Orval E. Faubus of Arkansas ordered four Little Rock high schools to remain closed on September 15, the date on which they were to have opened this year. Exactly what steps would be taken by the U.S. government in the new crisis were not immediately disclosed.

British Race Riots

◈ London, particularly the Paddington and Notting Hill areas, and Nottingham became scenes of racial rioting during the latter part of August. The disturbances began in Nottingham on August 23 and spread from there to neighborhoods in London. Scores of persons were injured and police action was required to quell the mass demonstrations. Negroes have immigrated to Britain and have taken up residence there, competing with the white populace for cheap housing. In many cases they have also accepted low-wage employment. "Teddy boys," London's juvenile gangs, were largely responsible for the rioting, which continued for many days and during which many whites and Negroes were arrested. Prime Minister Macmillan warned that "utmost strictness" would be exercised in enforcing the law and quelling the riots. The British government intends to consider possible curbs on immigration, along with various aspects of the nation's racial problem.

De Gaulle's Constitution

◈ Speaking in Paris on September 4 Premier Charles de Gaulle urged the people of France and its overseas territories to adopt, in a scheduled referendum on September 28, his new constitutional reforms. He held that France "will flourish again or will perish, depending on whether the state will or will not have enough strength, firmness and prestige to lead it where it must go." The new constitution would provide for a powerful executive. The president would have authority to choose a cabinet, dissolve the Assembly after it had served for one year and assume decree powers when he deemed necessary. France's overseas territories would have a choice of either union with France or independence. The proposed constitution was later attacked by former premier Pierre Mendès-France as "dangerous for democratic institutions."

India and Pakistan Agree

◈ The prime ministers of India and Pakistan met together in New Delhi on September 9 and 10 to work out some arrangements for easing frontier disputes between the two lands. Jawaharlal Nehru of India and Malik Firoz Khan Noon reported in a joint communiqué issued at the conclusion of their two-day discussions that it had been agreed that small strips of land in the eastern border region would be exchanged between the two countries. Since the partition of British India in 1947 clear lines of demarcation have been lacking in vast sections of both the eastern and western frontiers. Along the western border only 1,306 miles of the over-all length of 2,492 miles have been demarcated and of the 1,500-mile eastern frontier only 160 miles have been determined. Details of the new agreement are yet to be worked out, but it was reported that the prime ministers had agreed on settlements of most of the border disputes in the eastern region.

Chileans Vote for a President

◈ Chilean voters numbering 1,200,000 went to the polls on September 4 to elect a new president for their nation. Conservative-Liberal candidate Jorge Alessandri won 387,932 votes, a margin of about 35,000 over Socialist Salvador Allende, who had obtained 352,915 votes and was second highest of five candidates. Señor Alessandri, though receiving the greatest support, failed to get a majority vote required for election. The Chilean congress must therefore decide who will be the country's next president. Since the congress is usually governed by the popular vote, it is expected that Señor Alessandri will succeed Chile's President Carlos Ibañez del Campo on November 4.

Strife in Mexico City

◈ Violence broke out in Mexico City on September 6. Mass rioting erupted when dissident factions of a primary teachers' union attempted to hold a rally there without official permission. Police and federal troops acted to quell the disturbances with tear gas, truncheons and fire hoses. Before calm was restored, however, scores of persons had been injured and required treatment at local hospitals. A presidential decree carried out on succeeding days resulted in arrests of foreigners suspected of having part in the unrest. The violence of September 6 marked the third wave of rioting in Mexico City in recent weeks. In the latter part of August university students demonstrated in protest to a rise in bus fares, and, later, certain elements of the Petroleum Workers Union also staged demonstrations there.

Venezuela: Foiled Revolt

◈ The provisional government of Venezuela became the object of insurgent activities on September 7. The streets of Caracas were scenes of mass gatherings, some gunfire was exchanged and casualties were estimated at about eighty persons wounded and killed. Led by Lieut. Col. Juan de Dios Moncada and Lieut. Col. Hely Mendoza, the rebels surrounded the presidential palace and temporarily gained control of Caracas' chief radio and television stations and the Defense Ministry. The revolt was short-lived, however, for by early afternoon of the same day the country's ruling junta issued a communiqué declaring that the situation was under control and that the uprising had been quelled. The junta has promised that a constitutional government is

to be established in Venezuela and that free elections will be held there soon, possibly in November. A similar attempt to overthrow the nation's junta government was suppressed in July.

Bulganin's Downgrading

◈ Nikolai A. Bulganin has lost his membership in Moscow's Presidium. Notice of the former Russian premier's ouster came in an official announcement of the Central Committee of the Soviet Communist party made public on September 6. Earlier, on August 15, it was revealed that Bulganin had been removed from the chairmanship of the Soviet Union State Bank. On that date he was appointed as chairman of an economic council in the northern Caucasus region. Bulganin's removal from the Presidium had been expected by many observers.

St. Lawrence Power Project

◈ Canada and the U.S. have for the past four years cooperated in the construction of a $650,000,000 power project. A 160-foot dam has been built on the St. Lawrence River between Barnhart Island and the Canadian shore, thus straddling the international boundary line. Eventually, thirty-two hydroelectric generators will be in operation there, each capable of producing 57,000 kilowatts of electricity. Each nation will get the benefit of sixteen generators. A formal dedication ceremony on September 5 put into use the first eleven generators, producing a total of 627,000 kilowatts of electricity for northern New York state.

Atoms-for-Peace Conference

◈ Over 5,000 scientists and observers from sixty-seven nations of the East and West met in the old League of Nations building in Geneva on September 1. The occasion was the opening session of the Second United Nations International Conference on the Peaceful Uses of Atomic Energy, and the talks were scheduled to continue for two weeks. Major attention was turned to the tapping of H-bomb power, or thermonuclear fusion reaction, attained by the combining or merging of small particles in an extremely hot plasma. Documents issued by various countries indicated that similar avenues of research had been pursued by both the East and the West but that actual achievements in the field of controlled fusion reaction had been slight or uncertain.

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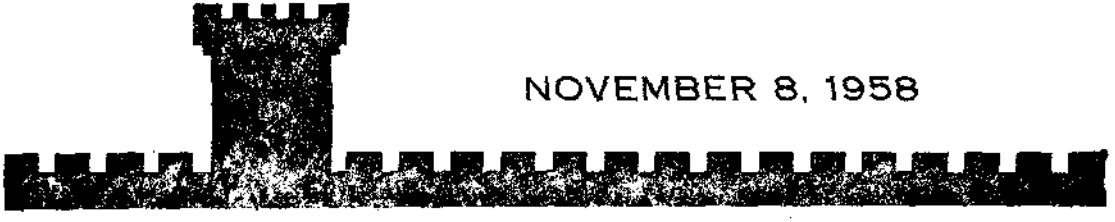

NOVEMBER 8, 1958

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — Five cents a copy

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, *English*, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office *in your country*. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. *When other translations are used the following symbols will appear behind the citations:*

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Awake!
"Now it is high time to awake."
—Romans 13:11
Volume XXXIX Brooklyn, N. Y., November 8, 1958 Number 21

NEVER before has mankind seen a greater need for co-operation. What turmoil the world is in because East and West are not fully co-operating! Little may be done to benefit the people within a single country when that nation's political leaders are not co-operating among themselves. World wide, homes are broken, employers and employees are unhappy and people are hard to get along with when they fail to co-operate.

Through co-operation, disagreements and problems can be resolved. Canada has been irritated at United States policy regarding import quotas on oil and the sale of surplus American wheat abroad, competing with Canada. President Eisenhower recently visited Canada to talk these and other troubles over and to establish closer co-operation. In Brazil President Juscelino Kubitschek and United States Secretary of State Dulles recently agreed on plans to organize a meeting of twenty-one American heads of state to promote programs to develop Latin America. So progress requires co-operation.

Co-operation is needed not only on a national scale but on the family level as well. Why is it that the divorce rate in many countries stays at a high level? Largely because of lack of co-operation between husband and wife. Children are often seen storming out of the house, refusing to co-operate with their parents. What loss of strength and joy when family members do not co-operate! On the other hand, when husband, wife and children work together, there is strength in their togetherness, as the scripture at Ecclesiastes 4:12 shows: "A threefold cord cannot quickly be torn in two."

"Marriage," says the volume *Love and Marriage*, "should be the completion of two people, not the competition of two people. For togetherness, people must be on the same track, going in the same direction. . . . The family should be a co-operative unit, uniting for the sake of mutual assistance, acting together for a common cause, willingly undertaken by its various members. . . . Nobody can be independent, particularly in a successful family organization. To attempt it is to lose both the strength and the freedom of togetherness."

Children learn co-operation by seeing it demonstrated in the home. When a mother, in the presence of the children, objects to counsel given by the father, co-operation is lacking. The co-operative husband does not undermine his wife's authority with the children either; he does not reprove his wife in front of the children. By the performing of domestic chores children learn co-operation. "The elimination of domestic chores," says educator Alan Valentine, "has taken from children the chance to develop a sense of responsibility, of being needed and of sharing."

Whatever the organization, the closer the co-operation by all its members, the greater is its efficiency and productiveness. The employers who merely exploit their employees and the employees who work only when the supervisor is near at hand are not co-operating. The organization suffers. "Co-operation must be practised by everyone, by those who are supervising as well as by those who are supervised," recently said *The Royal Bank of Canada Monthly Letter*. "When people become a team, their capacity for production is astonishingly increased."

Co-operative people get along with other people; in fact, they make many friends. "When working together on some joint project, each individual finds his attention centered in the work to be done," says John J. B. Morgan in the book *How to Keep a Sound Mind*. "In performing such joint tasks, situations arise when one person needs a little help. What is more natural than for the one working near him to supply it? It comes so naturally that no one notices very much; but the one making the contribution gets a subtle feeling of exhilaration from having done a little extra. The one who has been helped is not made too much aware of the help and becomes anxious and willing to do a little extra when he gets a chance. In this way one learns to contribute to the needs of others without being asked; he does it because it is needed and he rises to the call. Before either person realizes what is happening, there is a mutual warmth generated by these situations and the participants find that they like each other. They like each other in proportion to the willingness and freedom with which they have contributed to the common enterprise."

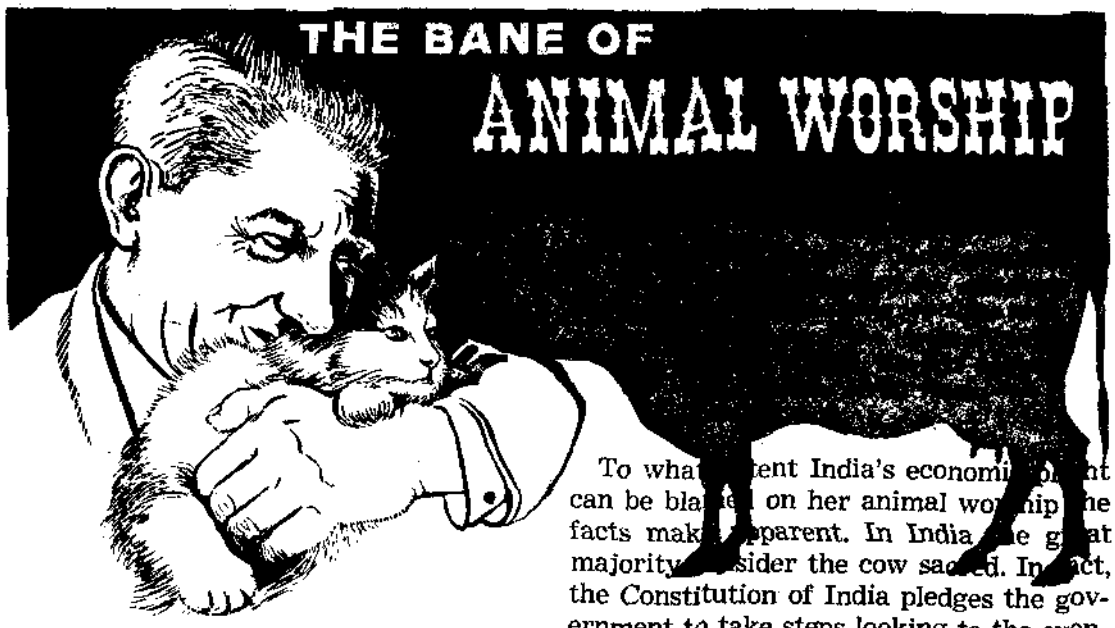
How warm, how harmonious should be the relations, then, when all in an organization are wholeheartedly devoted to a common cause!

One of the greatest undertakings of modern times was accomplished recently because of the closest kind of co-operation, because those who contributed to its success were devoted to the most important cause of all—serving the divine will, the will of the Most High God, Jehovah. This mammoth accomplishment was the Divine Will International Assembly of Jehovah's Witnesses, held July 27 to August 3 in New York city at both Yankee Stadium and the Polo Grounds, attended by 253,922 persons on the final day.

For an assembly of this magnitude to function smoothly required the greatest degree of co-operation. When workers were needed to care for the needs of the delegates, New Yorkers were amazed to see some 40,000 persons volunteer their services without pay. Even long before the assembly opened, people all over New York were visited in a search for rooming accommodations for the tens of thousands of delegates that came from 123 lands. To find these accommodations volunteers spent 237,000 hours.

Peace between nations, pleasant working conditions, a happy home—these are just a few of the benefits of co-operation. No wonder the need for it is great!

THE BANE OF ANIMAL WORSHIP



A BANE is anything that causes harm and misery. Animal worship is a bane, for it puts a barrier between man and his Creator, separates him from his fellow man and at times harms the very animals worshiped. While its most striking example today is found in India, traces of this harmful practice are not at all lacking elsewhere.

Testifying to a perennial condition is the report in the New York *Times*, June 13, 1958, that "the United States will immediately give India 700,000 tons of food grains to meet the acute scarcity over a large part of Northeastern India." Earlier in the year a similar report told of United States Secretary of State Dulles' promising that his country "would help India overcome her economic difficulties." Were it not for India's economic plight communism would not be one of her major problems; then also Russia could not woo her with economic aid nor would the United States taxpayer repeatedly be called upon to foot the bills of millions upon millions of dollars of aid to India.

To what [illegible]tent India's economi[illegible]t can be bla[illegible] on her animal wo[illegible]hip [illegible]e facts mak[illegible]pparent. In India [illegible]e g[illegible]at majority [illegible]sider the cow sac[illegible]d. In[illegible]ct, the Constitution of India pledges the government to take steps looking to the eventual banning of cow slaughter. However, by threatening to resign, Premier Nehru has thus far prevented that pledge from being fulfilled. He is one Indian who knows that animal worship is a great bane for India. Still a number of the states of India have yielded to religious pressure to pass such a law. Thus not long ago in one of these, Madya Pradesh, thirteen persons were arrested for having slaughtered cows for food. To slaughter or not to slaughter cows is a hot political issue that sharply divides India's major political party.

And far from dying out, India's cow worship is being modernized. Thus today she has a Hindu Cow Worship Day, which also begins its annual National Cow Week. At such times special honors are paid to the cow as the mother of all wealth, and beloved animals are painted and decorated on such festival days.

Due to this cow worship India has 20 percent of the world's cattle and more than 50 percent of its buffaloes. In India cattle roam the countryside as well as the

busy streets unmolested, ever competing with humans for the meager food supply available. The more fortunate aged cows reside in the 3,000 homes built for them by devout Hindus and are fed at an annual cost of $14 million. According to her president Prasad, India's available feed cannot sustain more than half her cattle.

In view of such facts cow worship truly is a bane for India. It is even a bane for the cows themselves; for the Indians are inconsistent, ostentatiously worshiping and at the same time woefully and conspicuously neglecting their cows. As observed by the New York *Times*, August 5, 1956: "Prime Minister Nehru often has chided his countrymen on their attitude on cows. His point usually is that in India, where cattle are sacred, they lead a more miserable existence than in Western countries that have no sentimental attachment to the animals."

Not Only Cows

To make matters still worse for India, her people hold not only the cow to be sacred but also the monkey, the snake and other animals. Monkeys devour many, many millions of dollars' worth of food each year, and it is estimated that snakes take some 50,000 human lives annually. And as if this situation were not serious enough, there are some who want to take the practice to its logical extreme. Thus Narayan, one of India's leading socialists, insists that all life is sacred: "It was through a process of gradual enfoldment of the human spirit and human culture that our forefathers came to the great idea of 'ahimsa,' or nonkilling, applied not only to the human race but to the whole world of life."

Pertinent to the foregoing is the item that appeared in the New York *Times*, March 2, 1958, relative to a shipment of 5,000 monkeys that had been stranded at New Delhi's airport because of official red tape: "India, a country where monkeys are almost as common a sight as pigeons at New York's Forty-second Street Library, is a vital supplier to the world's laboratories. But the fact is that the business of catching and shipping monkeys abroad has never been a popular one here. To tens of millions of Indians, monkeys, despite their mischievous marauding, deserve a special place of affection. The monkey god, Hanuman, is one of the best beloved gods in the Hindu religion and there are temples to him all over the country. In the Hindu epic, *The Ramayana*, the monkey king Hanuman and his hordes helped the god Rama rescue his wife from the clutches of the demon god Ravana."

Other Times and Other Places

Hastings' *Encyclopedia of Religion and Ethics* devotes scores and scores of pages to the subject of animal worship, telling of its many variations and widespread practices: The ant was worshiped in Thessaly; the bat is sacred to certain Australian and African peoples; the bear is the chief divinity for some East Asiatic people; there are those in East Russia to whom the bee is a god; in Samoa the butterfly is one of the family gods and in New Caledonia the crab goddess is known; certain Australians worship the eagle; the elephant is regarded as the tutelary spirit in Sumatra; others worship the fox, the frog and so on through the alphabet, with particular emphasis on the worship of the snake and especially the monster python.

The nadir of animal worship was reached in ancient Egypt. As noted in *What Has Religion Done for Mankind?* 'the worshiping of birds and quadrupeds and creeping animals ran riot in ancient Egypt. The sky was conceived of as a cow and was worshiped as the celestial cow. The favorite Egyptian deity, Osiris, was pictured under

the form of a young bull or calf called *Apis,* which means "the hidden one," the same as Saturn does. In the Nile Delta the lioness was worshiped; at Bubastis the cat; at Hermopolis the baboon. The ram was sacred at various places, also the hippopotamus, the jackal, the ichneumon and the ichneumon fly. The crocodile was greatly feared; the serpent was encouraged in houses. Among the birds the sharp-sighted vulture was sacred and the falcon was supposed to represent the soul of king Pharaoh. These animal gods were unified with the Egyptian human gods, who were then represented with the heads of such animals or birds.'

Commenting on Egyptian animal worship McClintock & Strong's *Cyclopœdia* states: "The bloody wars occasioned by the variety of homage paid to animals, such as that caused by the inhabitants of Cynopolis eating the oxyrhinchus [a fish], and the Oxyrhinchians the dog, prove how fiercely the superstition was cherished." Thus also an incident repeatedly appearing in writings of authorities dealing with Egyptian animal worship tells of a hapless foreigner, a Roman, who accidentally killed a cat. Not even the ruler of Egypt, whose guest he was, was able to protect him from the fanatical fury of the populace who literally tore the Roman to pieces, not waiting for the law to take its course. Accidental killing of the ibis or the hawk was also punished by death.

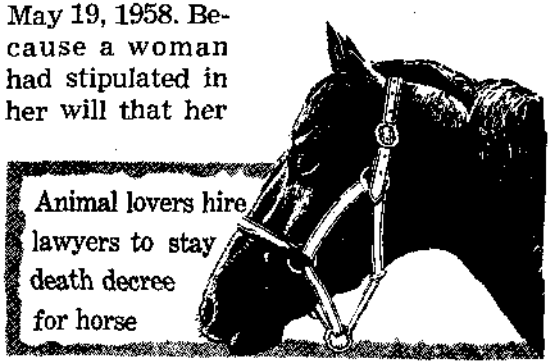
The animal worship of the Egyptians reached its peak with the worship of the Apis bull. Such a bull was chosen because of certain markings on his hide, and he was considered to be the very incarnation of a god. Priests were assigned to look after the welfare of such a bull, and they offered sacrifices of oxen to him. Such bulls were mumified, even as were humans and other sacred animals. Archaeologists found sixty-four mumified bulls in the Memphite Separeum. One Egyptian, it is reported, spent the equivalent of $13,000 on the funeral of one of these bulls.

Opposed to Two Great Commandments

But coming back to our day, we see that animal worship does not make sense from a practical standpoint, working to the detriment of both man and beast in India. But more than that, it flies directly in the face of God's commandment to love our neighbors as ourselves. Thus a recently published book, *The Heart of India,* by one Campbell, tells of rich men endowing homes for old cows while wholly unconcerned about the wretched lot of their own employees! Yes, better keep a useless old cow alive than keep a mother and child from starving to death.

Not that such animal worship is limited to the Orient. The Western world also has its cult that exalts the beast above man. Thus extravagant affection is bestowed on high-bred race horses, pets are idolized, estates running into many thousands of dollars are bequeathed to them, pets are brought into churches to be blessed by clergymen who solemnly assure their owners that "there are animals in heaven as well as human beings and angels," and some pets are even given lavish religious funerals.

A recent example of what may be termed Western animal worship was reported in the United States picture weekly, *Life,* May 19, 1958. Because a woman had stipulated in her will that her



Animal lovers hire lawyers to stay death decree for horse

eighteen-year-old stallion should be painlessly put to death immediately after she died, thousands of animal lovers rose up in arms and a battery of high-priced lawyers offered their services to try to void the will. One animal lover even offered her own life for that of the horse! Persons who can become so emotionally involved over the painless death of an old horse while unmoved by the injustices and other evils humankind is suffering have no conception of what it means to love one's neighbor as oneself. And by putting the welfare of animals above that of humans they are worshipers of animals. Only Jehovah God is to be worshiped by man.

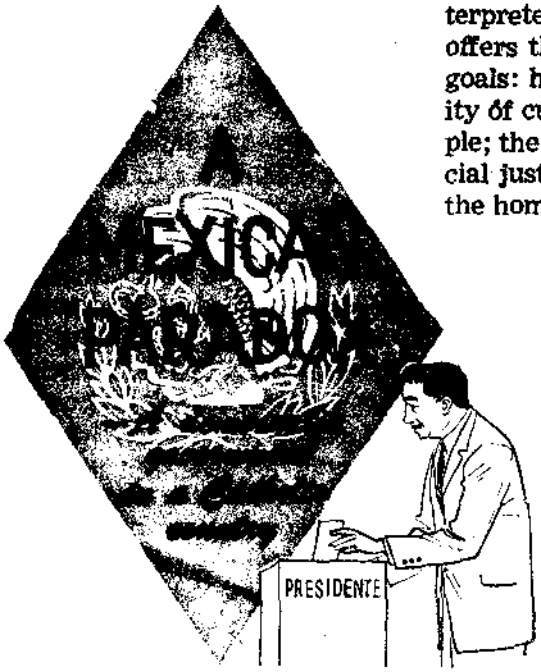
This brings us to the most baneful effect of animal worship: from its grossest to its apparently mildest forms it violates God's first commandment: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:30) As Jehovah so plainly told the Israelites, he is a God exacting exclusive devotion, tolerating no rivalry. How it was possible for the nation of Israel to succumb to animal worship so soon after leaving Egypt and why the idol they chose to make was in the form of a calf can be better understood in the light of the prevalence and nature of animal worship in Egypt. Incidentally, the plagues Jehovah sent upon Egypt served to humble not only Pharaoh but also the demon gods tied in with animal worship: the frog goddess *Heqt;* the god of the ichneumon fly, *Watchit;* the cow goddess and her consort, *Hathor* and *Apis;* and *Ra,* who at times appeared in the form of a ram.

Jehovah God alone is deserving of our devotion: Our worship should go to him exclusively, for he is our great Benefactor, almighty, perfect in justice, all-wise and wholly and completely unselfish. Those who worship him with spirit and truth will receive everlasting life in happiness in his new world of righteousness. Therefore to worship none but him is at once the course of justice, wisdom and love.

But what has any animal done that we should worship it? The mere fact that the cow is useful to man is no more reason for worshiping it than any other animal that serves man, or for worshiping a tree because it provides food and shade. God in the first place gave all these to man for his benefit, to exercise dominion over, not to worship. No credit can go to any animal, for it is the mere slave of its instincts and its environment. Animals, being without moral sense and of such limited mental capacity, are far lower than is man. Worship of them, therefore, is bound to be degrading. But worship of Jehovah, because of his matchless qualities and attributes, is bound to be ennobling and exalting.

Animal worship by selfish men got its start in the first place because, "although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things."—Rom. 1:21-23.

Truly animal worship is a bane. It deprives Jehovah God of the worship due him; it interferes with loving our neighbor as ourselves; and, where practiced most, it works untold economic bane to a country, as in India. All those wishing to receive God's blessing of everlasting life in happiness will keep themselves unspotted from any form of animal worship, as well as from all other false worship.



By "Awake!" correspondent in Mexico

IN AN age when the cry of liberty is heard on all sides it is of great interest to know that Mexico, a country that for centuries was dominated by the Catholic clergy and subjected to different dictatorships, now is a democratic nation. This has been achieved through a tremendous fight against all imaginable obstacles, and now Mexico enjoys the freedom that many hierarchy- and dictator-dominated countries fervently desire.

In Mexico the Institutional Revolutionary political party, the PRI, nominated lawyer Adolfo López Mateos as their presidential candidate for the republic for 1958 to 1964. He gladly accepted this nomination and promised to continue to put into practice the principles of the Mexican revolution. In one of his messages given on his political tour he expressed these principles: "The ideology of the revolution, interpreted according to the realities of the country, offers the best way we have to reach our historical goals: human, political and economic freedom; equality of cultural and material opportunities for all people; the common welfare, the general progress and social justice; the spiritual and physical integration of the homeland in order to strengthen the sovereignty, and the strict adherence to our people's will in order to freely make our decisions and take our place in international co-operation."—*El Universal,* July 4, 1958.

Mexico is a rich country; she has a great potentiality in natural resources. The government's desire is to distribute these resources among the greater part of the people. "We want the riches produced by the people to benefit all, and we maintain this principle as something that cannot be postponed; neither land nor water, nor natural resources of the surface or sub-surface, should be concentrated in a few hands; this leads to backwardness and injustice."—*El Universal,* July 4, 1958.

Problems to Be Solved

There are various problems that need to be solved. "These problems are ignorance, unhealthiness, poverty, injustice and lack of understanding." The Revolutionary party program advocates the stimulation of construction of electrical plants, highways and schools. Approximately 50 percent of the country is without electricity. With more highways there will be better internal communications and the country will progress much more. In 1950 there were 24,924 grade schools. In 1957 there were 29,388 and the school population was 4,549,171. However, many more schools are needed. The present government has had to face tremendous problems, such as in this year when there was a teachers' strike and the children lost two months of instruction.

Strikes such as the one mentioned above caused the general secretary of the CTM

(the largest labor organization in the country) and senatorial candidate to make declarations that indicate that there are a great many Communists in the country. The daily *El Universal,* July 4, 1958, published an article headlined "The Agitation in the Labor Unions Is Sponsored by the Communists."

Freedom Upheld

On the other hand, since in Mexico Catholicism is the religion that is in the majority, lawyer López Mateos made the expression that revealed the Revolutionary government's desire to maintain freedom of religion firmly. He said: "We are a people that love their traditions and that will never deny their beliefs. Thus we wish to be and continue being." This guarantees tolerance for the organization that at one time ruled with an iron hand.

For the first time in Mexico the women voted. Before this only the men could vote in presidential elections. So religious, humble, middle-class and aristocratic women voted for their favorite candidate. One of them, the founder and mother superior of a Catholic group called the Mothers of the Holy Trinity, said, after having voted: "Voting is a conscientious duty that nobody can avoid. My daughters and I do it because we are citizens with rights to elect *our* rulers. This morning we have prayed that Our Lord God will illuminate the ruler that is elected."—*Excelsior,* July 7, 1958.

Election Candidates

Since lawyer López Mateos was nominated as candidate for the Revolutionary party in November, 1957, a tremendous publicity campaign has been carried on. Along the highways, sometimes right on the pavement, on walls, on hills—in short, all over the republic—his picture with his name written on it was seen in every visible and prominent place. In the cities posters plastered on walls were prohibited, so the methods already mentioned and showy signboards were used in the most prominent places. The press and radio were also used.

There are five national political parties registered in Mexico. Three of them united to present López Mateos as their only presidential candidate of the republic. Another one of the stronger parties in Mexico, the PAN (National Action Party), launched Luis H. Alvarez' candidacy, but this candidate never was as popular as López Mateos. So since it was known who the principal candidates were, most of the people considered López Mateos as the winner.

Previously in Mexico a joke was told about an American and a Mexican arguing about how advanced each one's country was. The American said in one statement: 'In the U.S. when there are presidential elections the news about who won is known all over the world in just a few hours after the elections finish.' So in order to win the argument the Mexican said: 'In Mexico we know who is going to win the coming elections one or two years ahead of time.' In this way they were making fun of the fact that the PRI never lost an election. Nevertheless, in each new election all the parties have complied with the electoral law, and in the elections that just took place much emphasis was placed upon honesty. Inspectors faithfully examine each vote. According to estimates up until the writing of this article, lawyer Adolfo López Mateos was elected president of Mexico by an overwhelming majority of 90 percent of the eight or ten million registered voters.

Adolfo López Mateos, who will take his office as president December 1, was born in the state of Mexico in the town of Atizapán de Zaragoza May 26, 1910. He is a great intellectual man and has occupied

various important positions, the last one being Secretary of Work and Social Security. He is an eloquent speaker. In 1929 he won two oratory contests. In 1951 he was the *head of the Mexican delegation to the* Economic and Social Council of the United Nations, meeting in Geneva, Switzerland. He is a great patriot. In a speech to the people of Querétaro May 4, he said: "To be a Mexican, for us, means to be free: to be able to travel, work, think, believe, assemble, express ourselves, criticize our political and social life." On account of all these ideals the majority of the Mexican people who went to the polls voted for him.

The election was peaceful. In former elections there was an atmosphere of tension. Because the military and police forces throughout the republic guaranteed complete safety on this occasion there was no trouble as far as the army was concerned, and the situation remained calm. This was, of course, appreciated by all lovers of order. The federal troops constantly show that their desire is to maintain peace in the country.

Postelection Reactions

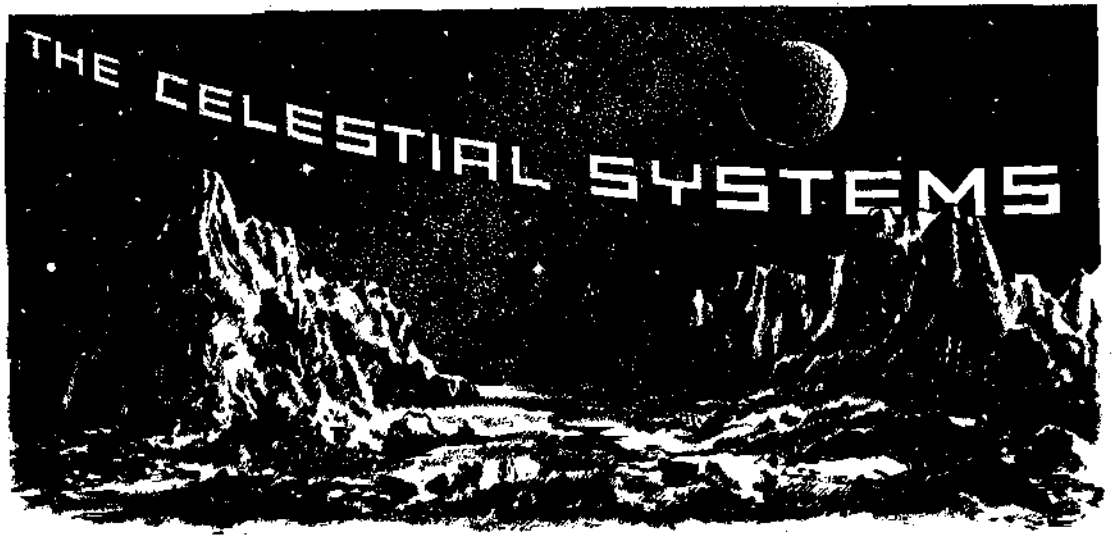
Among the many messages of congratulation the Revolutionary Bloc of Intellectual Men published the following in *El Universal* July 7: "Good Morning! Lawyer Adolfo López Mateos. A glorious dawn for Mexico, a hope that all good Mexicans see crystalizing with the greatest of joy as the people overwhelmingly join their new president.

"We place our faith in you and we know that in spite of the serious and great problems that you will have to solve and the negative factors that operate craftily to hinder your lofty constructive work, you will know how to assert yourself because of your extraordinary human quality, because of your proven honesty, because of your intellect and your culture, because of your untiring fighting spirit in behalf of Mexico's progress."

So the Catholic clergy have to resign themselves to living under a democratic *government where they would like to rule* as before. It is hard for them to accept this arrangement, and it will be interesting to observe how they will react in the future.

As for the more than 17,000 of Jehovah's witnesses in Mexico, they will continue to participate in the great cultural and spiritual campaign, and they pray to Jehovah for peace and quiet, as Paul recommended: "I therefore exhort first of all that supplications, prayers, intercessions, offerings of thanks, be made concerning all kinds of men, concerning kings and all those who are in high station, in order that we may go on leading a calm and quiet life with full godly devotion and seriousness. This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth."

There is very little time left for the people of good will to acquire this accurate knowledge of the truth that will lead them to eternal life in permanent peace, justice and happiness. Thus Jehovah has promised and thus he will fulfill his promise: "Say among the nations: 'Jehovah himself has become king. The productive land also becomes firmly established so that it cannot be made to totter. He will plead the cause of the peoples in uprightness.' Let the heavens rejoice and let the earth be joyful. Let the sea thunder and that which fills it. Let the open field exult and all that is in it. At the same time let all the trees of the forest break out joyfully before Jehovah. For he has come; for he has come to judge the earth. He will judge the productive land with righteousness and the peoples with his faithfulness."—1 Tim. 2:1-4; Ps. 96:10-13.



THE psalmist wrote: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling. One day after another day causes speech to bubble forth, and one night after another night shows forth knowledge." (Ps. 19:1, 2) The psalmist who wrote the above words was greatly impressed by the physical creation of the Almighty God. As man's knowledge of the physical creation increases, we too are greatly impressed, for there is revealed to our understanding a picture of ever-increasing grandeur.

To the casual observer the stars of the heavens, while very beautiful and very numerous, may seem to be *scattered at random*. It may come as a surprise to many, but randomness or chaos is not the rule governing the movement of the heavenly bodies. Matter is organized! It forms systems! Let us take an imaginary journey into space and see.

The Solar System

As we leave our earth home we get our first view of a celestial system, our own earth-moon system. The moon does not wander around at random, but is locked into a definite precise orbit by means of the mutual gravitational attraction of both bodies, traveling around the earth once every twenty-nine and a half days.

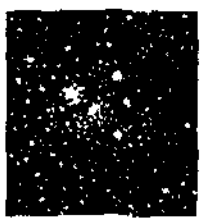
Leaving the earth-moon system behind us and journeying still farther into space we get a bird's-eye picture of the solar system—the sun and its nine planets, each *planet traveling round the sun in a nearly* circular orbit. All the planets are locked into precise orbits by gravitation, just like our earth-moon system, only on a much larger, grander scale. Six of the planets revolving about the sun have satellites: the earth has one, Mars has two, Jupiter has twelve, Saturn has nine, Uranus has five and Neptune has two. Since the sun came into existence a few billion years ago, the solar system has been governed by law and order to such an extent that no interplanetary collisions have taken place. The solar system has had a peaceful existence.

Our journey now takes us far out into space in search of other systems. The next-closest one is so far away that it becomes awkward to express the distance in terms of our earthly unit, the mile. Astronomers speak in terms of light-years. This is the distance that light, which travels 186,300

miles a second, will travel in one year. To get a mental impression of this distance, imagine a yardstick one million miles long, and then imagine six million of these laid end to end. That is the distance light would travel in one year.

Galactic Clusters

At a distance of 130 light-years from our sun we find a galactic cluster, a family of stars known as the Hyades. As we approach, you may be surprised to find that these stars are no longer pin points, but are huge balls of intensely hot gas shining by their own light, just like our sun. Here we discover a basic truth: every star is a sun and our sun is a star. Some stars are many times larger than our sun, some smaller. Some are so hot their light is blue-white, others so cool (relatively) their outer layer is a deep red.


GALACTIC CLUSTER

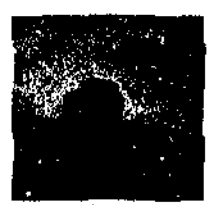
Galactic clusters are so named because they lie near the principal plane of the Milky Way, our galaxy. They are also known as open clusters. They comprise a family of stars numbering anywhere from twenty for some clusters to more than a thousand stars for others. They are groupings of stars, some revolving round each other, all revolving round a common center of gravity. About five hundred such clusters are known. They generally occupy a volume of space ten to eighty light-years in diameter. Their distances from our sun range from a hundred to a maximum of 20,000 light-years. At that distance these relatively small clusters are no longer discernible.

The Nebula

As we leave the Hyades Cluster and continue our journey we see many other beautiful objects. We find small families of double stars and triple stars, and many single stars moving through space. Many are surrounded by great quantities of tenuous dust and gas, which astronomers call "Nebulae." A nebula is defined as any cloudlike object seen in the sky. There are two types, the "Diffuse Nebulae" and the "Planetary Nebulae." A Diffuse Nebula is, as the name implies, diffused; that is, without any special form or shape. They resemble the diffuse clouds in our atmosphere, sometimes appearing as great billowing masses, other times as long tenuous filaments. An excellent example is the Great Nebula in Orion, the brightest of the diffuse nebulae, which is barely perceptible to the naked eye. Photographs made with large telescopes disclose that it covers an area of the sky having a diameter four times that of the full moon.

These "bright" diffuse nebulae in general shine by reflecting the light of the stars around them and that of the stars embedded within them. Thus they are also called reflection nebulae. However, if the star close to the nebulosity is an extremely hot star it can excite the nebular gas, causing it to give off its own light, or to fluoresce.

Modern astronomers have found that space contains tremendous quantities of the tenuous dust and gases that form these nebulae. Present-day research has shown that while many diffuse nebulae are luminous, the majority of them are practically dark. These dark nebulae have no nearby stars to illuminate them, but they make their presence known by absorbing the light from the stars behind them, very much as the black "thunder cloud" in our atmosphere absorbs the light from the sun behind it. The Horsehead Nebula in Orion is a typical example of both bright and dark nebulosity.


HORSEHEAD NEBULA IN ORION

Recent discoveries regarding these great quantities of dust and gas have excited modern astronomers. Stars believed to be very "old" are generally associated with regions of space free from the dust and gas. Some stars giving evidence of being fairly young stars are associated with the great dust and gas fields, as though condensed from them in more recent epochs. Indeed, many small dark globules or knots have been photographed in certain of these fields, and in some fields stars have been found in recent photographs that are not on earlier photographs of the same area. If these observations prove true, then the process of forming or condensing stars from the intersteller matter is still taking place in our day. We should note that such a process is not one of a "new creation," but one of a condensation of material, similar to the process of condensing water droplets from a vapor.

When the astronomer Herschel was first exploring the sky with his telescope, he noted, in addition to the diffuse nebulae, certain small nebulae that had regular outlines, resembling the disc of a planet. He named these the "Planetary Nebulae." In a way this name was unfortunate, for many people, noting the word planetary, immediately deduced that planets evolved from them, a deduction that is not true. Certain stars possess the ability to cast off their surface layer, and as this layer expands to fill space around the star, it forms a huge spherical shell, which, when observed through a small telescope, resembles a greenish planet. This is a planetary nebula. The Ring Nebula in Lyra is a good example. Some stars repeat this performance, possessing more than one distinct shell of gas surrounding them, as does the planetary nebula in Hydra.

RING NEBULA IN LYRA

Globular Clusters

As our journey through space continues, and we finally arrive at the tremendous distance of 22,000 light-years from home, we find the first of the globular star clusters, another group of systems that forms a part of our galactic family. These objects are so bright that they can be seen at such tremendous distances as 22,000 light-years and beyond. They owe their brightness to the very large number of stars they contain, from 50,000 to several hundred thousand stars. The brightest one in the northern sky, the Hercules Cluster, is estimated to contain at least 500,000 stars. It is 31,000 light-years away, and at this distance the stars in its central ball appear as continuous matter rather than being resolved into individual stars on the photographic plate.

The globular clusters can be divided into two parts: the outer part of the ball, where the concentration of stars is visibly less than that of the central regions, and which is about a hundred light-years in diameter; the central ball, the region of greatest congestion, is about thirty light-years in diameter. The high concentration of stars in this central region can be appreciated when you realize that tens of thousands of stars are crowded in a region of space, where only fifty stars are contained in an equivalent area in the neighborhood of the sun. Their distances apart are more like those of the planets from the sun.

The highly congested area forms a sort of proving ground for the ability of the stars in forming a harmonious family. Do they get in each other's way and collide? We can get a partial answer to this question by first considering other types of phenomena observed in the heavens, that of the novae and super-novae. Sometimes certain stars "explode," their brightness increasing tremendously. An ordinary nova

may give off as much light as the equivalent of 200,000 suns. A super-explosion or super-nova is billions of times more luminous than our sun. Little is now known about these exploding stars, but there is a mechanism that would explain the tremendous radiation. If the outer layer of the star could be ejected or torn off, the exposure of the material deep inside the star, at temperatures of many millions of degrees, would result in the observed tremendous increase in luminosity.*

Now to return to the congested area inside our star cluster. If any of these closely packed stars were to collide head on, at speeds of several miles a second, the terrific forces involved would tear both stars apart, exposing the inner parts of the stars at temperatures of many millions of degrees. Such a collision would result in a super-novalike increase in luminosity, exceeding that of all the other stars of the cluster combined. Although over a hundred globular systems are known in our galaxy, such unusual increases of radiation are not observed. It seems that even the globular clusters form harmonious, though comparatively closely packed, family systems.

Galaxies

These systems we have seen all compose families within a family. The planets with their satellites, the suns and their planets, the systems consisting of many stars associated together, the many single stars and the great clouds of dust and gas all together form a galaxy known as the Milky Way system.

Our galaxy is much like an island in space. Popular writers used to refer to galaxies as "island universes" because they are complete systems isolated one from the other, very much as islands of the ocean are completely separated from each other by the water. Photographs taken during the early part of this century disclosed these external galaxies, but it was not till 1925 and later that the objects were proved to be outside our own galactic system, or "island universe."

SPIRAL NEBULA

It is difficult to tell exactly what our own galaxy looks like. We are very much like the man who, according to the old expression, "couldn't tell what the forest looked like because of the trees around him." We are so enmeshed in the field of the stars, dust and gas of our system, we cannot readily discern its form. But we can look at other external systems, note similarities with our own, and thus get a fairly good picture of what our own system looks like.

The majority of external galaxies are "spiral" systems, having a central ball, and spiral arms extending out from this ball. These systems are rotating, and many spirals have only a very small central ball, this central area having been depleted of most of its material by rotation, losing it to the arms. Some spirals are seen edge on, proving them to be lens-shaped systems, having a long dimension across the spiral and a short dimension through the spiral. Most of these systems also possess an enormous amount of dust and gas, which can be seen, when viewing "edge-on" spirals, as a dark peripheral band.

Not all galaxies are spiral. Some are loose, formless clusterings containing billions of stars, called "amorphous" galaxies. Some are spherical, without the faintest

* Stefan's Law: the total energy emitted is proportional to the fourth power of the absolute temperature. Thus if the temperature of a body is doubled, it emits sixteen times as much total radiation. If its absolute temperature were increased 1,000 times, its light output would increase $1,000^4$ or 1,000,000,000,000 times.

trace of spiral arms. These are called globular or spheroidal galaxies.

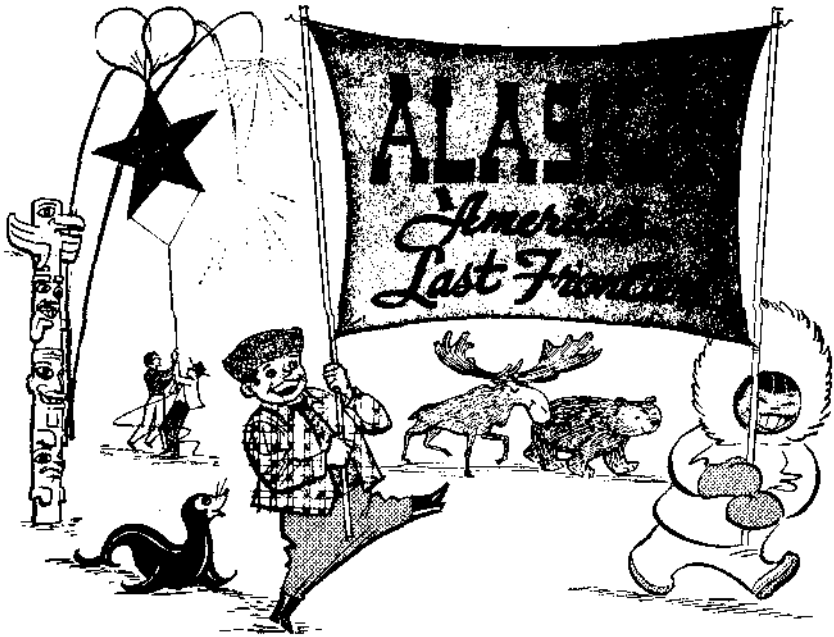
Some astronomers feel that the spheroidal galaxy is the starting point for a growth pattern that ends in an open spiral —one evolves from the other. Whether or not this is true, the galaxies can be classified or typed according to such resemblance. The spheroidal galaxy is the starting point, then next those systems with massive central balls and just the very beginnings of spiral structure, then those with larger and more fully developed spiral arms until we end with the full, open spiral system.

Our own Milky Way system is now known to be flattened, to contain tremendous quantities of dust and gas and an enormous number of stars. We can now picture what our system looks like both from within and from the outside. We also know where our sun is in the system. Our galaxy is so huge it takes light 80,000 or more years to cross it. The central ball is about 8,000 light-years thick. It possesses spiral arms, and our sun is located in one of the arms at a distance of about 26,000 light-years from the center. It is estimated that there are 100 billion stars in our system, and about an equivalent amount of matter in the form of dust and gas. From the outside this dust and gas would appear as the dark peripheral band seen in many of our neighboring galaxies. Our huge disc-like system is turning, taking 200 million years to make one revolution.

These huge galactic systems containing up to 100 billion stars each stagger the imagination. But even more staggering is the enormous number of such galactic systems. Astronomers now number these galaxies in our universe in the billions, and no man can even hazard an estimate of the total amount of matter in the physical portion of the creation by Jehovah. But now the question appears again: Are these huge galactic systems scattered at random? or do they form a super-system of galaxies?

When astronomers began mapping the location of the galaxies in the heavens, it was readily apparent that they were not scattered at random, but were clustered or grouped together. Our system belongs to a local group containing at least seventeen galactic members, with our Milky Way system at one end and the Andromeda Galaxy at the other. Some galactic groupings contain hundreds or thousands of galaxies. There is even evidence of a larger system, in which all these smaller galactic systems are a part. It is called the "local super galaxy," and is believed to be lens-shaped, very much like its smaller counterpart, the ordinary galaxy. It is estimated to be about 40 million light-years across and to contain tens of thousands of galaxies. This, in turn, joins brother super-galaxies in forming the one, total, well-organized system, the physical universe created by God.

Thus our celestial journey ends. Matter is arranged into orderly, law-abiding systems, and systems within systems. All creation has a grand symphonic pattern, and behind this vast design is seen the matchless intelligence of the great Creator. There is no chaos or confusion. But isn't this to be expected in a creation by Jehovah, the God of order? The Scriptures tell us yes. "For God is a God, not of disorder, but of peace."—1 Cor. 14:33.



WHAT is Alaska like? "America's last frontier" is the phrase used by United States Secretary of the Interior Fred Seaton to describe this vast land of 586,400 square miles. Thus Alaska is often likened to the American West before the Civil War.

Alaska, indeed, is a huge undeveloped land, a land of virgin forests, treeless tundra, glacier-ribbed mountains, rivers and islands. Of its immense land area, equivalent to about one fifth of that of the forty-eight states, only 2 percent has been surveyed. Even this limited surveying has revealed how rich Alaska is in mineral treasures: Thirty-one of the thirty-three vital minerals on the United States strategic list have been discovered. "In my opinion," says Alaska's governor, Michael A. Stepovich, "Alaska hasn't even been scratched as far as our actual potentials and what we have."

This land of immense natural resources has long sought statehood, even as far back as forty-two years ago. But it was not until June 30, 1958, that, with Senate passage of a bill by a vote of sixty-four to twenty, Congress agreed to confer statehood on "America's last frontier."

Why had it taken Alaska so long to gain Congressional approval for statehood? Much of the opposition stemmed from the fact that Alaska is not connected with the main body of the United States but is separated by several hundred miles of Canadian territory. Also, Alaska's sparse population—210,000—had long been viewed as a barrier to statehood.

When news of the Senate's approval reached Alaska, the people, for the most part, were joyful. Many persons even seemed stunned by the news, for many previous attempts at statehood had failed. To celebrate the long-awaited event the Chena River, which runs through Fairbanks, was dyed a brilliant gold, bonfires were lit and a balloon bearing a huge forty-ninth star soared into the sky. In Juneau fireworks were set off, sirens sounded and people danced and sang in the streets. And in other Alaskan towns automobile horns tooted and whistles blew. In Anchorage photographers gleefully took a picture of a passing car with a Texas license plate—an emblem of a state that now loses its much-liked status as the biggest state.

To become the forty-ninth state officially Alaska had to hold a referendum.

The vast majority of the voters agreed for statehood. It must yet hold elections and be proclaimed a state.

Bought for Two Cents an Acre

Alaska was not always under the American flag. The first expedition to set foot on Alaska was organized by Russia and led by a Dane, one Vitus Bering. In 1867 Russia sold Alaska to the United States, Secretary of State William H. Seward negotiating the deal. The purchase price was $7,200,000. It was a tremendous bargain—about two cents an acre! Even this price was far too high for many Americans who viewed Alaska as being a frozen wasteland and virtually worthless. Rather reluctantly the Senate ratified the purchase. It became known as Seward's "Folly" and the new possession his "Icebox." Alaska's value rose in the public's esteem following the Klondike gold rush of 1897 and 1898 and the Nome gold rush of 1900.

Even today there are many mistaken views of Alaska. One popular misconception is that the land is mostly uninhabitable because of snow and ice. Actually, according to an estimate by Governor Stepovich, three fourths of Alaska is livable. Less than 3 percent of the entire land is continuously covered with snow and ice, this despite the fact that the top third of the state lies within the Arctic Circle.

Alaska's climate? Not as cold as commonly believed! The coastal towns, where most of the people live, are similar in climate to America's northern states. The warm Japanese current moderates the temperature and it seldom falls below zero (Fahrenheit) and seldom goes above 80 in summer. In the interior regions it does get colder and hotter. In the Yukon Valley the climate is much like the Dakotas. Fort Yukon has experienced Alaska's extremes in temperature—70 degrees below zero and 100 degrees above. In Anchorage, Alaska's largest city, the coldest days are usually in the vicinity of zero.

Land of Distinctions

Alaska's distinctions are many. Its main distinction, of course, is its size and its frontierlike status. "I would say," says Alaska's governor, "it is the last pioneer country we have under the American flag." Of Alaska's 3,000,000 acres of potential farmland, only 20,000 acres are now under cultivation.

Alaska is big. It is so big that it could hold two Texases and have land left over to make one Indiana. Looking at it from another standpoint, Alaska is 483 times as large as Rhode Island. The general coastline of Alaska measures 6,640 miles, to compare with 4,840 for the other twenty-one coastal states.

Not only does Texas lose its claim to being the biggest state but California also loses its claim to having the highest mountain in America. California's Mt. Whitney is 14,495 feet high; Alaska's Mt. McKinley rears its snow-covered head high into the clouds, reaching an altitude of 20,300 feet. The new state is also a land of big glaciers. Malispena Glacier, off the Gulf of Alaska, near Yakutat, is said to be the largest in the world.

Located mainly in Alaska is the largest American river flowing into the Pacific—the Yukon River. It is the fifth-largest river in North America.

Alaska has the unusual distinction of being the only state that extends into the Eastern Hemisphere. The Aleutian Islands, part of Alaska, push past the 180th Meridian to about 172 degrees east longitude.

So near to the Soviet Union is Alaska that, were it not for the Iron Curtain, one would be able to walk from one hemisphere to another when the Bering Strait is frozen over. The Eskimos used to do this in the pre-Iron Curtain days.

Alaska's animal life gives it further distinction. Here is the home of the Alaska moose, the largest member of the deer family. The bull may stand six to seven feet high at the shoulder and may weigh more than 1,400 pounds. Alaska is also the home of the largest terrestrial carnivore on earth, for it is here that the brown bear reaches its greatest size. The huge males, when standing up, may tower ten feet high. This bear is so strong that it can carry the carcass of a moose. Fortunately it is usually a mild-mannered bear.

Aleuts, Eskimos and Indians

Living on the Aleutian Islands, Kodiak Island and along the Alaskan Peninsula are the Aleuts (pronounced as if spelled alley-oots). They number about 4,000 and are known for their fox breeding, herding of reindeer, fishing and hunting of seals. Alaska's name, interestingly, comes from the Aleut term *alashka,* usually translated as "great land."

About half of Alaska's 15,000 Indians are Tlingits. Living in the southeastern part of the state, the Tlingits are expert wood carvers; and, together with the Haidas Indian group, they are known for their totem poles.

The most widely known aborigines, of course, are the Eskimos. They live mainly in villages such as Barrow, in the far north and along the Arctic coast and the Bering Sea. The demand for Eskimo labor continues to grow. As a result the Eskimo way of life is changing, and many have now abandoned their traditional pursuits of hunting and fishing and are doing some kind of mechanical work. *The National Geographic Magazine* recently reported: "Alaskans like and respect the Eskimos; they have a high I.Q. and become good mechanics, drivers, airplane servicemen, and even pilots." A Civil Aeronautics Administration official put it this way: "An Eskimo can make an outboard motor run when a white man would give up trying."

Towns and Cities

Life in Alaskan urban areas differs very little from life in cities of similar size in the forty-eight states. Alaskan cities have parking meters, grocery stores, department stores, theaters, barber shops, apartment houses, etc. Houses, though, are mostly of frame construction.

Juneau, Alaska's capital, is a seaport city of about 7,000 population. Behind this city of narrow streets and steep hills, mountains rise to 3,000 feet. Juneau gets its name from one Joe Juneau, a prospector who discovered gold here in 1880. Once a gold-rush town, Juneau now depends largely on government spending, fishing, canning and shipping.

Anchorage, Alaska's largest city, has a population of about 94,000; military personnel and their dependents make up about 27,000 of this number. From its name one might expect Anchorage to be a port city. Actually no ship anchorage is possible at Anchorage proper. Most inland cargo is unloaded at Seward, 114 miles south on the coast and shipped overland by railroad to Anchorage.

Fairbanks, the second-largest city, with a population of about 11,000, is the principal city of the Alaskan interior, since it is the northern terminus of the Alaska Highway. Military spending largely supports Fairbanks. "Without the military," says the editor of the Fairbanks *News-Miner,* "this town would fold up and silently steal away."

Nome, one of the best known of Alaskan towns, gets its fame from the gold-rush days. "Nome hasn't changed much since Wyatt Earp ran a saloon here during the gold-rush days," reports *U.S. News & World Report.* "Some 2,000 people, mostly Eskimos, live here. The main street is lined

with frame store fronts reminiscent of Wild West movies." Rising costs are putting Nome's gold fields out of business.

Busily active throughout much of Alaska is the New World society of Jehovah's witnesses. Five of Alaska's towns and cities now have congregations of Jehovah's witnesses: Ketchikan, Petersburg, Fairbanks, Juneau and Anchorage. About two hundred Alaskan witnesses of Jehovah are bringing the people the good news of God's kingdom. This is an average of about one Kingdom minister for every thousand persons.

Cost of Living

Because Alaska has to import about 95 to 98 percent of its food, it has what is called the FCL—"fearful cost of living." "Everything comes into Alaska and there isn't a great deal that goes back," says Governor Stepovich. "If we had a haulback, then we would get a cheaper rate on what we bring in."

The price of a quart of milk in Alaska varies from 40 to 60 cents. The farther north one goes, the higher the prices. One survey set Anchorage's cost of living at 33.6 percent above that of Seattle's. A haircut may cost $2.50, a gallon of premium gasoline forty-five cents. Alaska's high prices, however, are at least partly offset by higher wages. Wages run about 15 to 40 percent higher than in the other states.

Only a tiny road system exists in Alaska, paved-road mileage being about 1,100. The best-known road is the Alaska Highway. This was built by United States Army engineers to counter a threatened Japanese invasion of Alaska. It extends from Dawson Creek, British Columbia, Canada, to Fairbanks, covering a distance of about 1,600 miles.

How will statehood affect Alaskan industry? "Perhaps the fairest generalization," says the Fairbanks *News-Miner*, "is that the state regulations on industry will be enacted by a legislature made up of residents of the territory and will therefore probably be more friendly to industry than the regulations which have come to us from a distant Congress and Department of Interior."

Tourism is increasing each year. In 1957 it brought in $29,000,000. And, indeed, Alaska is a land of spectacular scenery, a land of limitless valleys, deep forests and countless lakes fed by far-reaching glaciers. Located in south-central Alaska is the second largest of American national parks, Mt. McKinley National Park. Covering an area of 1,939,319 acres, the park includes magnificent glaciers and abundant wildlife, such as caribou, mountain sheep, moose and the snowshoe hare.

Among the national monuments are Katmai and Glacier Bay National Monuments. Katmai National Monument contains the famous Valley of Ten Thousand Smokes, so called because of the constant spouting of smoke and hot gases from thousands of fumaroles or holes in this volcanic region. At Glacier Bay National Monument, sixty miles northwest of Juneau, rivers of ice hundreds of feet deep grind down the mountainsides into eight fiordlike inlets. The bay is about fifty miles long, from two and a half to ten miles wide and is fed by glaciers that descend from towering mountains clothed in perpetual snow. Here are over twenty tremendous glaciers and many smaller ones. Immense are the waves when gigantic chunks of ice, some taller than a ten-story building, crash into the water.

Befitting its beauty, its natural resources, its name and its mammoth size, Alaska has big expectations. "I believe," says its governor, "that we will show the United States of America that we will be one of the greatest states in the Union." America's last frontier is pressing forward.

Shoe Styles

HAVE you ever had the unique experience of shopping with a woman for a pair of shoes? Unless you have experienced this phenomenon, you cannot fully appreciate how much a shoe really means to a woman. Waiting around patiently, wondering what pair will meet her fancy, may not be exactly your definition of a profitable afternoon; nevertheless, it can prove to be a very enlightening one. It often takes hours before milady finally makes a choice, but once she does, she makes it all seem well worth the effort.

Many a clerk has given up in utter despair after wading through huge stock piles of feminine footwear only to find that milady wants the mate to the very first shoe she tried on. As for her choice, hubby, no doubt, would not be caught in the dark wearing the likes of them. But as for milady, she has become the happiest female this side of Timbuktu. All of this only adds to the already indisputable fact that women are, from the very tips of their toes, different from men.

Today many and pronounced are the differences between male and female footwear, but it has not always been that way. When did this privilege of multiple choice and distinction have its beginning? Just how have these unique foot coverings sustained the scuff and the changes of the ages? What part have shoes played in the lives of men?

Shoes and their primitive relative, the sandal, have been from very early times a basic item of clothing. They were worn to protect the foot from sharp stones, broken glass and other objects. Besides their utilitarian purpose, the shoe and sandal have played an important role in man's religious and social customs. Frequent references are made to sandals in the Bible. In the book of The Song of Solomon we read of the shepherd boy saying to the Shulammite girl: "How beautiful your steps have become in your sandals, O willing daughter!" The removing of one's shoes before entering a home is still a mark of respect in many places of the earth. Then

there is the well-known custom of tying old shoes to the sign, "Just Married," on the car of newlyweds.—Cant. 7:1.

In the days of early America, before the era of the automobile and the railroad, the pioneer people did a lot of walking and wore out much leather. It was not an uncommon sight to see a thrifty farmer and his family walking barefooted to town carrying their shoes in their hands. When they reached the edge of town they would stop to put their shoes on and then continue the rest of the way to church in their Sunday best. Those were the days when the majority of women owned only two pair of shoes, a rough pair for the working week and a soft pair of kid shoes for going to church and parties. Children's shoes were crude. Father's old pairs were cut apart and made over into shoes for junior and his sister to wear. And the children were very grateful for these and cared for them as if they were brand new.

Changes in Styles

No doubt the earliest style shoe was what we today call the sandal. Early styles of sandals were made of a simple sole of hide, wood or plaited grass held to the foot by means of thongs. Each country appeared to have its own style of sandal. The flashy Assyrians touched up their sandals with gold in the form of tassels or buckles. People of other countries liked the idea and adopted it. The style spread. With the rise of the Grecian civilization the sandal became a strap shoe. The straps were wrapped around the leg up past the calf and then tied. Some writers claim that Helen of Troy took one look at the Grecian sandal and decided that that was the shoe for her. The peaked shoes of the Hittites that she wore were relegated to the museum stockpile, while she delighted herself with fancy sandals.

For one standing on a busy thoroughfare of the world today, it would be extremely difficult to determine a man's occupation by simply glancing at the style of shoe that he wears. But there was a time when this could be done. Just a passing glance at his shoe was all that was necessary to tell whether he was a nobleman or a commoner. Shapes of the shoe, the quality of the leather, distortions and various decorations on the shoe were the means of identification. Farmers usually wore knee-high boots of heavy cowhide leather. Puritans walked about in plain, square-toe shoes with buckles. Cavaliers wore large boots. The executive and the businessman also had their particular style of shoe.

As far as style was concerned, men and women wore shoes that looked very much alike except that women's shoes were often covered with costly embroidery and jewels. For that reason they also cost more. But there were times when men strutted about in sandals that were studded with emeralds and diamonds. Emperor Nero was one of such vain men.

However, the Byzantine period took all the glittering glamour out of the fancy shoe. Designers so completely deglamorized the shoe that all that remained was just a plain covering to conceal the foot. These charmless, sexless oddities caused the free and easy gait of man to be replaced by a clumsy, ungraceful walk. Men and women waddled about like ducks.

During the time of the Renaissance people became more style-conscious, which brought about rapid changes in fashion. In fact, so many were the changes that vanity overshadowed sound reasoning. Extreme styles soared to the height of frivolity. Over in England a shoe called the "duckbill" raised considerable comment. It was a shoe that was very wide at the toe. Some people actually paddled around in a nine-

inch toe-spread with bright-colored linings. It took the law to put a stop to such silly nonsense.

Women have from early times followed other women in fashion. When Queen Elizabeth I decided to heighten her stature by adding heels to her slippers, the fashionable ladies of Venice did the same with their slippers. The French king, no doubt, concluded that if the English queen could have heels on her slippers so could he. So the king elevated himself by adding cork to his heels. As could be expected, style-conscious people copied these styles and the shoe that makes you appear taller than she or he was on its way to popularity.

Shoes Come to America

The moccasin was the first American shoe. It was worn by the Indians. Made of soft leather, the moccasin was a light, warm, comfortable foot covering. And an Indian was as nimble footed in a pair as he was when barefooted.

However, the settlers that came to America from Europe brought along their own style of shoes. These were made of heavy leather and were rough and rugged when compared with the moccasin.

As more and more immigrants arrived in America the itinerant cobbler lost his lust for wandering and settled down to organizing a shoe factory. John Adams Dagyr was the first to operate a successful shop in Lynn, Massachusetts. This was the first time on record that unordered shoes began to be made. It was strange for the people to buy in this manner, but the idea caught on and prospered.

Machines were made for the shoe industry. Some tools, that were as ancient as the tombs of the Pharaohs, were set aside. It was not until 1845 that shoes were designed for the left and the right foot. Back in those days it was considered an astounding success to produce sixteen pairs of shoes a day. But today the shoe production in the United States runs to more than a half billion pairs every year. Shoemaking and shoe repairing have leaped into a multibillion-dollar business.

When tight pointed shoes became the style in the United States for both men and women, deformed feet became commonplace. "Toothpick" shoes, as they were called, played havoc with the toes and arches. Instead of advising the scrapping of the style of shoe, brainy men concocted various remedial devices to correct these faults. Corn plasters, arch supporters, toe protectors came to the fore, and the sale of them runs into the millions today.

Before the 1920's the low-cut oxford was considered a summer shoe. The fall and winter styles called for high shoes for men and high-cut lace or button shoes for women. After World War II material shortages brought forth plastics, fabrics and synthetic materials. These changes were most pronounced in women's styles.

Shoes and shoe styles are plentiful today. Neither men nor women any longer need dread sheeplike sameness. There are shoes today for almost every occasion: work shoes, dress shoes, shoes to go dancing in, shoes for comfort, shoes to make you taller than she is, relaxing slippers, storm boots, fishing boots, baseball and football shoes, nurses' shoes, walking and running shoes and a great number of other kinds. In fact, there is even a topless shoe or a shoe that is only a sole. How a lady can stay in it defies the eye, but she does. The shoe is held on by two adhesive tapes. A pair of these in red satin costs $30.

Altogether too often people choose their shoes because of the style. They are concerned with the outside of the shoe instead of the inside. The inside of a shoe is most important, however. It is on the inside of

the shoe where the foot lives. There should be room enough in a shoe for all five toes to move freely and it is said that the shoe, on the inside, should be one third of an inch longer than the foot itself. The beauty of a shoe lies in its simple classic design, while the comfort of a shoe is in its quality, make and fit.

So the next time you are out shopping with milady for a pair of shoes, and a very polite clerk, with the patience of Job, hands her another pair and asks if she would like to try them on, you may as well sit back, relax and enjoy it because the little lady is in the height of her glory and in no hurry to bring this grueling male ordeal to a happy end. Her ancestral sisters, doubtless, would have given almost anything to have had the freedom of choice that she has in choosing from hundreds of styles the right pair of shoes for her tiny feet.

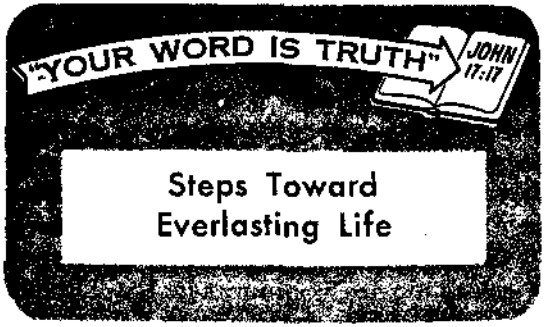
LOOKING INTO A TORNADO

ONE of the classic accounts of a tornado, that phenomenon particularly common to the Midwestern United States, was given by Will Keller, a Kansas farmer, to Alonzo A. Justice of the Dodge City weather bureau: "On the afternoon of June 22, 1928, between three and four o'clock, I noticed an umbrella-shaped cloud in the west and southwest and from its appearance suspected there was a tornado in it. The air had that peculiar oppressiveness which nearly always precedes the coming of a tornado. I saw at once my suspicions were correct. Hanging from the greenish black base of the cloud were three tornadoes. One was perilously near and apparently headed directly for my place. I lost no time hurrying with my family to our cyclone cellar. . . .

¶ "I was in the doorway just about to enter and close the door when I decided I would take a last look at the approaching cloud. . . . There was little or no rain falling from the cloud. Two of the tornadoes were some distance away and looked like great ropes dangling from the parent cloud, but the one nearest was shaped more like a funnel, with ragged clouds surrounding it. It appeared larger than the others and occupied the central position, with the great cumulus dome directly over it. Steadily the cloud came on. . . . At last the great shaggy end of the funnel hung directly overhead. Everything was still as death. There was a strong, gassy odor, and it seemed as though I could not breathe. There was a screaming, hissing sound coming directly from the end of the funnel. I looked up, and to my astonishment I saw right into the heart of the tornado. There was a circular opening in the center of the funnel, about fifty to one hundred feet in diameter and extending straight upward for a distance of at least half a mile. . . . The walls of this opening were rotating clouds and the whole was brilliantly lighted with constant flashes of lightning, which zigzagged from side to side. Had it not been for the lightning, I could not have seen the opening, or any distance into it.

¶ "Around the rim of the great vortex small tornadoes were constantly forming and breaking away. These looked like tails as they writhed their way around the funnel. It was these that made the hissing sound. . . . The opening was entirely hollow, except for something I could not exactly make out but suppose it was a detached wind cloud. This thing kept moving up and down. The tornado was not traveling at a great speed. I had plenty of time to get a good view of the whole thing, inside and out.

¶ "After it passed my place, it again dipped and demolished the house and barn of a farmer named Evans. The Evans family, like ourselves, had been out looking over their hailed-out wheat and saw the tornado coming. They lay down flat on the ground and caught hold of some plum bushes just before they felt themselves lifted by the wind. Evans later told me he could see the wreckage of his house, including the cook stove, going round and round over his head. The oldest daughter, seventeen, had all her clothes torn off, but none of the family was hurt."—*The American Treasury.*



A MONTH before Dr. Bogomolets, a Russian scientist, died, he announced that he had discovered a wonderful serum that would enable people to live a hundred and fifty years. A report stated: "It was most unfortunate that the man who discovered that serum should die at sixty-four!" Bogomolets' serum, quite obviously, was not the way to everlasting life.

People do not want to die at sixty-four or at a hundred and fifty years. Every sane person wants to live and not die. Life everlasting in a state of perfect peace and happiness is what men everywhere desire. Will their desire ever be fulfilled? If so, how?

The human race has been afflicted with sickness, sorrow and death for such a great period of time that many find it difficult to believe that conditions will ever change. But let each one satisfy himself on this point, that in Jehovah's arrangement there is a time for everything and now is the time for people of good will to learn the way to everlasting life. As the inspired psalmist sang to God: "You will cause me to know the path of life." The time to learn of that pathway is now.—Ps. 16:11; Eccl. 3:1-8.

In the Bible are the indisputable facts that prove that death is the result of sin, which comes upon all men by inheritance; that "salvation belongs to Jehovah"; that the greatest crisis of all time is at hand, when the wicked will be destroyed at Armageddon and when those who seek righteousness and meekness may be spared in that great disaster; that salvation from death, and life forever in happiness are open to the obedient ones; and that it is urgent for those who will form the "great crowd" mentioned in the Bible book of Revelation to act decisively now. In order to gain life everlasting one must conform himself to God's requirements. What are these requirements, as revealed by the Scriptures?—Ps. 3:8; Rev. 7:9.

Requirements for Life

All who would receive the gracious gift of life must please God. Faith is the first requirement. "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." That means that the ones who desire to live must believe first that Jehovah is the Almighty Sovereign of the universe, the Supreme One, and that he is the rewarder of those earnestly seeking him. Their desire is to be in harmony with Jehovah God.—Heb. 11:6; Ps. 83:18.

His provision for life is by and through his only-begotten Son, Jesus Christ. Therefore Jesus said: "I am the way and the truth and the life. No one comes to the Father except through me." He also stated: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Jesus purchased the human race with his lifeblood. However, he does not force any one of his purchased subjects to accept him against that one's will. Those who do accept him become his children and he their "Everlasting Father." As his children they minister to him. Therefore Jesus says: "If anyone would minister to me, let him follow me, and where I am there my minister will be also." So the

first requirement is to believe in Jehovah and in his Son Jesus Christ as man's Redeemer or Purchaser, and then to become a footstep follower of Jesus Christ, or his minister. Man proves his belief by the course of action he takes.—John 14:6; 17:3; Isa. 9:6, *AS;* John 12:26; 1 Pet. 2:21.

What, then, is the will of God concerning his people that are now being gathered to life? They must assemble to Jehovah, separating themselves from and abandoning the systems of this present evil world of Satan. Those persons must recognize Christ Jesus as "the bread of life." Jesus said to the Jews that followed him: "Your forefathers ate the manna in the wilderness and yet died. This is the bread that comes down from heaven, so that anyone may eat of it and not die. I am the living bread that came down from heaven; if anyone eats of this bread he will live forever." They must also see that God's kingdom under his Son, Christ Jesus, is the only place of protection and salvation. —John 6:48-51.

Fleeing from Satan's organization and seeking refuge under Christ's kingdom rule means that such a one acknowledges Jesus as one's Savior and asks him to take one into his arrangement of things. Such one is not ashamed to confess before others his full confidence in Jehovah and Christ Jesus. So he makes it known to others that he has taken his stand on the side of Jehovah and Christ and has voluntarily agreed to do God's will.

When a person believes on Jehovah he is moved from the heart to dedicate his life to God and he is eager to symbolize that dedication by water immersion. Next he calls upon Jehovah for protection and salvation: "For if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." "For 'anyone that calls upon the name of Jehovah will be saved'." Being received by Jehovah and under his protection, such person is in line to be saved from the devastation of Armageddon. —Rom. 10:9, 10, 13.

Every creature that pleases Jehovah and receives his approval must be holy, that is to say, exclusively devoted to God and to his kingdom. Being holy does not mean that the person must be perfect in the flesh, but it does mean his heart devotion is unreservedly for Jehovah. Those who take their stand on the side of Jehovah and his kingdom must, therefore, avoid compromising with the world, which is the Devil's organization. It means, too, that their conduct must be above reproach. —1 Pet. 1:14-16; Jas. 4:4.

Therefore, if persons comply with Jehovah's requirements, he promises to preserve them through his war of Armageddon into the cleansed earth, where his kingdom will exercise full control over the affairs of earth. Concerning the blessings that will come to obedient human creatures, it is written: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Under Jehovah's kingdom sin and death will disappear from the earth. Life and its attendant blessings will be here to stay for all time. —Rev. 21:3, 4.

Hence, one's experiencing and living up to the meaning of faith, one's dedication and baptism are important steps along the way to life in Jehovah's incoming new world of righteousness.

Jehovah's Witnesses Preach in All the Earth

Paraguay

PARAGUAY is referred to as the world's best-watered land. It is also called "the bilingual nation" and "South America's last frontier." It is truly a great nation with virgin forests and rains that supply moisture the year round. The country's only outlet to the sea and the outside world is by way of the Paraguay and Paraná Rivers, which flow to the Atlantic Ocean.

Here on Paraguayan soil live some two million inhabitants that speak the Spanish and Guarani languages. Spanish is the official language of the nation, but Guarani appears to be the language of the people. From the platform, speakers use the Spanish language, but those in the audience, in their private conversations, speak Guarani almost entirely, the original native Indian tongue. It is a beautiful language with melodious strains.

While the people are very religious, belonging mostly to the Catholic Church, their knowledge of the Bible is extremely limited. However, they do have a high regard for their traditions. The people are rather sensitive about Mary, the mother of Jesus. They consider her the patroness of the armed forces, and in many *pueblos*, such as Caacupé, where an annual festival is held in her honor, she is the most venerated personage. To a great extent, the very foundation of their way of worship is based on Mary. Everything in worship seems to revolve round her, almost to the exclusion of God. A common expression among many Paraguayans is: "I will see you at such and such a time if the Virgin permits." On the other hand, the Bible says: "Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.' " (Jas. 4:15) Almost every week, in some part of the country, there is a parade or procession with the virgin. Streets are decorated, palm archways are erected, and then amidst much pomp and ceremony the virgin is paraded before the gathered crowds. Also, a statue of the virgin stands near almost every home.

It is among people of this mentality that Jehovah's witnesses carry on their educational activity in response to Jesus' command to preach "this good news of the kingdom." Frequently, when Jehovah's witnesses explain what the Bible has to say about Mary, the mother of Jesus, the people are surprised, because they have been told that Jehovah's witnesses deride and oppose their religion. They do not know that Jehovah's witnesses desire to enlighten the people on what God's Word, the Bible, has to say on such matters.

Doing missionary work in this land is fascinating. While the sermons and message of Jehovah's witnesses are the same in all parts of the world, their manner of delivery may vary from place to place. Here in Paraguay, instead of walking into a yard and knocking at the front door, one stands outside the gate and claps his hands. There you stand until someone appears. When they do, it is at their invitation that you enter. It is against the law to enter a yard without permission.

Usually a young girl will make an appearance. Labor is very cheap, so many people can afford to hire three or four girls to do their work for them—one does

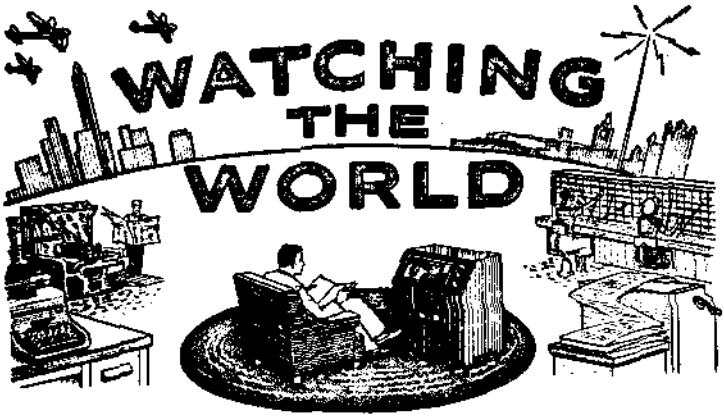
the cleaning, another the cooking, etc. After you have asked permission to enter the yard, so as to get into the shade, you request to see the *señora* or the *señor*. If the *señora* is home she most likely will say, *"Pase adelante"* ("Come in"). By this you know that you have permission to walk over to the patio. Before you state your mission, however, you are offered a chair and made comfortable. As you speak to the lady of the house, you cannot help but notice the friendliness, simplicity and warmth that exist. Even if they are not interested, one very seldom hears a word of reproach. In a friendly tone they will say, *"Yo no tengo plata"* ("I have no money"), or *"Otro día"* ("Another day"). They almost always take literature, because they have a desire to further their education.

Most of the home Bible studies are conducted outdoors. On your way to the study you never cease to be amazed at the number of people sitting outside in their yards and on the curbs. They greet you as you pass with a friendly *Adios*. Their manner is contagious. You find yourself eagerly waiting for a greeting so you can return it. When you come to your place of study, you first shake hands with everyone present. Shaking hands is a very serious custom in Paraguay. Next you are invited to come up to the veranda. There, on the table, sits a kerosene lantern. At first it is rather uncomfortable to read by lantern light, but, after a while, you get used to it. Then it seems like the natural thing to do.

Nothing appears to trouble the Paraguayan. It is so natural for him to put things off until *mañana*. When you try to impress him with the urgency of our times, your speech sounds strange to him. Nevertheless, some are listening to the good news of God's established kingdom. There are close to two hundred Bible studies now being held in the homes of the people every week and 210 active ministers of Jehovah giving praise to his glorious name.

? DO YOU KNOW ?

- What shows the general lack of co-operation in the world today? P. 3, ¶1.
- How to teach children to co-operate? P. 4, ¶1.
- Where 40,000 persons recently volunteered their services without pay? P. 4, ¶6.
- What a bane is? P. 5, ¶1.
- What religious group worships a monkey god? P. 6, ¶3.
- Why a woman in the United States recently offered her life for that of a horse? P. 7, ¶5.
- Where, paradoxically, a Catholic country now has a democratic government? P. 9, ¶1.
- Who will take office as president of Mexico on December 1? P. 10, ¶6.
- What a nebula is? P.13, ¶2.
- How many stars scientists think are in the galactic system of which our sun is a part? P.16, ¶2.
- What is called "America's last frontier"? P. 17, ¶1.
- What place belonging to the United States is more than twice as large as Texas? P. 18, ¶5.
- What are the important considerations in selecting a pair of shoes? P. 23, ¶9.
- What the inside of a tornado looks like? P. 24, ¶3.
- What are important steps in gaining everlasting life? P. 26, ¶6.
- In what country one would stand outside the gate and clap his hands to call a householder to the door? P. 27, ¶5.



Tension in Formosa Strait

◈ Since August 23 Quemoy and other islands in Formosa Strait held by the Chinese Nationalists have been under attack by Chinese Communists. The Communists have been shelling these offshore islands from the Chinese mainland and have been successful in establishing a blockade that has hindered movements of Nationalist supply convoys in the area. The U.S. has provided escorts for these vessels and they have succeeded in reaching embattled Quemoy on various occasions. The U.S. has also built up its forces in the area, and military actions there have been placed under unified command in Taipei. A Nationalist wish to carry out air attacks against the Communist gun emplacements on the mainland has been barred. The U.S. favors settlement of the present crisis through negotiation, if possible.

Warsaw Talks on Formosa Crisis

◈ Diplomats of the U.S. and Communist China met in Warsaw on September 15 for the initial session of a parley on the situation in the Formosa area. While strict secrecy was observed during the talks, it was revealed on September 18 that the U.S. had proposed a cease-fire in the Far East. In a subsequent session on September 22 it was announced that no decision had till then been reached on fixing a cease-fire. The talks were to continue for some time thereafter, though little apparent progress had thus far been made.

Diplomatic Wrangle

◈ U.S. President Dwight D. Eisenhower received from Soviet Premier Nikita S. Khrushchev on September 19 a note demanding the immediate withdrawal of U.S. forces from the area of the Formosa Strait. The Khrushchev message held that neither Communist China nor Russia feared what was termed "atomic blackmail." It also declared that the Soviets stood ready to assist the Chinese Communists during the present crisis. The U.S. government found the Russian note "unacceptable." It was held to be "replete with false accusations" and was termed "grotesque and dangerous." The U.S. embassy in Moscow received instructions on September 20 to return the Soviet communication without comment. The Russians countered by charging that U.S. President Eisenhower had, by his refusal of the note, displayed unwillingness to "listen to the voice of reason."

No Seat for Communist China

◈ The 1958 session of the United Nations General Assembly opened on September 16, at which time Lebanese Foreign Minister Dr. Charles Malik was elected Assembly president. Among items proposed for debate was the acceptance of Communist China as a member of the United Nations. A U.S. proposal that consideration of this matter be deferred for another year was upheld by the Steering Committee of the Assembly and by a subsequent Assembly vote of 44 to 28, with nine abstentions. Nationalist China thus retains its seat in the United Nations.

Soviet and Nuclear Ban

◈ The Soviet Union proposed for consideration at the thirteenth session of the United Nations General Assembly a ban on nuclear tests. The issue submitted for debate on September 16 was to involve experiments with both atomic and hydrogen weapons. In a memorandum on the same matter Andrei A. Gromyko, Soviet foreign minister, held that it was the "duty" of the Assembly to "achieve a positive solution for all time" on the question of halting nuclear tests. On August 22, following the conclusion of a parley of technical experts in Geneva, U.S. President Eisenhower declared that his nation would halt nuclear tests on October 31. He further stated that such suspension would be renewed from year to year, depending upon progress made in policing a test ban and substantial results in other fields of the disarmament problem. The technical experts had suggested the establishment of 180 checking stations throughout the world under the direction of an international agency empowered to police a test suspension and to check on suspected violations thereof. Gromyko's memorandum to the General Assembly criticized U.S. and British proposals regarding a test suspen-

sion, saying that they contained "impossible" conditions.

To Prevent Surprise Attack

◈ The Soviet Union agreed on September 15 to a meeting of technical experts in Geneva soon for a study of methods of preventing surprise attack. The Russian note suggested that experts from Britain, France, Belgium and the U.S. meet on November 10 and thereafter with technicians from Poland, Czechoslovakia, Romania and the Soviet Union. The Russian assent came in response to two earlier U.S. notes calling for discussions on surprise attacks, one aspect of the disarmament problem.

Coup in Burma

◈ A bloodless coup brought the army to power in Burma on September 26. On that date Burmese Premier U Nu asked General Ne Win, armed forces commander in chief, to assume leadership of the new government. Though national elections were to have been held in November, these have now been postponed until April. U Nu is to resign at that time and will be succeeded as premier by General Ne Win.

Algerian Rebel Regime

◈ The Algerian National Liberation Front announced on September 19 the formation of a Provisional Government for the Republic of Algeria. The dissident regime set up its headquarters in Cairo, naming Ferhat Abbas as premier and installing a cabinet of sixteen ministers and three secretaries of state. The insurgent government received recognition from the United Arab Republic, Libya, Iraq, Tunisia and Morocco. Shortly after its establishment Algerian rebel forces launched a new drive against the French in Algeria. These events preceded a referendum scheduled for September 28 in which Algerians were to vote either in favor of independence or union with France. It was reported on September 26 that, in their new campaign, the rebels had secured control of a considerable area along the Tunisian border.

U.S. to Leave Moroccan Bases

◈ Morocco has for over two years been independent and has desired the evacuation of all foreign military forces from its territory. It was revealed on September 16 that the U.S. had agreed to the principle of progressive evacuation of its military bases in that land. These had been established as the result of an agreement between Paris and Washington, while France held a protectorate over Morocco. They had never been officially recognized by Morocco's present government. The U.S. has reportedly requested that Morocco permit it to use the five bases in question for about seven years, with eventual and complete evacuation to be accomplished within that time.

Lebanese President Installed

◈ General Fuad Chehab was installed as president of Lebanon on September 23. He had been elected by an electoral college on July 31 and succeeds former president Camille Chamoun. Chehab, in a speech following his inauguration, mentioned that he would work for the early departure of U.S. forces from his nation. The U.S. troops had been in the country since July 15, in keeping with a request for aid by former president Chamoun due to violence and unrest in Lebanon. President Chehab announced the formation of a new cabinet on September 25, at which time he also appointed Rashid Karami as Lebanese premier. It was reported the following day that U.S. troops would be evacuated from Lebanon by the end of October.

Eleven Missing Fliers

◈ An unarmed U.S. Air Force C-130 transport plane was making its way from Adana to Van, Turkey, on September 2. Air Force sources contend that it was intercepted by Soviet planes and forced over Russian territory, where it crashed. The Soviet Union reported on September 12 that six of the crew members had perished, but said nothing of eleven others who had been aboard the craft. Moscow held that the transport had deliberately violated Soviet air space. In reply to U.S. demands for information concerning the fliers, on September 19 the Russians replied that they knew nothing of the eleven missing crew members. On September 21 the U.S. requested that Russia identify the six dead and provide information about the eleven others. The remains of the six fliers killed in the crash were turned over to U.S. authorities on September 24, but at that time the fate of the eleven others still remained unknown.

Adenauer and De Gaulle Confer

◈ West German Chancellor Konrad Adenauer and French Premier Charles de Gaulle met in a diplomatic session on September 14. At the conclusion of their talks, which lasted for about three hours, a joint communiqué was issued declaring that the two nations would work for closer co-operation. The communiqué held that such action would be "the foundation of all constructive work in Europe." The two national leaders also favored closer relations with other Western European countries, those with which their respective lands have entered into agreements. Co-operation between France and West Germany would, it was felt, help to bolster European economic and atomic programs.

Cuba: New Rebel Offensive

◈ For many months insur-

gents led by Fidel Castro have battled government forces of Cuban President Fulgencio Batista. On September 17 Castro was reported to have been launching a new offensive against the Batista regime. The rebel radio in the Sierra Maestra of Oriente Province reported that "six columns" were "penetrating into the territory of the republic." Thereafter sporadic clashes between the rebels and government forces took place in certain sectors of the island. Castro, on September 22, is said to have declared that he would accept neither "false elections" nor a military junta to succeed the present Batista adminstration. The rebel leader added that he intended to overthrow the government by force.

Inter-American Parley

◈ Foreign ministers of the U.S. and twenty Latin American lands met in Washington on September 23 and 24 to confer on the matter of economic development in the Western Hemisphere. The ministers set in motion a new move to establish a "bank" or an economic development institution for the advancement of the economies of the American republics. It was believed that the U.S. would contribute considerable funds to the new institution. Among matters agreed upon was the implementation of a "special commission" to study economic cooperation and development in the hemisphere.

Cable to Circle Globe

◈ Canada's minister of finance, Donald Fleming, proposed at the Commonwealth Economic Conference in Montreal on September 24 the construction of a world-encircling cable system linking members of the British Commonwealth. The system, an extension of a present cable, would embrace many lands, among them Britain, Canada, New Zealand, Australia, East Pakistan and Ceylon. The entire project, to be completed within ten years, could be built at a cost of $250,000,000. The world-wide system would include telephone, photo-telegram and cable facilities.

U.S. Craft Wins America's Cup

◈ The U.S. yacht Columbia triumphed over Britain's Sceptre on September 26 to win once again America's Cup. The U.S. craft had sailed around a twenty-four-mile triangle in 3 hours, 4 minutes and 22 seconds, to better the time of its sister craft by seven minutes and five seconds. The Columbia had been victorious in all four races of this 1958 yacht racing event. The America's Cup has been held by the U.S. since 1851.

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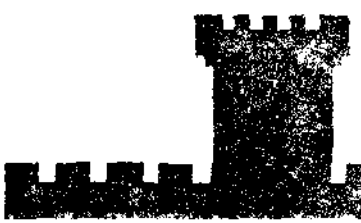

NOVEMBER 22, 1958

THE MISSION OF THIS JOURNAL

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, President — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 *Bridgeland Ave.*, Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 2	7/-
South Africa, Private Bag, Elandsfontein, Trl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures.
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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11
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DO YOU SEEK POPULARITY?

DO YOU want to be well liked by people? Generally a person does. The child in school wants to be popular among his schoolmates. The housewife wants the popular approval of her neighbors. The workingman wants the popular approval of his fellow workers. It is a natural desire to want people to like you.

But the desire for popularity carries a serious danger. It is the danger of forsaking right principles rather than going against popular opinion. It takes courage to stand for what you believe to be right when you know that it will bring upon you the disapproval of the people in the community and perhaps even their hatred. It is much easier to forsake those principles and go along with the crowd.

This is very often the course chosen by men in public office. In order to get that office they have to be popular. They must strive to be pleasing to everyone. They dare not do anything that does not have the favor of the people in general. Even if a rank injustice must be committed to retain popular approval, many are willing to do it. An outstanding example of such a person was Pontius Pilate, the Roman procurator in Judea. Although he could find nothing that Jesus Christ had done that was wrong, he was afraid to go against popular opinion. He authorized the execution of that innocent man.

It is foolish to seek popularity, because the public is fickle. One moment it will acclaim a man, praising him to the skies, and the next it will curse him and may even seek his lifeblood. It takes very little to change them. This fact was pointed out in the May 11, 1958, issue of the New York Times. The writer said: "In the torrid atmosphere of Arab passion, changes occur with frightening speed. As a Minister in an Arab Government said to me the other day, 'The mob will howl the man down whom they were cheering yesterday. And a little later they will put the same man back on his pedestal. I remember when President al Kuwatly of Syria had to leave the country. The crowds which had hailed him the day before would have torn him to pieces. But now he is their hero again.' "

Why become overly concerned about public opinion? When you stand by right

principles, what does it matter what other people think, say or do? Principles are more important than popularity. Why let your life be guided by what your friends, neighbors or fellow workers may think or say about you? If they turn from you because you love right principles their favor is not worth having.

The Bible wisely states: "Woe, whenever all men speak well of you, for things like this are what their forefathers did to the false prophets."—Luke 6:26.

There are people today who claim to be Christians and who claim to love God, yet they compromise Scriptural principles out of fear of displeasing their friends and neighbors. They shun association with God's modern-day servants because these servants, like Jehovah's prophets of old, are not popular. (Heb. 11:36-38; Acts 28:22) They are more afraid of what their friends, their neighbors and their fellow workers may think and say if they identify themselves with these godly people than of what God thinks. They fail to realize that God's approval is of far more value than public approval.

What would have happened to Noah if he had thought more of public opinion than of God's opinion? Would he have survived the Flood? And what would have happened to Lot if he had not obeyed God and ignored what his relatives and neighbors thought? Would he have survived the destruction of Sodom and Gomorrah?

Unless a person shows the same courage that Noah and Lot did he can hardly expect to survive the end of the present system of things when Jehovah God executes his judgment upon it. He must stand firmly for God's kingdom and for Scriptural principles regardless of what others say or do. He must not forsake them to fulfill his desire to be popular, to be well spoken of by all.

To take such a stand is difficult for children as well as for adults. Children have a great fear of being considered peculiar by other children because of not thinking as the crowd does or not acting as it does. Popularity among other children means much to them. It takes courage, therefore, for God-fearing children to put obedience to God before the desire to be popular. The children who have this courage and love for righteousness gain the approval of God. They will survive the end of this present system of things.

Christ once said of his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) In view of this how can a person expect to be popular in the world and at the same time be pleasing to God?

Public opinion may have a strong influence with worldly rulers but it has no influence with the Ruler of the universe. No matter how many people may think the same way, it does not cause God to alter his purposes or change his laws. He does not try to please the people. It is their duty to please him. He is interested in those who are obedient to him. To such ones he will give the gift of eternal life. Your friends, your neighbors, your community, your nation cannot give such a gift. Why, then, should you be concerned about what they think or say about you if you choose to associate with God's modern-day witnesses and take a stand for his kingdom and for Scriptural principles?

It is not popularity with the fickle people of this world that you should seek, rather, the approval of the unchanging Ruler of the universe, Jehovah God. "For you yourself will bless anyone righteous, O Jehovah; like a large shield, with approval you will surround them."—Ps. 5:12.

IS THERE HOPE FOR THE OPPRESSED?

Why do the wicked prosper?
Will the oppressed ever be free?
Will wicked rulers cease to be?

THERE is a proverb that says: "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh." (Prov. 29:2) The history of the human race proves this proverb to be true. Wicked rulers have brought no end of grief. They have waged devastating wars, ruled with harshness and cruelty and kept the oppressed people in a state of terror.

Wicked religious leaders have made things worse by giving full support to such men, oftentimes dominating them. Not only have they sanctioned the crimes committed by political rulers but they have urged them to commit still others by imprisoning, torturing and killing anyone who wanted to exercise freedom of worship. They have done their utmost to keep people in ignorance and superstition and have added much to the burden the people must bear.

Is it any wonder, then, that the meek of the earth have sighed and cried for all the abominations done in the world from the time of Nimrod, the first wicked ruler after the Flood, down to this very day? Is it any wonder that throughout the ages men have prayed for and hoped for a time when the wicked would no longer exist? Thousands of years have passed since the forming of Nimrod's government, and during all that time the wicked have prospered and flourished. They continue to cause suffering to multitudes of people. Is there no hope for relief? After bringing untold suffering upon the human race, will the wicked now destroy it by atomic warfare in a mad struggle for greater power?

As dismal as the future may appear, there is reason for hope. The wicked are due for a great fall. This was promised by man's Creator, whose name is Jehovah. "When the wicked ones sprout as the vegetation and all the practicers of what is hurtful blossom forth, it is that they may be annihilated forever." (Ps. 92:7) "And just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be."—Ps. 37:10.

Why Have the Wicked Prospered?

Since God promises to destroy the wicked, why has he allowed them to prosper and flourish for such a long time? A similar question was asked by Job before the days of Moses. "Why is it that the wicked themselves keep living, have grown old, also have become superior in wealth? Their offspring are firmly established with them in their sight, and their descendants

before their eyes. Their houses are peace itself, free from dread, and the rod of God is not upon them."—Job 21:7-9.

The answer to this question was revealed when God spoke to one of Egypt's pharaohs through Moses. "But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16) Although these words were addressed to Pharaoh, they applied also to the father of wickedness, Satan, whom this wicked earthly ruler represented. Satan had long before challenged Jehovah's sovereignty and the loyalty of his subjects. That challenge could best be met by permitting him and his seed to remain for a time and to build up a mighty organization. Then by destroying them and their organization at the peak of their power Jehovah would forever vindicate his superior power, as well as clear his name of the reproach they had heaped upon it. During that time Jehovah's name and purposes could be proclaimed far and wide to give humans the opportunity to choose whom they would serve and obey. Those who would choose the worship and service of Jehovah would be oppressed and badly treated by Satan's system of things. Their loyalty would be put to a severe test.

With the exception of a few times when God intervened for special reasons, the world has made life very difficult for his people. The eleventh chapter of Hebrews speaks about the mistreatment given to faithful persons before the Christian era. "Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment."—Heb. 11:36, 37.

By not permitting anything the world did to them to break their loyalty to God they proved their worthiness of a resurrection to eternal life after the wicked are no more. The same is true of all who have maintained integrity from Christ's day to the present.

Because this world was built up by Satan and has been ruled by him the wicked have prospered and dominated the people. As his seed they have brought forth his fruits. "You are from your father the Devil and you wish to do the desires of your father." (John 8:44) What Jesus thus said to the wicked religious leaders of his day can likewise be said to the mighty ones of the world today. They do the desires of their father and invisible ruler.

Although wicked leaders often put on an appearance of righteousness and claim to speak truth, their bad fruits prove them otherwise. "And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:14, 15.

Do Not Envy Prosperity of the Wicked

The oppressed of the world may feel inclined to envy the wicked who prosper and may even conclude that it does not pay to live by right principles. That is what Satan wants them to conclude, because his aim is to corrupt the entire human race. By means of his wicked system of things he strives to make loyalty to God and obedience to divine laws to appear unattractive and foolish.

A person may prosper materially by choosing to go along with this wicked world, but it will be at the expense of his life. He would be wise to heed this Scrip-

tural advice: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Trust in Jehovah and do good; reside in the earth and deal with faithfulness. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 37:1-3, 9.

The Fall of the Mighty

There is nothing that the meek of the earth can do to overthrow the power of the wicked. They cannot cause the mighty of this world to fall, but Jehovah God can. Long ago he caused prophecies to be written that foretold their fall. In one prophecy they were likened to a mighty image. The prophecy tells of a stone that strikes the image and causes it to collapse into a cloud of fine dust that is blown away like chaff on a threshing floor. "And the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:31-35, *AS*) The stone is God's kingdom under Christ. At Jehovah's appointed time it will cause the world's mighty to fall. "There is an overthrowing of the wicked ones and they are no more, but the very house of the righteous ones will keep standing." —Prov. 12:7.

What God has purposed he will not fail to do. The oppressed of the earth can trust in him without fear of disappointment. But they must be patient. They must wait upon him, as he will not move against this wicked system of things and its mighty ones until his chosen time arrives. In the meantime they must prove their loyalty to him. "So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Gal. 6:9.

Until the time arrives for Jehovah to act against this world the wicked will continue to flourish and to prosper. They will continue to oppress the innocent and will continue to keep the human race in a turmoil. But the time for their end is near at hand. In fact, we are now in their last days. Since this generation will see their fall we can do what Jesus said: "Raise yourselves erect and lift your heads up, because your deliverance is getting near." —Luke 21:28.

With the fall of this world and its mighty ones at the hands of Jehovah God the meek who maintain loyalty to him will possess the earth. They will live on it in security and peace. "But the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.

No matter how bad conditions may become, the oppressed of the earth can confidently look for deliverance from the heavy hand of the wicked. They can rejoice in the sure hope of a permanently righteous world that will be established and ruled by God.

Human Governments Are like Clocks

¶ William Penn, the founder of the state of Pennsylvania, once said: "Governments, like clocks, go from the motion men give them, and as Governments are made, moved by men, so, by them they are ruined, too. Wherefore, Governments rather depend upon men, than men upon Governments. Let men be good, and the Government cannot be bad. If it be ill they will cure it, but if men be bad, let the Government be ever so good, they will endeavor to warp and spoil it to their turn."

THANKSGIVING
YESTERDAY AND TODAY

THANKSGIVING Day falls on November 27 this year. It is America's oldest national festival. On that day, throughout the nation, there will be feasting, funmaking and prayers of gratitude. All the states and the District of Columbia, the Canal Zone, Guam, Hawaii, Puerto Rico and the Virgin Islands will join in the gala festivities.

In many cities and villages there will be special religious services, with some Protestant churches holding joint services for Protestants and Jews. The occasion is also famous for its happy family reunions, its fabulous turkey dinners, with all the trimmings, which include pumpkin and mince pies, cranberry sauce, olives, celery stalks, dressing and plenty of wine and merrymaking.

High schools and colleges will stage football games, and on the main streets of many cities there will be colorful parades. Even the poor, the sick and the needy will be remembered. The Volunteers of America, the Salvation Army and the welfare departments will be out in force serving turkey dinners. Inside the nation's prison walls inmates will rejoice with a special meal and, perhaps, extra privileges. In the United States Army mess halls around the world soldiers will indulge in feasting. In hospitals there will be more of the same.

A pagan festival to harvest gods

The disabled war veterans, blind persons and underprivileged children will also join in the happy time. On hand is a record crop of some 81,000,000 low-fat, protein-type turkeys, with a record poundage, to spark the happy event. In fact, there is enough turkey to provide six pounds for every man, woman and child in the United States. This is America's way of saying thanks for the blessing bestowed upon it.

Ancient Origin

Even though Thanksgiving Day is considered to be an American holiday, it is not American in origin. The custom of giving thanks in the autumn of the year is as old as the tower of Babel. Historians tell us that on the plains of Shinar the ancient Babylonians had a thanksgiving day to their god of harvest. These authorities further state that every pagan nation, dating back to centuries before Christ, had its thanksgiving day or days. Each would celebrate in a similar way, but to the honor of gods and goddesses of different names.

Various European nations also had thanksgiving festivals. Old Germany and Belgium had harvest festivals that were accompanied with processions, bonfires and much merrymaking. England once

gave honor to a "corn spirit" who was believed to reign over its fields.

Even the early American Indian had thanksgiving days—twelve of them. Each month the tribe would celebrate one of its thanksgivings. The Navajo Indian has been observing a November thanksgiving as far back as tribal tradition goes. A series of thanksgiving ceremonies would begin with the first day of November and continue at intervals for the rest of the month. They gave thanks to the sun and rain gods for making the grass and the corn grow.

Long before the Pilgrims landed on the North American continent they knew of thanksgiving celebrations. Evidence is to the effect that they thought them rude and boisterous. The Puritan mind, however, found more tolerable the Dutch ways of feasting and fasting, mainly because "the poor were allowed to feast with their more favored neighbors." According to Elsie Hix, "the Pilgrims celebrated their first thanksgiving day ten years before they saw America!" She says: "It was observed in Holland by the Dutch to commemorate their deliverance from the Spaniards, and the Pilgrims who had fled to Holland from England joined in the observance."

There were also other thanksgiving observances: one held in Newfoundland in 1578 and another on the coast of Maine in 1607. But because the Plymouth festival of 1621 is so familiar to many it is generally recognized as the first Thanksgiving Day.

Thanksgiving's Modern Beginning

What was it that prompted the Pilgrims to proclaim a Thanksgiving Day in America? There are a number of versions and it is rather difficult to determine which one is right. It may be that the one related by Benjamin Franklin is right. He says that in the fall of 1621 the residents of Plymouth were in great despondency, not many of them were in a thankful mood. The harvest was scanty that year. Famine stalked the settlement. The crude dwellings were far from cheerful. A public meeting was held. A proposition was made at that meeting that a fast be proclaimed. Just then an aged farmer got up and related the many blessings he thought the camp received during the year and suggested that instead of a fast a day of thanksgiving be proclaimed. The assembly agreed with him.

In such bleak surroundings Governor Bradford rose and proclaimed a feast. He spoke of thanksgiving and rejoicing for the fruits of their labors. The exact nature or description of that feast cannot be told, because the records are not clear. Some writers tell us that it was not a feast at all, at least, not by today's standards. They claim there was no pumpkin or mince pies present, not even turkey on the table, as commonly believed. They say the principal dishes were boiled eels and venison. There were ducks and other waterfowl; also clams and mussels, cornbread, leeks and plums were on hand, and plenty of homemade wine. As far as cranberries are concerned, it is very doubtful whether the

Pilgrims ate them. However, all authorities seem to agree at least on one point, that there was no special religious service of any kind held during this first Thanksgiving festival.

Almost fifty years passed before the residents of Plymouth celebrated another autumnal Thanksgiving. There were thanksgiving days, however, but they had nothing to do with harvests or feasting. Thanksgiving holidays were kept for all kinds of events besides the harvest. In 1632, for example, the Puritans gave thanks for Protestant victories in Germany; and in 1637 they gave thanks for their own triumphs over the Pequot Indians, at which time close to seven hundred Indians were slaughtered and their dwellings burned.

Today the observance of Thanksgiving Day meets with no opposition. However, there were times when men objected. On September 25, 1789, when Elias Boudinot introduced a resolution before Congress calling upon "all the citizens of the United States" to join "with one voice in returning to Almighty God their sincere thanks for the many blessings he had poured upon them," the records show that the proposal was passionately debated and that opposition was intense. The resolution was called a "mimicking of European customs." Thomas Jefferson opposed the plan for fear that it might imply a link between church and state. Some years ago James Waldo Fawcett, in the Washington *Star*, stated: "The fact was that Thanksgiving day never had been accepted in the South. It had been considered an exclusively evangelical occasion, a sectarian festival of the Congregationalists. The Episcopal, or Anglican, communion would have none of it." In 1859 Thanksgiving Day was opposed in the nation's capital by a board of aldermen. They voted against it on grounds that it promoted "drunkenness and disorder." However, in more recent years people have settled down to a peaceful acceptance of Thanksgiving Day.

Is It Christian?

Nominal Christians like to think of Thanksgiving Day as a Christian holiday. They resent its being labeled pagan. These persons say that the Thanksgiving festival resembles the feast of tabernacles that Jehovah God commanded the ancient Israelites to keep. Actually, there is no resemblance whatsoever between the two festivals. The tabernacle feast was not in November and it was seven days long. On the eighth day there was held a holy convention. The Israelites were to dwell in booths during those seven days, as God said, "in order that your generations may know that it was in the booths that I made the sons of Israel to dwell when I was bringing them out of the land of Egypt." These Israelite feasts were a shadow of good things to come. They pointed forward to very important matters in the carrying out of the divine purposes. For a complete study of the feasts of Jehovah and what they mean, we refer our readers to the July 1, 1950, issue of the *Watchtower* magazine.—Lev. 23:33-43.

The Bible gives Christians no command to observe any special day, as a day of thanksgiving. When the early Christians were inclined in the direction of keeping days, Paul wrote: "You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you." He calls such observances weak and inadequate elementary things that enslave men. —Gal. 4:10, 11.

Is God pleased with a nation because it observes a day of thanks for blessings? God is not a man that we can deceive him by outward professions of devotion and expressions of gratitude. Neither is he to

be mocked. To faithless Jews of old Jehovah said: "Your new moons and your festal seasons my soul has hated. To me they have become a burden; I have become tired of bearing them. And when you spread out your palms, I hide my eyes from you. Even though you make many prayers, I am not listening; with bloodshed your very hands have become filled. Wash yourselves," he commanded; "make yourselves clean; remove the badness of your dealings from in front of my eyes; cease to do bad. Learn to do good; search for justice; set right the oppressor; render judgment for the fatherless boy; plead the cause of the widow." Unless our lives today are attuned to the divine will, our prayers and the festivals that we keep are just as futile as those that ancient Israel kept in Jehovah's name. —Isa. 1:10-18; Amos 5:21-24.

Lip service on Thanksgiving Day is no joy to God if our lives are filled with crime, corruption and deceit the rest of the year. Such thanks are an insult to the dignity and majesty of God. It is offensive, a diabolical practice, because it presupposes that God will accept whatever we offer him. So when Christendom offers thanks on this Thanksgiving Day, will God hear her? Look at her hands. They are still sullied with the blood of two world wars and a Korean war, which cost tens of millions of human lives. Within her borders are the cries of oppression, there are injustices, racial disorders and general decay. Israel was Christendom's ancient type. Will Jehovah accept Christendom's prayers of thanks? Read Isaiah 1:10-18 for your answer.

How Many Are Thankful?

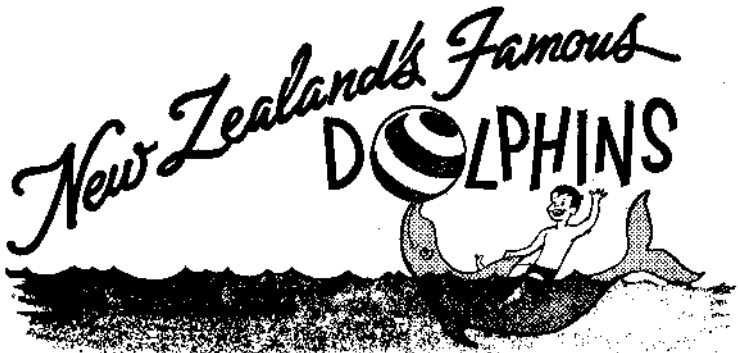
How many of those who celebrate Thanksgiving are appreciative of their daily blessings? How many show gratitude and generosity for their blessings by doing good Christian works throughout the year? Not many. As one newspaper stated editorially of Christendom's leading member, the United States: "Is America really thankful today? Actually, we do not believe that America is thankful. We cannot believe that the masses of our people are sincerely grateful for what they have. We say that after looking for days and weeks and months at a daily news report giving information on every major item that has happened in America. And, the gist of the report shows this: America has become seized by a vast restlessness, a great, almost overpowering selfishness and a tremendous grasping desire that can be explained only in an unworthy crudeness rarely observed before in our national history . . . 'ME FIRST.' "

The article goes on to say that America is "driven by a blind and raging desire for more." Her leaders, her businessmen, her people want more and more, not because they are driven by desperation, by need or by starvation. The people are not wanting or starving. Yet they are clamoring for more new cars, more new radios, new television sets, new washers, new everything. They have and still want more. Is this the conduct of a grateful, thankful people? Hardly.

There can be no Thanksgiving Day to God's praise patterned after the pagan customs of the past. Such practices are detestable to him, because they honor false gods. That is why Jehovah commanded Israel not to learn pagan ways; their customs were vain.

Before there can be a true giving of thanks at any time during the year, there must first be a grateful, dedicated heart accompanied by right works to the glory of God. To come with less is offensive to the living God. "Make thanksgiving your sacrifice to God and pay to the Most High your vows."—Ps. 50:14.

New Zealand's Famous DOLPHINS



THE dolphin is familiar to all ocean voyagers. Traveling with the vessel in herds or "schools," they are a delightful source of pleasure to the ocean traveler as they leap in graceful curves into the air and then descend into the waves, leaving behind a track of foamy sea.

¶ A world-famous dolphin inhabited New Zealand coastal waters at the beginning of the present century. Pelorous Jack was his name, and for more than twenty years, daily and nightly, he faithfully met and escorted vessels as they passed through Pelorous Sound in New Zealand.

¶ Pelorous Jack measured about fourteen feet in length, had a blunt nose and a humped forehead. He was the only kind of his species known to have visited New Zealand shores, the usual habitat of his species being the North Atlantic, where he is hunted for oil. A hermit he was, living by himself.

¶ Truly a wonder dolphin was Pelorous Jack. Hundreds of people took the boat trip between the two islands for the sole purpose of seeing and photographing him. They would see him darting eagerly through the waves to meet his old steamship friend, sometimes leaping out of the water as if in sheer delight. Straight for the ship's bow he would make, romping around about and under the bow, sometimes flashing ahead so swiftly the eye could scarcely follow him. And as the passengers and sailors watched enthralled he would accompany the ship for between fifteen and thirty minutes, covering a distance of many miles. Then, when he had piloted the ship to the entrance of the pass, he would flick his tail and make for home, there to await his next self-imposed call to duty. Even storm or darkness did not keep him at home.

¶ It was in 1916 that Pelorous Jack either went into retirement or else was destroyed by a German mine.

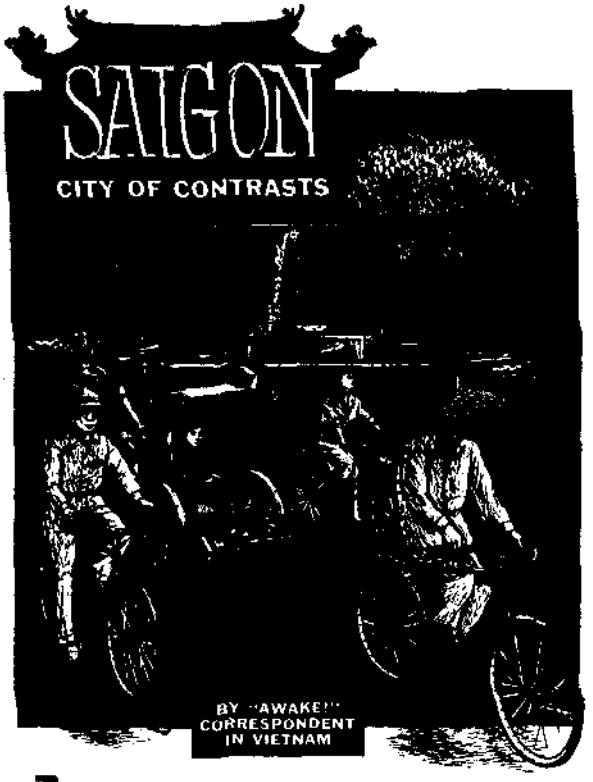
¶ Late in 1955 the attention of New Zealanders was attracted by another dolphin, Opo, in Hokianga Harbor located to the extreme north of the North Island. This thousand-pound nine-foot dolphin was regularly taking a full part in the community bathing.

¶ To put it mildly, Opo loved to have fun. He loved motorboats, dogs and beach balls. He loved human society, especially children. So amiable and gentle was Opo that children soon lost all fear of him. Opo became a celebrity overnight. People from all over the nation went to have a glimpse of this frolicsome dolphin.

¶ This versatile comedian had many acts in his repertoire, including the "bucking bronco" act. Opo would let people climb on his back, carry them a short distance, roll them off and then come back for another rider. He played around boats, scratching his back and chin on the oars. "But," said an Auckland *Star* staff photographer, "the funniest sight is the way he will swim slowly on his back, his flippers outstretched like arms, with a beach ball balanced on his chin."

¶ Opo, this friendly dolphin, became the favorite of all. He constantly made the headlines in the newspapers, a pleasant change from the tense world situation. Finally, as in the case of Pelorous Jack, an Order-in-Council was passed by the government to protect him from any who would attempt to harm him. He had endeared himself to all New Zealanders.

¶ The spectacular exploits of New Zealand's two famous dolphins, Pelorous Jack and Opo, will long be remembered. The friendliness of these two creatures of the sea to human society is a foretaste of what Jehovah's new world holds in store when man will exercise a loving dominion over all animal creation of God. No more will ruthless men attempt to harm such endearing creatures. Jehovah says: "On that day I will make a league for them with the wild beasts and birds and creeping things of earth; . . . to let them lie down in security." —Hos. 2:18, *Moff.*



AS OUR ship makes its way up the Saigon River from the China Sea the muddy, swamp-lined river suddenly widens. Across the diked rice fields and nestled in a setting of tropical foliage is the beautiful city of Saigon, capital of the new Asian republic of Vietnam.

Before the French conquest of Indochina Saigon was known as Gai-Dinh-Thanh. Though little more than a thatched-roof fishing village, it was the capital of lower Cochin China. Expanding under French colonial rule, in 1932 it was merged with Cholon, a Chinese commercial settlement a mile to the west. In little more than two decades since then the population has increased tenfold, to two million inhabitants. Swelling this tremendous growth was the influx of more than a million refugees from the north at the close of the war in Indochina in 1954. Today the merged city of Saigon-Cholon is the biggest port and the largest city in Indochina. It is a colorful city of sharp contrasts.

The Water Front

As our ship eases into the harbor we notice merchant vessels of many nations lined up along the wharves. Slow-moving barges, propelled by the rhythmic rowing of coolies, glide alongside to receive cargo. In these barges, as well as in the smaller thatch-covered sampans, many have their homes. They eat and sleep, infants are nursed and children play as their home moves about on the river. Here and there a potted plant may add a touch of color to their abode. Our first acquaintance with the people is one that has warmed our hearts toward them and makes us anticipate what lies beyond.

As unloading operations proceed we notice that women work on the docks right along with the men. However, it is soon apparent that they are not given the heaviest work, but they are accorded general respect by the men. These women workers are clad quite uniformly in tunics and black pantaloons. With a conical sun hat, so common in the Orient, and wooden clogs for footwear, their attire is complete. It is interesting to see how well these women maintain feminine grace and unruffled dignity as they skillfully handle the cargo.

Seeing the City

Leaving the bustling port area behind, we may choose any of several modes of transportation to the center of the city. Drivers compete loudly for the patronage. If you take the "cyclopousse" you will go on a pedal-driven tricycle that has room for one passenger; the "cyclo-may" is the same except that it has room for two passengers. Or if you prefer, those small

French motorcars serve as metered taxicabs. Take your choice and we will start for the main part of town.

Along the busy road leading uptown we pass many small Oriental shops with open fronts as well as the massive bank buildings in the financial district. Now a wide boulevard lined with double rows of trees opens before us. Three such spacious thoroughfares radiate from the great market square in the heart of the city, while a fourth extends from the presidential Palace of Independence to the Oriental gateway of the Botanical Gardens a mile away. Leading off the boulevards are residential and business streets that invite our exploration. Everywhere tall rubber trees and lacy tamarinds help to temper the intense heat of the tropical sun and provide us with cooling shade.

Let's get out and take a walking tour to see the city more closely. A good place to begin is in the vicinity of the central post office. The post office itself and other governmental buildings in the area are uniformly cream-colored, showing off to good advantage their graceful classical architecture against the green backdrop of stately trees. Nearby is a boulevard flanked by formal parks. Passing a small-scale red-brick version of the famed Notre Dame cathedral of Paris, we find ourselves strolling down *Duong Tu-Do*, or Liberty Street. Along with many bicycles, a good number of French motorcars and some larger American models join the traffic.

Enjoying the breezy comfort of a well-shaded street, we stop to examine the neat shops, where almost any luxury item can be purchased. There are highly artistic lacquers, carved ivories and articles made of tortoise shell. Products from Europe and America, Japan and India are in abundance, and sidewalk bookstalls display French novels and Parisian magazines. There are also vendors of prints and paintings with their artistry. And here are the sidewalk cafés! French cuisine is a specialty. You may have French wine, long loaves of French bread and delightful French pastry prepared by expert Vietnamese chefs.

The People and Their Customs

Now we are ready to relax for a few minutes, so would you like to join us as we stop for some refreshment at one of these numerous cafés? From the vantage point of our table we can see an interesting cross section of the people of Saigon and its visitors. In fifteen minutes people of as many nations will pass this corner. In addition to the native Vietnamese, there are the Chinese, Hindus and Pakistanis, Cambodians, Japanese, Filipinos, French, English, Americans, Italians, Germans and more. It is an international fashion parade. Contrasts in feminine attire range from the timeless flowing silks of the Hindu to the latest models from Paris, perhaps even supplemented by a clipped poodle straining at the leash. For grace and charm, however, we find the Vietnamese woman hard to beat. Her high-necked silk tunic, slim-fitting to the waist, flows out in panels over satin trousers. Simple lines accentuate her slim and stately figure.

In many ways Saigon reflects the long association of Vietnamese and French cultures. French aplomb and Vietnamese courtesy have combined to make for gracious human contacts. Thus the handshake of the Occident and the deferential bow of the Orient go together in everyday greeting. This fusion of cultures permeates the former European quarter of the city, where a "Parisian" atmosphere has developed over the years. For this reason Saigon has been called, with some correctness, "the Paris of the Orient."

But Saigon is a city of contrasts. As we continue on our walking tour the "Parisian" atmosphere suddenly vanishes. Along a crowded street in the old Chinese mercantile quarter moves a sight that fascinates us. It is a Chinese funeral. Barefooted men lead the procession bearing an ancestral tablet and a red silk banner inscribed with Chinese characters. Behind them others carry a litter on which has been placed a large red-lacquered roast pig to serve as a sacrificial offering. What at first appears to be a float, flanked and topped by flamboyant carved dragons and with scenes of beautiful countryside, is actually the hearse. It is accompanied by musicians playing a melancholy march on horns and drums, while mourners dressed in hooded white garments follow the hearse. Relatives and friends of the deceased march slowly behind. Bringing up the rear, ready to transport the marchers to the cemetery, are trucks that have been draped with long strips of multicolored cloth on which are pasted Chinese letters. We pause to watch until the procession has passed.

The Central Market

Next on our tour is the fabulous central market. Here in a building covering a city block there is an amazing variety of goods on display. In the lively, excited atmosphere the odors peculiar to the Orient mingle and clash with one another. The fragrance of incense gives way to the pungent scent of spices and fresh herbs, to be overpowered by the unmistakable smell of *nuoc-mam,* a strong fish-brine condiment of national popularity. Around the sprawling market square, pavement enterprises have taken over. The incessant din of vendors' voices fills the air. The variety of goods is almost indescribable. Suddenly appearing out of the crowd, a lad holds up a squirming suckling pig for your inspection. You may take it home on the hoof, and at a bargain! Reflecting on the possible consequences, we firmly decline.

Step over to this curbside stall with us and examine a real "variety store," with neatly displayed goods, from toothpaste to tweezers. Weaving through the crowd is a constant stream of small vendors who carry fruits and candies, and even miniature "restaurants" are suspended from bamboo yokes on the shoulders of their operators. Their little dishes are often daintily prepared and appealing to the palate. Scores of unlicensed vendors walk among the crowds, and at opportune moments they squat down and unroll a bundle of dainty handkerchiefs or undergarments. We marvel that, with thousands of shoppers crowding the pavements, we saw no one violate the little squares of merchandise with a careless step. Although the market is crowded, the stress and strain usually associated with city crowds are missing. This multitude seems to be relaxed and tolerant, even happy.

In our short tour we have seen a little of Saigon, truly a city of contrasts! As air travel increases so does the number of visitors to this Oriental land with its limitless rice fields, its rubber plantations and its colorful capital. They find it a place of perpetual summer inhabited by an active, energetic and industrious people. Some of these people are now learning a cause for everlasting happiness as they hear Jehovah's witnesses tell them of the good news of Jehovah's kingdom. Those who are of good will delight to have the opportunity to become a part of the New World society, in which "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues," share in united service of Jehovah God.—Rev. 7:9.

EXPLOSIVE arguments, bitter hatreds, angry resentments and violent mob action have marred white and nonwhite relations in many lands for a great number of years. Recently the racial conflict erupted in London with a violent demonstration by mobs of whites who swarmed into sections of the city where there are concentrations of colored residents. As the mobs moved along the streets they jeered and shouted threats at the Negroes. They smashed windows and threw gasoline bombs. When angry Negroes poured out of the buildings and fought with them, stones, bottles and bricks began hurtling through the air, iron bars began swinging and knives began flashing. Although the police stopped the fighting, it broke out again and again on succeeding nights.

Why there should be such an outburst of racial hatred in sedate London, where there are only 35,000 Negroes in a population of eight million, puzzles many people. Regarding the suspected cause the New York *Times* said: "The violence itself is new, but the racial problem has been growing for at least five years since Negroes began to congregate in various British cities. Sexual and economic competition lie at the bottom of the present riots, most authorities believe."

It is not uncommon in London to see young Negroes escorting white girls. Even though the girls consent to it many white men feel resentful. The resentment has become so strong that some of the biggest dance halls refuse to admit Negroes who are not accompanied by girls of their own race.

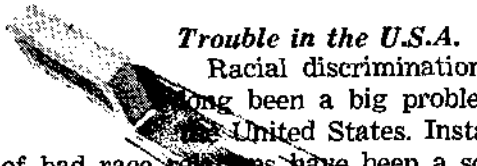
On the economic side of the picture the whites fear that the 25,000 Negroes immigrating every year to Britain from the West Indies and Africa will cause a shortage of jobs. Most of the nonwhites in Britain work at unskilled, low-paying jobs, but now that jobs are becoming scarcer more and more whites are finding that they have to compete with Negroes for work. This is a cause for bitter feelings among the whites toward the nonwhite immigrants.

Discrimination is practiced by many British labor unions that believe they must put the white man's interest before that

of the nonwhite. The magazine *U.S. News & World Report* quoted one union leader as saying: "The harsh brutal reality is that white workers would raise hell if they were unemployed while colored people held their jobs. That's why there's an unofficial quota for colored men going, for instance, into transport—a quota that is unofficially backed by the unions."

Another sore spot is the housing problem. Britain's housing shortage makes it difficult for nonwhites to find places to live, especially since the majority of white landlords refuse to rent to them. There is also competition between them and the whites for low-priced housing. Racial discrimination, coupled with low-paying jobs, compels them to crowd into the poor sections of industrial cities.

But why should there be discrimination? Why do whites resent competition from nonwhites for jobs and housing? Why should skin color and ancestry enter an economic problem? Are racial conflicts due to a cause that lies deeper than economic competition?



Trouble in the U.S.A.

Racial discrimination has long been a big problem in the United States. Instances of bad race relations have been a source of embarrassment for the American government in its contacts with other nations. They have provided the Communists with potent material for the propaganda they aim at nonwhite countries.

The United States proudly tells these people about its democracy and that the people within her borders are guaranteed freedom and equality under the law. She takes pleasure in quoting what President Lincoln said in his famous Gettysburg address: "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." She also draws their attention to the Bill of Rights of her Federal Constitution which gives this guarantee: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."

The nonwhites in other countries are impressed by this, but when they hear how Negroes are denied their franchise by various means in some parts of the United States and are discriminated against when trying to get schooling, jobs and places to live, they are convinced that there is a wide gulf between what America promises and what she actually does.

School Integration

A 1954 decision by the United States Supreme Court declared that segregation in the public schools is unconstitutional. This decision and the effort made by the federal government to enforce it have done much to improve the opinion of nonwhites in other countries about the United States.

But the decision has brought painful results. It was greeted with angry objections and strong resentment from the South where racial segregation is practiced. In some places angry mobs jeered and attacked Negroes and forcefully barred Negro children from schools. Bombings and attempted bombings added to the darkening picture. But the Supreme Court did not back down on its decision. In another case in 1955 it said: "It should go without saying that the vitality of these constitutional principles cannot be allowed to yield simply because of disagreement with them."

In Little Rock, Arkansas, federal troops had to be called out to protect seven children from white mobs and to preserve their constitutional right to attend a school that was used for white children. State and local officials had failed to provide that protection and to enforce the Supreme Court's integration order.

The Little Rock affair has become world-famous because of the open defiance of state officials to the Supreme Court. An appeal by the Little Rock school board for a delay of desegregation for at least two and a half years because of the explosive condition in Little Rock was turned down by the Court in September of this year. Reaction to the decision was a prompt closing of Little Rock's four high schools by Governor Faubus. In Virginia Governor Almond immediately closed a high school that a federal court had ordered to admit twenty-two Negro pupils. And in Alabama the governor to be, John Patterson, said: "I want it clearly understood that we are going to maintain segregation of the races in the public schools of Alabama."

Race Conflicts in the North

Racial tension and discrimination have not been confined to the South. They are in the North as well. More than four million Negroes have moved North in the last seventeen years. This has meant an intensification of the racial problem in Northern cities. Threats, mobs and violence have taken place in Chicago, for example, because Negroes have rented apartments in white neighborhoods.

The race problem in the city of Buffalo was described by an official when he said: "Recently there's been a high incidence of gang fights pitting whites against colored —particularly in changing neighborhoods. There's no doubt that the new migrants cause most of our problems. And things have been made more difficult by the exodus of middle-class families to the suburbs, robbing our city of its stable elements."

The colored migrants move into the already overcrowded cities, creating a slum condition that whites and older Negro residents resent. The resulting bad conditions are a reflection upon all the nonwhites in the city and create tension with the whites. When a Negro family moves into a white neighborhood the whites immediately envision an invasion by Negroes that will turn their neighborhood into a slum. This fear has prompted the making of real estate covenants in many Northern cities that prohibit the selling of property to nonwhites. It often causes white families to move.

Race riots break out occasionally for reasons other than housing. Two erupted in Philadelphia last spring. One occurred at a picnic ground where five hundred white and colored picnickers fought each other with baseball bats, tire irons, beer bottles and stones. The other took place on an excursion liner that was on its way down the Delaware River from Philadelphia.

With twenty-two million nonwhites in a population of 174.6 million, the racial problem that the United States has is a sizable one. The government is faced with

the choice of either enforcing its guarantees of freedom and equal rights for all irrespective of race or of bowing to the demands of those who want to keep the races separate. The entire world is watching.

South Africa Wants Greater Segregation

The conflict between the white and nonwhite races has been a major problem in South Africa for more than a hundred years. From the time when the South African Dutch established their first independent state, Natal, there has been a continual struggle to maintain white supremacy over the nonwhites and to keep the nonwhites segregated.

There are approximately thirteen million people in the Union of South Africa. Of this number only two and three-quarters million are of European extraction. That means the whites are overwhelmingly outnumbered. The Boer-Nationalists fear that unless they maintain strict segregation and deny nonwhites the right to vote they will be engulfed, lose their political supremacy and have their standard of living lowered. They look upon integration as race suicide for them.

Their apartheid policy, which is the social, economic, political and sexual segregation of persons on the basis of race, is strictly enforced. Its aim is for each racial group—white, Colored and Native—to be territorially separated and to be restricted to its place or caste in the South African social structure. The whites are at the top of that structure, with the exclusive right to vote. The Coloreds come next (they are a mixture of white and Negro), then the Indians and finally the Natives. The Indians, however, are being encouraged to return to India or leave for some other country, even though a great many of them were born and reared in South Africa.

With the recent election of Hendrik Frensch Verwoerd to the office of prime minister it is believed that racial barriers will rise higher than they already are. The New York *Times* reported: "Last year [he was then minister of Native affairs] he had the Native Laws amended to give himself control of nearly all social contact between the races in schools, hospitals, clubs and churches, even in white areas." He is fiercely dedicated to the apartheid policy.

Because racial segregation is a doctrine of the Dutch Reformed Church it is considered Christian, moral, proper and just by the Boers, the South African Dutch. The church's influence is described by Eugene Dvorin in his book *Racial Separation in South Africa*. He says: "The Dutch-Nationalist finds his succor and his moral sustenance in the Dutch Reformed church; within it he can isolate himself against the outer world and its foreign ideas. He finds his most enhanced role within the unique Christian theology which the church expounds and turns to it when seeking confirmation that he is a member of a master-race, the Afrikanervolk. From the pulpit the Nationalists derive their political and social theories, and from the confirmed disciples and hierarchy of the church they draw vigorous and devoted leadership; and upon the floors of Parliament in Cape Town they combine the two."

Basis of Racial Conflict

It may appear to be a difficult thing to pinpoint any one thing as the basic cause of the racial conflict existing in Britain, the United States, South Africa and in other parts of the world. There are many things that contribute to it. Economics undoubtedly plays a prominent role, but why should white people resent and fear economic competition from nonwhites any more than from members of their own race?

Why do many whites object to living next door to a member of the black, brown or yellow races? Is it skin color that determines whether a neighbor is desirable or undesirable? What is it that causes many whites to feel they cannot eat in the same restaurant where nonwhites are served while those same persons will not object to having their food prepared and served by nonwhites? It is not skin color that causes them to want nonwhites segregated and denied the privileges and freedoms they enjoy. It is the belief that they, as members of the white race, are superior to nonwhites and should be served by them rather than being on an equal standing with them.

The feeling probably comes from the fact that whites of European descent have had an educational and technical advantage over nonwhites. Especially was this so when Europeans were colonizing many parts of the world. But technical advantage and better education do not make a race superior to all others. Actually much of the white European's basic technical knowledge did not originate with him but came from outside Europe. A writer for the New York *Times* pointed this out: "Every invention upon which European ascendancy has been based came originally to Europe from the Middle East—the alphabet, ore smelting, the ship, the wheel, agriculture, mathematics, chemistry. The great techniques of civilization which Europeans further developed and carried around the world came to them from outside."

Scientists find it next to impossible to draw a specific line of demarcation that separates one race from another. They feel that the word "race" is almost a meaningless term because the differences within racial groups are greater than the differences between them. *The Encyclopedia Americana* states that "the races cannot be satisfactorily defined and counted." Regarding race fusion one scientist estimated that from 1941 to 1950 some 155,000 Negroes moved into the white category.

Actually no white man can know for a certainty that he is of purely white ancestry. There has been a commingling of racial groups for centuries. So how can a person prove that he has no genes from a nonwhite ancestor? He may have some that came from the days of the Roman Empire, because that empire had no color line. With such an uncertain background, how can he justify racial segregation and the feeling of being superior to anyone with a darker skin?

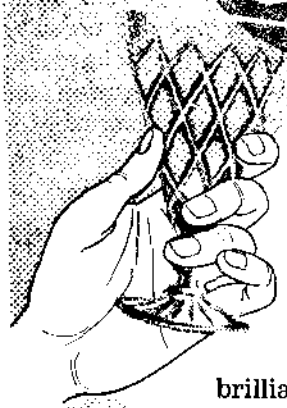
There is no basis in fact or Scripture to the theory of race superiority. God never cursed the black race and assigned it the place of servant to the white race. He did not curse Cush but rather Canaan, who was the forefather of the white and wicked Canaanites.

Acts 17:26 states that God "made out of one man every nation of men, to dwell upon the entire surface of the earth." From that one man has come the great variety in color, hair, shape and size that we now see in the human race. There is no indication that God purposed that this variety should separate mankind into segregated groups.

When God gave the command to "love your fellow as yourself" (Lev. 19:18) he did not restrict the command to those who are of the same skin color, and neither did Christ, who repeated the commandment. If all whites as well as nonwhites would set aside selfish pride and obey this divine commandment there would be no racial conflicts. God's kingdom will make that a reality. So the work of Christians today is not to become embroiled in the world's problems of social reform, but rather to announce to all men of good will that incoming New World of God's creation.

SAND Turned into Glittering GLASS

By "Awake!" correspondent in Ireland



HAVE you ever admired the elegant forms and beautiful patterns of cut crystal glass, or wondered at the brilliant hues of refracted light that enliven its transparency? While carefully preserved antique pieces of this artistic glassware are open to public view in museums and private collections, their modern counterparts may be seen displayed in quality stores or gracing the homes of many who love artistic expression.

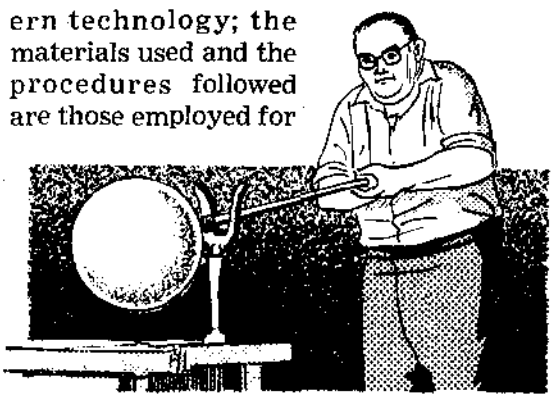
One of the most celebrated names in this scintillating world of cut glass is that of Waterford, a city in the southeast of Ireland that has given its name to the glittering products of its noted glasshouses. The most famous of these houses was one established by William and George Penrose in 1783. From the beginning this factory built up a world-wide reputation for variety and quality that is difficult to surpass. Its list of products included everything known in table and decorative glassware; ranging from delicate wineglasses with finely cut motifs, to graceful chandeliers, ornamented with clusters of faceted pendants designed to reflect the light of flickering candles in delightful iridescence. Possession of such refined glasswork became a symbol of good living.

Services of Waterford glass are still the prized possessions of many royal families, and a splendid example of a Waterford chandelier, used to light the table on which the American Declaration of Independence was signed, hangs today in Independence Hall, Philadelphia.

In 1851 several factors forced the Penrose factory to close down. During the century that followed the closing of the factory its lucent products continued to be sought after by collectors everywhere. In Waterford the craft that produced these collector's items slowly died away, but it was not to remain dead. A revitalizing force began to exert itself.

Exactly a hundred years after the closing of the old factory, a new factory commenced production. This fresh enterprise, embarked on by a private company, Waterford Glass Limited, had as its objective the restoration of Waterford glass to its former eminence.

A visit to the present factory enhances one's appreciation of the enterprise and craftsmanship that its products represent. It also reveals a fascinating blending of ancient craft and modern technology; the materials used and the procedures followed are those employed for



many centuries, while science has speeded them up and given them greater scope.

Manufacturing Process

The raw materials used are silica, usually obtained from France or Scotland; potash, which acts as a flux to assist in fusion; and red lead, which gives transparency to the finished article. Together with oxidizing agents and decolorants these basic constituents of all glass are carefully prepared and mixed to ensure that no metalic iron is present.

This mixture is now taken to the large circular furnace, where it is loaded into fire-clay pots and heated for several hours to a temperature of 14,000 degrees centigrade, at which temperature it fuses and becomes liquid glass. It is important that the molten metal be kept at red heat for working purposes, then it is yielding and plastic.

In the reduced light of the glasshouse the melting pots, ranged around the side of the furnace, glow a bright orange. The reduced light is necessary in order for the workers to follow progress as they fashion the red-hot metal. The oil-fired furnace is a contribution from twentieth-century engineering, but, as balls of glowing metal are deftly passed to and fro and expertly manipulated, one is reminded that the glassworkers of Alexandria and Sidon must have worked in much the same way in pre-Christian times.

Glassmaking is one of the very old crafts. Archaeologists believe that glass beads found in Egypt were made over 2,000 years before the Christian era. The first glass vessels of artistic merit, however, did not appear until around 1500 B.C. Little progress in technique was made from then until the advent of the blowpipe. This rather crude iron tool, with a knob at one end and a mouthpiece at the other, must be regarded as one of the great inventions of mankind. It revolutionized the glass industry in the second century B.C., and, almost unchanged, is still used.

The glass blowers work on a large platform surrounding the furnace. They work in groups known as "shops," which vary in size according to the article being made, a wineglass "shop" consisting of six or more workmen. Good teamwork is essential to high-quality production. At the outset an apprentice dips a blowpipe into the liquid glass and, by twirling it, gathers a blob on the end. He shapes the blob by rolling it on a smooth metal plate called a "marver." This accomplished, he passes the tube to the blower, who, by gently blowing into the mouthpiece, fashions the metal into a globe. As the plastic globe tends to sag, he spins the tube to maintain evenness of form. This fashioning of the metal may be done freehand or by blowing it in a metal or wooden mold.

If wineglasses are being made, the tube is now passed down to the stems-maker and another "gather" of metal is brought to touch and weld to the still-plastic globe. This addition is then stretched and shaped by means of a scissorlike tool to form the stem. Next, a further "gather" is deposited on the stem and the craftsman begins to roll the tube backward and forward across the extended arms of the wooden chair in which he sits. As he works this simple lathe he forms the foot of the glass by applying "pitchers," variously-shaped pieces of pear wood soaked in water, to the revolving article.

When the article has been gradually cooled it is examined; the overblow, the excess of glass that was attached to the blowpipe, is marked and cracked off in a gas jet. Uneven edges are first ground on a water-cooled grinding belt and then smoothed by being rotated in a gas flame,

which also imparts a fire polish. A few lines of the subsequent cut-pattern are next painted on the vessel and it is ready for cutting.

Glass Cutting

There are three basic cuts: the hollow cut, made by a convex wheel; the bevel cut, made by a V-shaped wheel; and the panel cut, which is flat. Variations of these basic cuts can be arranged in numberless patterns: flutes, hobnails, diamonds, stars, curved motifs, and so on. The object of cutting into the surface of glass is to create prisms that deflect and refract light, thus enhancing brilliance and luster.

Glass cutting dates back to the first century B.C., when the murrhine glasses, cut and polished by the Egyptians, were fashionable in Italy. The historian Pliny (A.D. 23-78) records how the Romans of his day further developed the art. After them the art was carried on by the Islamic glassworkers of the ninth and tenth centuries. Another famous group of glasses is that known as the Hedwig glasses, now believed to be Egyptian work of the eleventh and twelfth centuries. Following this period the art appears to have been lost, until it was rediscovered by Casper Lehman (1570-1622) in Prague. A little later, in England, George Ravenscroft (1618-81) developed his beautifully transparent "glass of lead," which proved to be an eminently suitable medium for decoration by cutting, and to this day his formula continues to be used almost unchanged.

In the cutting shop today the machinery is electrically driven, but the processes are practically the same as in early times. First the pattern is cut in rough outline on a course carborundum wheel, the cutter working freehand using the painted lines as a guide only.

Next, this roughed outline is smoothed on a finer wheel, lighter strokes being added without previous roughing. After this, the original luster is restored by either mechanical or chemical means. Mechanical polishing is done on wooden wheels fed with abrasive paste, or on felt wheels. Chemical polishing, a development of the present century, is accomplished by etching in hydrofluoric and sulphuric acid, which acts on the surface of the glass, removing a fine layer and leaving a gleaming uniform surface.

Engraving, or "sculpture on glass" as it is sometimes called, is another form of decoration that is carried on to fulfill special orders. This delicate work, done from drawings or photographs, is executed by means of copper wheels ranging in size from a pin's head to four inches in diameter. These wheels, rotated in a lathe and fed with fine emery powder and oil, leave a fine grayish-white line when the article is pressed against them. While giving wide scope to artistic expression, the work is extremely intricate and it may take several weeks to complete a single design.

On completing the tour one can go along to the showroom where the whole range of the factory's handmade, hand-cut glassware is on display. For the most part the designs and patterns are inspired by the antique originals, but new designs, still featuring the deep cutting and heavy quality that is the hallmark of Waterford, are being added.

Thus, a bold venture has achieved success; a dead industry has been revitalized; an ancient craft, aided by modern science, has attained fuller expression; and, as a result, the name of Waterford is once again sparkling around the world.

african chief helps advertise film

NEED of a meeting permit necessitated the district servant's paying a visit to the Native Authority offices of Superior Chief . After signing the application the chief came out to greet the district servant and in the course of the conversation asked if it would be possible to arrange for a showing of the Society's film at his village. The answer was "Yes." Immediately plans were laid out and left in the hands of several brothers who were nearby, so that all would be in readiness several days hence when the van returned.

¶ The time passed all too rapidly, and soon the van was returning, carrying the Society's representatives, for the scheduled showing. The shortness of the time and the availability of only a few brothers raised doubts as to the effectiveness of the advertising. How cheering it was to learn that the chief had been mindful of the same thing, and of his own accord had sent out his *kapasos* (private couriers of the chief) on their bicycles far and wide throughout all the villages to make proclamation of the film showing. This advertising effort on the part of the chief was to produce the desired effect.

¶ With the use of lumber from the chief's carpentry shop, a fine frame for the screen was soon erected on the lawn right out in front of the chief's official court office. As the last streaks of daylight disappeared from the sky, people came by the hundreds. What a hopeless task for the handful of brothers to usher the crowds into an orderly array before the screen! Then a strong voice rang out above all the tumult: "Where are my *kapasos?*" It was the voice of the good-will chief. In unison a dozen or more voices replied, "Here!" The *kapasos* were present all right, and, to prove it, they sallied forth into the crowds and joined ranks with the witness ushers. How quickly the few brothers and that band of *kapasos* brought about peace and order!

¶ From the very start of the film, as the title words "The Happiness of the New World Society" flashed across the screen, and on through reel after reel, the gathered multitude filled the night air with mingled expressions of amazement and sheer delight. The audience was made keenly aware that there is a happy society of people reaching into every corner of the earth. They were seeing the evidence with their own eyes.

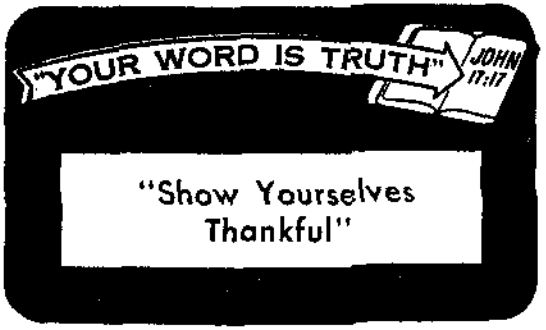
¶ Only the future can tell how many out of this fine crowd of 880 Cinyanja-speaking people will find their place within the fold of the New World society. Only nineteen of those in attendance were already members. What a harvest! It is to be hoped that many of the others will allow the seed that has been planted within their hearts to take root and come forth to fruition. But, it is "God who makes it grow."

¶ After the film the chief, who had been present with his own wife and family, came forth and said to the group of brothers who were standing around: "From now on you must call me 'brother.' " He readily subscribed for *The Watchtower* and *Awake!* in Cinyanja when they were offered to him. It looks like truth's seed might be sprouting inside the chief already. About the film he said: "This is a film that once we have seen it, it is never to be forgotten in our natural lives." He was amazed that the Society undertook to show the film on a no-charge basis, just on the asking for it. This has only served to increase his own admiration for the whole organization. As part of his share in gathering others to the film showing he paid eighteen shillings for a truck to bring in all his farm laborers for the occasion. Further, the chief sent a note to the headmaster of the Native Authority school, requesting that he bring all the students to the film, and sixty-five of these attended.

¶ The chief's head clerk said: "I often thought that Jehovah's witnesses were only in Africa, but this film has shown me that they are everywhere."

HE MADE TIME!

"I have for many years," once disclosed John Quincy Adams, "made it a practice to read through the Bible once every year."



THE giving of thanks is not only good manners, it is a sacrifice to God. By means of our thanks we magnify him, as the psalmist declared: "Make thanksgiving your sacrifice to God." "I will praise the name of God with song, and I will magnify him with thanksgiving."—Ps. 50:14; 69:30.

Our thankfulness is a token of our faith in God, a pledge of our allegiance to him, a declaration of our trust, an admission of our dependence, an expression of our hope in his promises and a recognition of his sovereignty over all. Therefore, we are urged to give "thanks always for all things to our God and Father."—Eph. 5:20.

For our thanks to be acceptable to Jehovah they must be given with all sincerity, from the heart. The heart must be filled with the spirit of gratefulness, bubbling over. A meek and thankful heart God will not despise. But "those crooked at heart are something detestable to Jehovah."—*Prov. 11:20.*

Above all, our thanks must be free of all self-righteousness, of that spirit of the Pharisee who said: "O God, I thank you I am not as the rest of men." Neither must we be boastful or negative in attitude. If we have material riches, we can be humbly grateful that those riches can be used to enrich us and others spiritually. Unlike physical wealth, spiritual riches are far greater and eternal. Also, with the right spirit of thanksgiving we are moved not only to appreciate what we have, but share. It is a part of our thanks to help others. —Luke 18:11.

A negative attitude in thanksgiving is not pleasing to God. Hearts that say, "At least we can be thankful for this or that," are not fully appreciative of all the blessings that go with life. Show yourselves thankful for everything. A thankful heart is health to the mind and strength to the body. It improves our spirit and encourages us to greater works of kindness. We become better men and women when we show gratitude. We make life sweeter for ourselves and others.

When we give thanks we express gratitude for favors or mercies received. Our very giving of thanks to God implies that we recognize him as the Giver of "every good gift and every perfect present." It bears witness that we appreciate the blessings conferred upon us, that we have retained the benefits of those blessings in memory and that we find it good to reflect upon them. Our thanks show that we have given thought to the blessings, that we have esteemed and valuated them and that we have received them with a willing mind. —Jas. 1:17.

Thankful for What?

We, Jehovah's progeny, have so much for which to be thankful. We are the offspring of his hands, "for by him we have life and move and exist." How can we repay him for this? The purest thanks respond to debts impossible to repay. We feel most desirous of wanting to express gratitude for what we have no part in earning. What have we done to earn life? What have we done to deserve the magnificent body and mind that we have, that is capable of knowing the Source of life and rejoice in conscious existence? We have done absolutely nothing. And whom shall we thank for these unspeakable gifts? The

psalmist wrote: "O Jehovah, . . . I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." Yes, we have God to thank.—Acts 17:28; Ps. 139:1, 14.

We are surrounded with wonders and beauties of nature that never cease to fill us with ecstatic joy. There are countless varieties of flowers and trees that thrill us, gigantic mountains, placid lakes and rippling rivers to make us happy, scented winds and songs of birds to enrich our inner self. Overhead are majestic clouds, a sky umbrella of blue, a sun, a moon and a symphony of stars to delight our hearts. And what have we done to deserve all of this? Nothing at all. And whom shall we thank for all of this? David wrote: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling." "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." This is God's earth, these are his works, so thank him.—Ps. 19:1; 104:24.

And what about our temporal blessings, such as health, food, clothing, shelter, rest, etc.? Are we not grateful for these? Whom shall we thank for our eyesight, our hearing, our strength and health? The wise man wrote: "The hearing ear and the seeing eye—Jehovah himself has made even both of them." Thank him for your gifts of seeing and hearing. Thank him for the pouring rain that descends, and the snow, because they saturate the earth and make it produce and sprout, to give seed to the sower and bread to the eater. Yes, thank God for his natural laws and for his marvelous ways that make life so precious to us.—Prov. 20:12; Isa. 55:10.

Yes, thank him for his indescribable free gifts in his undeserved kindness and in our Lord Jesus Christ. Where would we be without such kindness? What would our lives be without the ransom and the example of Jesus Christ? What did we do to deserve such love? We did nothing at all. His kindness was undeserved. Is it too much to show ourselves thankful?—1 John 4:9, 10; 2 Cor. 9:11-15.

And are we not grateful for the gift of his spirit, for the good news of his kingdom and its blessings, for the gifts of faith, hope and love? Then why not thank him? Thank him for his Word, the Bible, for his people, his organization, for his direction and protection. Thank him for his "gifts in men," men who encourage us to faithfulness, to trust, to integrity and life. Thank him for private and public, ordinary and extraordinary blessings; for prosperity and even for adversity, so far as rendered subservient to our good. "Show yourselves thankful," says Paul.—Eph. 4:8; Col. 3:15.

Because of our covenant relationship with Jehovah, we are under obligation to praise and thank him. It is a divine command that we do so and it results in a blessing to us when we do. "Thank Jehovah, call upon his name, make his deeds known among the peoples!" is the Scriptural declaration. Not to thank Jehovah would be to show ourselves unworthy of the blessings we have received. It is said: "Whoever possesses any good without giving thanks for it deprives him who bestows that good of his glory, sets a bad example before others, and prepares a recollection severely painful for himself when he comes in his turn to experience ingratitude." —1 Chron. 16:8.

To express thanks is to enrich ourselves for every kind of generosity, which, in the words of the apostle, "produces through us an expression of thanks to God." Therefore, "in connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you."—2 Cor. 9:11; 1 Thess. 5:18.

Jehovah's Witnesses Preach in All the Earth

Costa Rica

COSTA RICA is a Central American country. Its name means "rich coast," but the 900,000 persons that inhabit the land have to contend with the same economic problems as in other countries. The principal source of dollar-income is from exporting their chief products: coffee, bananas and cocoa. So the price of these products in your store has much to do with the living standard in Costa Rica. The greater the export market in Costa Rica, the more money for Costa Ricans, the higher the living standard and the happier the people.

Costa Rica has the reputation of being the most advanced of the Central American republics, having a democratic government and a higher rate of literacy than its neighbors. Most of the people are of Spanish descent, although there are many English-speaking people from Jamaica and other Caribbean islands concentrated principally on the Atlantic coast of Costa Rica.

The chief religion of the country is Roman Catholic, but there is freedom of worship for other religions. Many homes have signs in the windows stating that the people living there are Roman Catholic and do not want literature from other religions. This oneness of religion has not unified the people of the land, because there are bitter divisions among them over political issues. Some of these differences have even resulted in bloodshed.

In this stanch religious stronghold, Jehovah's witnesses are active and on the increase. There are almost as many Kingdom publishers in Costa Rica as there are in the other Central American republics combined. There is an active witness of Jehovah for approximately every four hundred and fifty inhabitants. In San José there is a Kingdom publisher for every two hundred inhabitants, and more are studying and learning the way to life.

Not all of Jehovah's witnesses in Costa Rica live in cities and villages. There are several rural congregations, and some of the publishers have to travel three or four hours on foot or horseback in order to attend the meetings in the Kingdom Hall. Many ministers travel by horseback to do their preaching work. The houses are scattered and there are no roads. Sometimes groups of twenty-five or thirty ministers of Jehovah's witnesses will saddle their horses to go out preaching, spending one or two nights away from home in order to reach their more distant territory. Their efforts have been blessed. Many of these countryfolk have learned of the established Kingdom and have become Jehovah's witnesses.

In one rural school, out of more than fifty pupils only six are not Jehovah's witnesses. Even though Jehovah's witnesses are in the majority, they do not persecute or show prejudice toward the few Catholic children that attend school with them.

Circuit ministers do their utmost to meet with their brothers. On a recent visit a circuit servant, together with five members of a congregation, made a six-day trip on foot. Since the section was low jungle country, they had to wade through many swamps, sometimes with water waist deep. They had to be on the watch for poisonous

snakes and contend with swarms of malaria-carrying mosquitoes. On their way they preached, placing many Bible-study aids with the people. Several public Bible lectures were given in the small villages that they entered. Everywhere they were warmly received and their effort was greatly appreciated.

Morals are at a low ebb throughout the earth and Latin America is no exception. The Roman Catholic Church does not recognize civil marriage as sufficient, and the expense involved in both a civil and a religious ceremony is more than many can afford. So a number of couples just live together without the benefit of any ceremony. This leaves both parties free to break off the marriage at will.

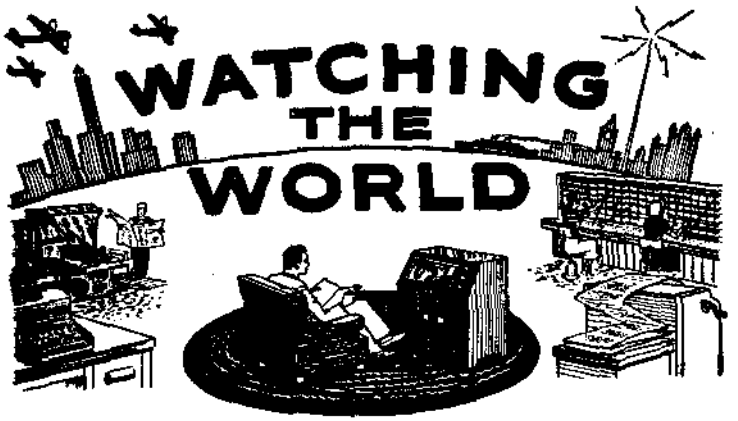
In order to maintain the high standard of Christian marriage Jehovah's witnesses have to combat these conditions. Many of the people gladly listen to the Kingdom message at first, but when they learn that they must legalize their marriage if they wish to live up to God's righteous requirements they turn their back on the new world. They just do not want to conform to God's standards.

But there are many couples who, after learning what is required of them by Jehovah, legalize their marriage. At times they may have several of their children present with them. Just recently within a period of two weeks five couples from one congregation were *legally married in order* to show proper respect to the Author of marriage. Other religions may close their eyes and overlook the loose conduct and immorality among their members, but Jehovah's witnesses in all the earth insist on following the God-given standards as found *in his Word, the Bible.*

Thus an organization of clean worshipers prospers in Costa Rica. They have their hearts fixed, trusting in Jehovah. They know He will fulfill his promise to deliver them into his new world of righteousness.

? DO YOU KNOW? ?

- The danger in seeking popularity? P. 3, ¶2.
- Why the wicked have prospered? P. 6, ¶1.
- *When the meek ones will possess the* earth? P. 7, ¶4.
- In what way human governments are like clocks? P. 7, ¶6.
- What America's oldest national festival is? P. 8, ¶1.
- Where harvesttime thanksgiving celebrations originated? P. 8, ¶4.
- Whether God is pleased with yearly thanksgiving celebrations? P. 10, ¶5.
- Where a dolphin regularly participated in community bathing at the beach? P. 12, ¶6.
- In what kind of surroundings Saigon is situated? P. 13, ¶1.
- Why a roast pig is carried as part of a Chinese funeral procession? P. 15, ¶1.
- What part employment plays in race riots? P. 16, ¶4.
- How housing problems give rise to race riots? P. 17, ¶1.
- Why whites fight for segregation? P. 20, ¶1.
- How engraving on glass is done? P. 23, ¶5.
- When the giving of thanks would not be acceptable to God? P. 25, ¶4.
- In what Central American country a school is attended by pupils nearly all of whom are Jehovah's witnesses? P. 27, ¶6.



Cease-Fire in Formosa Strait

◈ On October 6 the Peiping regime announced that "out of humanitarian considerations" it had ordered a seven-day cease-fire in the area of Formosa Strait. During that period Nationalist Chinese convoys would be permitted to carry supplies to Quemoy and other islands that had been under almost constant Communist shelling from the Chinese mainland since August 23. The Communists' condition was that the supply ships were not to be escorted by the U.S. The U.S. stated that it would stop escorting the Nationalist vessels if the bombardment of Quemoy were to cease permanently.

Vote for Fifth Republic

◈ Constitutional reforms proposed by French Premier Charles de Gaulle received a landslide 4-to-1 acceptance by voters in France and its overseas territories on September 28. In continental France itself 84.9 percent of the registered voters cast ballots, with 17,666,828 approving the constitution and 4,624,475 against it. The combined, though incomplete, results from all French territories indicated a 90-percent vote in favor of the constitutional reforms. Only French Guinea voted "no." Over 95 percent of the balloting in Algeria brought "yes" votes for the De Gaulle constitution. The reforms and the new Fifth Republic to result therefrom, while weakening the National Assembly, will provide for a strong executive and will give vast powers to the French chief of state. De Gaulle himself is expected to be installed for a seven-year term as president of the new government in December or January.

Five-Year Plan for Algeria

◈ Speaking in Constantine, Algeria, on October 3, French Premier Charles de Gaulle promised numerous advantages under the new French constitution. In place of integration with the French Union, De Gaulle held out the promise that Algeria would have its own "personality." He further held that Algerian representatives to the French Assembly would be "at least two thirds" Moslem. The French premier also declared that Algeria would become an advanced industrial and agricultural land within five years. De Gaulle's five-year plan would include provisions for increased Algerian wages, the distribution to peasants of about 625,000 acres of land, advances in agriculture and industry and the guarantee that all Algerian children will, within that period, have the benefits of education.

Guinea Chooses Independence

◈ The West African territory of French Guinea voted "no" during the September 28 referendum on De Gaulle's new constitution. As a result, Guinea seceded from the French Union and France withdrew all its economic and governmental aid to the territory. The newly formed Republic of Guinea is headed by Sekou Touré and its legislature is termed the Constituent Assembly of the Republic of Guinea. The 95,000-square-mile nation is inhabited by about 2,500,000 persons.

Togoland Toward Independence

◈ On October 2 the French government indicated that Togoland is to receive full internal autonomy. In November, 1957, France pledged to the United Nations General Assembly that such a step toward Togoland's independence would eventually be made. Under the new arrangement France would control only such things as the country's foreign affairs and defense, leaving the balance of governmental matters to be discharged locally. France's trusteeship over the land may be lifted, it was said, in 1960.

New Bid for Talks

◈ Britain, France and the U.S. sent notes to the Soviet Union on September 30 requesting the resumption of diplomatic talks on East-West issues. Separate talks with ambassadors of the Big Three had been held by Andrei A. Gromyko, Soviet foreign minister, for some time prior to their suspension in May. The new Western notes, while making a bid for the renewal of negotiations in preparation for a top-level conference, also urged that new efforts be made toward German reunification. Russia holds that German reunification is something to be negotiated between the East German and West German governments themselves. The

West, however, contends that free elections should be held in order to establish a government for all Germany. On September 9 West Germany proposed a four-power conference on the matter. The West is not opposed to such an arrangement, though it has suggested that German reunification should be a topic at any forthcoming summit parley.

Moves on Nuclear Ban

◈ On October 1 the Soviet Union proposed that foreign ministers of Britain, the U.S. and Russia meet in Geneva on October 31 to arrange an immediate halt of nuclear tests "forever." The U.S. had earlier suggested a parley of technicians in Geneva on that date for discussion of disarmament problems. On September 30 the Soviet Union had resumed nuclear testing, after a halt of several months. It was said that since the U.S. and Britain had both conducted nuclear tests since the Soviet suspension of March 31 the Russians would continue their tests until they had reached the total of British and U.S. explosions during recent testing periods. On October 5 the Indian government presented to the United Nations General Assembly a draft resolution calling for the immediate halt of nuclear tests, holding that this matter was too urgent for a delay even until the proposed Geneva talks of October 31.

Pope Pius XII Dead

◈ Pope Pius XII died at his summer residence in Castel Gandolfo, Italy, on October 9. Eugenio Pacelli had been elected pope on March 2, 1939, and had acted in that capacity for over nineteen years. Within a period of less than forty-eight hours just prior to his death the 82-year-old head of the Roman Catholic Church had suffered two strokes and was beyond the aid of his attending physicians. The College of Cardinals will meet in secret session between October 24 and October 27 to elect a new pope.

Seven-Year Plan for Cyprus

◈ Britain's new "partnership" plan for the rule of Cyprus went into effect on October 1. This plan provides for separate legislatures for the island's Greek and Turkish communities and for participation in their government by representatives of Athens and Ankara, who would co-operate with the British governor. Cyprus' two communities, made up of 400,000 Greek and 100,000 Turkish inhabitants, have been in conflict especially in recent months. Greek Cypriotes favor independence and eventual union with Greece, whereas Turkish Cypriotes desire partition of the island. NATO Council sessions held just prior to October 1 brought forth no suitable solution to the island's problems. On October 6 Athens was reported to have proposed that Cyprus become independent at the end of Britain's seven-year period of joint rulership.

Iraqi Uprising

◈ An unsuccessful attempt to overthrow the government of Iraq was quelled on October 7. Directives from Premier Abdul Karim el-Kassem resulted in the foiling of the plot and the disarmament of a military regiment. Colonel Abdel Salam Arif, an opponent of the Iraqi premier, was also placed under arrest. The attempted uprising was attributed by some sources to the demotion of Colonel Arif on September 30, at which time he was removed from his positions as deputy premier and minister of the interior and was appointed as ambassador to West Germany. The present Iraqi government has been in power since July 14, when King Faisal and Premier Nuri as-Said were slain and their administration was thus terminated.

U.N. Unit Reports

◈ The United Nations Observation Group stationed in Lebanon during recent months issued a report of its findings on October 1. The unit had been in Lebanon to check charges of armed infiltration into that land along the Syrian frontier. Its report, released to the eighty-one members of the General Assembly, held that while some unrest still existed the charged infiltration had nearly ceased. "If any infiltration still is taking place," the report stated, "its extent must be regarded as insignificant." Prior to the issuance of the Observation Group's findings both the U.S. and Britain confirmed their intentions of evacuating their troops from Lebanon and Jordan.

Pakistan Under Martial Law

◈ The resignation of six members of the cabinet and unsuccessful attempts to reshuffle and stabilize that body resulted in a declaration of martial law throughout Pakistan on October 7. Governmental assemblies were dissolved, the constitution was annulled and political parties were disbanded as President Iskander Mirza issued his proclamation. Malik Firoz Khan Noon was also dismissed from his post of prime minister and General Mohammed Ayub Khan was named Supreme Commander of Pakistan's armed forces. President Mirza declared that his country "shall honor all our international commitments," which would apparently include the Baghdad Pact and the Southeast Asia Treaty Organization in which Pakistan holds membership.

Sixty-Day Undersea Cruise

◈ The U.S. atomic submarine Seawolf completed a record sixty-day underwater voyage on October 6. The 3,260-ton craft had traveled through the ocean depths for more than 14,500 nautical miles when it surfaced at New London, Con-

necticut. Its trip had begun on August 7 at an undisclosed point in the Atlantic.

Security Council Seats

◈ Membership in the United Nations Security Council was granted to Argentina, Italy and Tunisia on October 8. These three nations, elected in a General Assembly session on that date, will replace Colombia, Iraq and Sweden, whose terms expire at the end of 1958. The five permanent member nations of the Council are Britain, Nationalist China, France, the U.S. and Soviet Russia.

Committee on Space Research

◈ On October 3 a plan approved by the General Assembly of the International Council of Scientific Unions brought about the formation of a Committee on Space Research. The Committee is to consist of about fifteen members with a five-member executive body in which both Russia and the U.S. are to be represented. The major objectives of the new committee will be to accumulate data on space control and related matters and to formulate plans for the co-ordination of space research.

Passenger Jets Span Atlantic

◈ Jet passenger transportation over the Atlantic Ocean was inaugurated on October 4 by the British Overseas Airways Corporation as two De Havilland Comet IV airliners flew between New York and London. One of the crafts, averaging 580 miles per hour and carrying forty-six persons, made the eastbound flight in six hours and sixteen minutes. Its sister ship, on the westbound London-to-New York trip, carried thirty-one persons and, with a one-hour-and-ten-minute refueling stop at Gander, Newfoundland, covered the 3,650-mile route in ten hours and twenty minutes. BOAC pioneered commercial jet transportation on some routes in 1952 with the De Havilland Comet I, but a series of crashes caused the suspension of such service in April, 1954. It was announced that BOAC would schedule daily transatlantic Comet IV flights beginning in November.

Supreme Court Ruling

◈ On September 29 the U.S. Supreme Court ruled against any attempts to evade racial integration in U.S. schools. An opinion of the Court's nine justices held that its 1954 decision on integration applied to all schools "where there is state participation through any arrangement, management, funds or property," as well as to public schools. As a consequence the school board in Little Rock, Arkansas, abandoned an attempt to evade integration by transferring control of four high schools in that city to a private corporation.

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Awake!

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DECEMBER 8, 1958

THE MISSION OF THIS JOURNAL

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this Issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—*Afrikaans, Danish, Dutch, English,* Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office *in your country. Otherwise send your remittance* to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

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Entered as second-class matter at Brooklyn, N. Y.
Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

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AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., December 8, 1958 | Number 23

DO *You* LIVE IN CROWDED LONELINESS?

How is it possible for a person to feel lonely while living in a city of nearly eight million people? How can he say that he does not have a single friend in this great multitude? The fact that there are persons in New York city as well as other cities who are in this position is one of the paradoxes of this modern age.

Last September two brothers in their sixties committed suicide by leaping from their sixth-floor loft window in New York's garment district. Both were bachelors. The note they left revealed that they were of this class of persons who live in crowded loneliness. It said: "We have no friends, no relatives, no money."

Edvard Grieg, the Norwegian composer, once said: "It is great to have friends when one is young, but indeed it is still more so when you are getting old. When we are young, friends are, like everything else, a matter of course. In the old days we know what it means to have them."

It is generally those who are no longer young that experience the feeling of being in a world where no one cares about them. No one shows an interest in them. There is no one they can call a friend. Although they may live in a crowded apartment house, walk on crowded streets and ride on crowded buses or subways, they feel lonely.

The desire to be wanted and to be loved is natural. But a person cannot expect it to be only one way. He cannot expect other people to have love for him if he does not show love for them. Jesus made that clear when he said: "You must love your neighbor as yourself." (Matt. 22:39) More often than not the person who lives in loneliness does so because he fails to show love for other people. He is self-centered. Not only must there be a love for others but also an interest in others. Ralph Waldo Emerson put it pointedly when he said: "The only way to have a friend is to be one."

The average person does not have many real friends. If he should have four he is considered by some psychiatrists to be above average. But no matter how many or how few he may have, if he fails to make new friends in the course of the years he may eventually find himself alone. He will then be in the same position as so

many elderly people in big cities. He will be surrounded by people but without a single person he can call a friend.

When a friendship is broken it is like losing the shade of a sheltering tree. It is a serious loss. Sometimes a friendship fails because too much is expected of the friend. No human is perfect. No friend should therefore be expected never to offend. The Bible writer James states that the person who "does not stumble in word, this one is a perfect man." (Jas. 3:2) Why expect the impossible? If a friend offends you or rebukes you, do not permit that to destroy your friendship. "Sincere are the wounds of a friend; but deceitful are the kisses of an enemy." (Prov. 27:6, *AT*) Since you love yourself in spite of your flaws and mistakes, you should love your friends in spite of their flaws and mistakes. Unless you do you will find yourself alone and friendless.

When you have the same love for a friend that Jonathan had for David you will have the kind of love that is described at 1 Corinthians 13:4, 5: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury." If you have this love for a friend it will not quickly turn cold when he does something that displeases you; you will be forgiving. Remember what is stated at Proverbs 17:17: "A true companion is loving all the time."

An excellent example of loving friendship was shown by Christ toward his disciples. His love for them did not change even at the last when they were stumbled because of him and abandoned him. Though Peter denied him three times, Christ's love for him did not grow cold. He was forgiving. He showed the greatest love a person can show for friends by giving up his life for them.

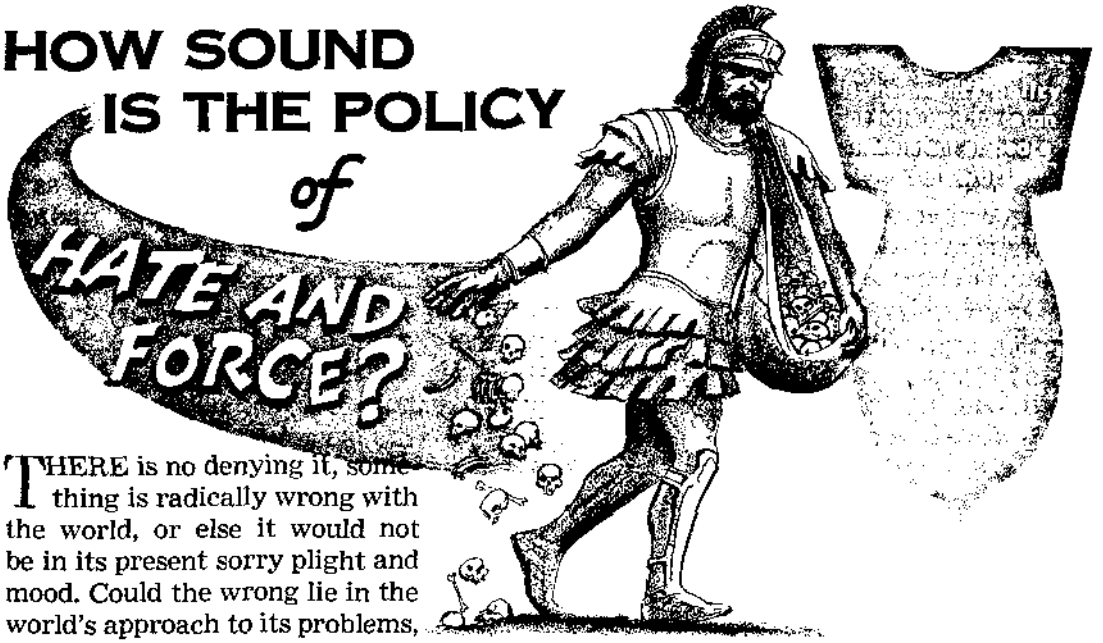
Christ instructed his disciples to have the same love for one another that he had for them. He said: "This is my commandment, that you love one another just as I have loved you. No one has love greater than this, that someone should surrender his soul in behalf of his friends. You are my friends if you do what I am commanding you."—John 15:12-14.

There is no need for you to feel alone and friendless if you obey Christ's commands and serve the Father as he did. You will have him as a friend. But in addition to his friendship you will gain the friendship of his modern-day followers who are gathered into a New World society. Although they number into the hundreds of thousands they look upon one another as friends.

Some who have come into this society were persecuted and disowned by their families. Although their loss was great, their gain has been greater. First of all, they have gained God's approval for maintaining integrity to him. They also have gained homes, brothers, sisters and mothers a hundredfold because of the love Jehovah's witnesses have for one another. The New World society is one grand family under Christ.

The paradox of people living in crowded loneliness can exist only when there is a failure to obey Christ's command to love one another. Certainly the corrupt condition of this world is by no means an inducement for building friendships. But the time is near when God's kingdom will remove this corrupt system of things. Under its righteous rule earth's inhabitants will not live in wicked surroundings. All will live by God's righteous principles. All will exercise love for one another. At that time no one will be able to say that he has no friends. The earth will be filled with them.

HOW SOUND IS THE POLICY of HATE AND FORCE?



THERE is no denying it, something is radically wrong with the world, or else it would not be in its present sorry plight and mood. Could the wrong lie in the world's approach to its problems, namely, in its policy of hate and force? How practical is this policy? And what is advocated to take its place as the real need of the hour?

As the world enters the space and hydrogen age, one would think that its policies and progress toward peace and security would have at least kept pace with its technological developments. But they have not. Had they done so, the world today would be boasting of its tranquillity and freedom. Instead it gropes in confusion and uncertainty. Its prospects for peace are obscured. Its peoples are divided, apprehensive. Hatred exists between states, social classes and parties. Selfishness, violence and ferocity are becoming more and more the rule in relations between men and nations. People seem to have lost the desire to want to understand each other. Suspicion and distrust fill their thinking. As Admiral Radford of the United States Navy not long ago stated: "We cannot trust the Russians on this or anything. They have broken their word too many times." And, doubtless, the Russians have said the same thing about the United States.

Instead of sound approaches to negotiations and mutual agreement that are becoming to an advanced society of intelligent men, there is mutual vituperation, childish and abusive name-calling, which is getting the world nowhere. Threats of annihilation are continuously being voiced by rulers of opposing sides, while the people live in the unnatural state of fear and under the constant threat of nuclear war. In fulfillment of Jesus' prophecy concerning the end of the world, there is "on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

The very physical well-being of some nations does not argue in behalf of force as a sound policy, because in them exists a shocking moral state that has arisen as an aftermath of war. Thoughtful men every-

where are concerned over this decay and over the present relaxed moral standards within these nations. Authorities point to the alarming figures on the rising crime rate, to the statistics on the rapid growth in gambling, alcoholism, divorce and juvenile delinquency, and evidence of corruption in labor unions, business and government as fruits of a decadent society. Some men see a growing tendency toward self-indulgence, pleasure-seeking and less willingness to sacrifice for the general welfare. These, too, they say, are ominous signs of further moral disintegration. Irresponsibility and greed appear almost everywhere. Ignorance, hatred and suspicion continue to be a part of this so-called "Age of Enlightenment." Still the world tenaciously hangs on to its warped policy as the only solution for maintaining peace and security. Is this being practical?

Are the Policies of Hate and Force Practical?

Certainly the unlimited violence and hate-inspired war policies of World Wars I and II, the Korean war, the Chinese, the Russian, the Fascist and the Hitler revolutions have strikingly demonstrated the obsoleteness and impracticability of hate and force as useful factors. In his book *The Ways and Power of Love,* Pitirim A. Sorokin states: "Beginning with the oldest recorded Egyptian revolution (ca. 3000 B.C.) and ending with the recent revolutions, they all testify to the utter futility of hate-driven mass violence for realization of the well-being of the population and mankind."

This authority comments further: "The World Wars aimed to improve the welfare of mankind, and to make the world safe for democracy and freedom. Instead, they destroyed about one sixth of the most inhabited regions of this planet, killed and wounded more than one hundred million human beings, brought misery, disease, and poverty to the greater part of humanity, blew to pieces all the great values, spread insanity and demoralization, unleashed in man 'the worst of the beasts,' and created an unprecedented chaos and anarchy. Instead of freedom and democracy, they gave unlimited tyranny, autocracy, totalitarianism, and universal coercion. The Korean war has utterly ruined the country of some thirty millions, and already has killed several millions of innocent Koreans. The net balance of these wars is quite negative: they greatly decreased the vital, mental, moral, social, and economic well-being of humanity. . . . Hate-inspired butcheries do not improve social well-being; neither do they cure social illness. Only wisely guided forces of love and free co-operation can perform these functions. Where they are lacking, no constructive results for humanity can be expected."

What, then, is practical about a policy that plunges mankind into chaos? How practical are its growing tensions and anxieties resulting from its arms' race, high taxes and inflation? How practical is its politics that engages in petty name-calling, or its war economy that allows a few ultra-rich to loll in luxury while millions continue to exist in anxiety over obtaining the bare necessities of life? Yet, despite the preponderance of evidence discrediting the practicability of force and hate as useful factors toward maintaining peace and social well-being, the world has placed at their disposal the abundance of its wealth, strength and intelligence. Is this sound?

In the United States alone the price of waging "peace" between the years 1945 and 1955 cost its citizens the enormous sum of $365 billion, or nearly $100 billion more than its total national debt. Of every dollar spent by the United States government, approximately 85 cents is accounted

for by the cost of wars and preparations for war. The cost of war weapons has risen since 1955. And according to the Rockefeller Report, "the cost of military programs will continue to rise with no leveling off likely before 1965."

Gains, Losses and Causes

What has the world gained from its bloody wars and struggles? Even though the victorious may profit, still the bulk of the populations of both struggling parties must bear the cost. They pay in loss of life, property and happiness. When we consider the vital economic, mental and moral losses on both sides during a struggle, the losses far exceed whatever gains are made.

On the other hand, if the money spent in wars had been used in works of construction and peace, what marvelous conveniences and comforts of life might mankind have acquired and enjoyed? Whole nations could have been converted into paradises. Old cities could have been rebuilt with modern structures and slums and poverty would have been a thing of the past. Every farm would have been equipped with the latest modern electrical machinery. World's highways would be beautified and safe to travel on. Charles Sumner declared: "Give me the money that has been spent in war, and I will clothe every man, woman and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace."

President Eisenhower, in his address of April 17, 1953, said: "Every gun that is made, every warship launched, every rocket fired signifies—in a final sense—a theft from those who hunger and are not fed, those who are cold and are not clothed. . . . The cost of one modern heavy bomber is this: A modern brick school in more than 30 cities. It is: Two electric power plants, each serving a town of 60,000 population. It is: Two fine, fully equipped hospitals. It is some fifty miles of concrete highway. We pay for a single fighter plane with a half million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people." Is this a practical way of life? The president's answer is: "This is not a way of life at all in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron."

War dollars are not spent for the purpose of sowing peace and good will. Rather, hate and evil are what is sown, and they reap death and destruction. Here the divine rule applies: "For whatever a man is sowing, this he will also reap." For centuries the world has sown hate and suspicion, and it is now reaping precisely that. Hate breeds hate, physical force and war beget counterforce and counterwar. Armament competition has done nothing to remove the causes of national antagonisms and ideological differences; it has merely accentuated the differences and antagonisms. Seldom, if ever, have these factors of hate and force added up to peace and prosperity for the people.—Gal. 6:7.

Greatest Need of the Hour

What the world needs is not more hate and force, but more faith and love. Hate and force are symptoms of the world's illness and not solutions to its problems. Pinpointing the problem Dulles stated: "The trouble is not material. . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little." Seeing eye to eye with the Secretary of State on this issue, Dr. Julian Price, pediatrician, declared: "There is evidence of spiritual disease. . . . It is my sincere belief that the greatest need of our country today . . . is a spiritual rebirth, a return to God and

his eternal principles. And the rebirth must come in the heart of the average citizen." President Wilson, before he died, summed up the whole matter this way: "Our civilization cannot survive materially unless it be redeemed spiritually." The problem is a spiritual one. The whole world is spiritually sick, "lying in the power of the wicked one," Satan the Devil.—1 John 5:19.

The great need of the hour, therefore, is a turning away from materialism to greater spirituality, to truth, to honesty, to understanding and integrity among men, to Christianity—a turning back to God. There must be a turning of the mind and heart to spiritual values, to the love of God and to the love of one's neighbor as of oneself. There must be a spiritual rebirth in the hearts of the people or else they will perish with this world. The apostle Paul advised: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:1, 2.

This refashioning of the mind to the will of God can be done only by turning to God's Word, the Bible. Serious Bible study and the application of its principles in our lives will wash worldly, materialistic thinking out of the mind. It will make it over according to God's righteous view of matters. "Strip off the old personality with its practices," says Paul, "and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:9, 10.

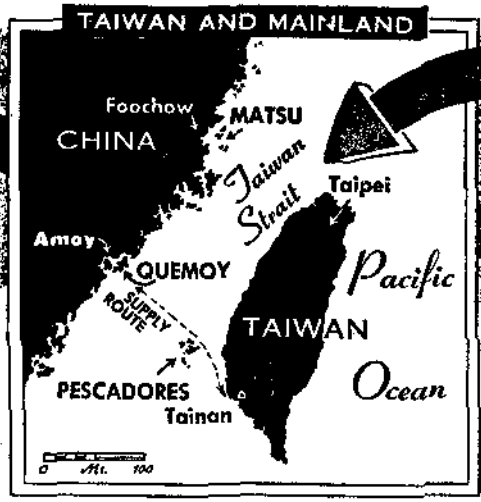
If we fill our mind and heart with Bible truth, good and not evil will result. For "out of the abundance of the heart the mouth speaks." As the mouth sows good seeds and the heart good deeds, by and by good will be reaped. As the Bible says: "Send out your bread upon the surface of the waters, for in the course of many days you will find it again." Eventually such doing of good will lead one to the association of God and to peaceful life in his new world.—Matt. 12:34; Eccl. 11:1.

Everlasting peace will come to our earth, however, not by the armed might of nations, nor by the policy of hate, but by the spirit and love of the living God, Jehovah. In prophecy He says: "And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. . . . they shall dwell securely, and none shall make them afraid." This God will do without human assistance of any kind.—Ezek. 34:25-31, *AS*.

Why, then, pursue the futile policy of hate and force? "Turn away from what is bad and do what is good; seek to find peace and pursue it," is the advice of the inspired psalmist. Remember: "Whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Ps. 34:14; Gal. 6:7-9.

Let the worldly nations go on blindly boasting in their futile plans: "For they sow the wind, and they shall reap the whirlwind" at "the war of the great day of God the Almighty," Armageddon. The discreet will heed the king's wise counsel: "Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off you will see it." "The righteous themselves will possess the earth, and they will reside forever upon it."—Hos. 8:7, *AS;* Rev. 16:14, 16; Ps. 37:34, 29.

Focus on TAIWAN and QUEMOY



LAST October, on the forty-seventh anniversary of the founding of the Republic of China, President Chiang Kai-shek delivered a message in which he said that the Nationalist Chinese had won the first round in the battle for the offshore island of Quemoy and that they could win the second and reconquer the mainland.

"Now if an anti-Communist revolution should break out on the mainland when the battle on the Taiwan Strait is on," declared Generalissimo Chiang, "we can subject the Communists to concerted attacks both from the outside and the inside and this will mark the beginning of our projected counter-attack to recover the mainland."

Obviously the generalissimo has never given up hope of returning to the mainland. This gives us insight into why the Chinese Nationalist government still believes that it must retain and fortify Matsu and Quemoy. The Nationalists view these islands as a jumping-off place for any attempt to return to the mainland.

Also giving one insight into why the generalissimo is reluctant even to demilitarize the islands is Chiang Kai-shek's book *Soviet Russia in China*. In this volume President Chiang argues against putting faith in the idea of peaceful coexistence. He shows that the Kuomintang and the Chinese National Government tried peaceful coexistence three times, with disastrous results. So the generalissimo advocates liberation. The battlefield, he says, should be Eastern Asia, with the democracies supporting Nationalist China, South Korea and South Vietnam in a war of liberation. "Therefore, if the democracies wish to prevent the outbreak of a world war and to save mankind from a major calamity," writes Chiang, "the only way is to substitute a local war in East Asia for an all-out war, and to fight a war with conventional weapons instead of a war of annihilation with thermonuclear weapons. Such a Far Eastern war of national revolution against communism points a way to defeat the Soviet bloc and to the lifting of the Iron Curtain without a world war."

President Chiang Kai-shek's resolute determination to return to the mainland, despite his seventy-one years of age, is a display of his indomitable persistence. Writing of this the New York *Times* said:

"Despite repeated military defeats in eight years of war with Japan, the Gimo, as he is known, kept the government of China intact and fighting from the far western province of Szechwan. He grimly refused to consider surrender and counted on Japan's becoming exhausted in conflict with the West. His premises proved correct and he emerged victorious."

The generalissimo's present predicament has thus followed a long, turbulent career. Born in Eastern China on October 31, 1887, Chiang Kai-shek became a cadet at China's National Military Academy at the age of nineteen. He joined the secret revolutionary society that followed the teachings of Dr. Sun Yat-sen, called the "father of the Chinese Revolution." After four years of military training in Japan, Chiang Kai-shek returned to China when the Revolution began that resulted in the collapse of the Manchu dynasty in 1911. Chiang Kai-shek was given a high military command.

In 1923 Chiang Kai-shek was sent as a military liaison officer to Moscow. After a year in Russia he returned to China with an unfavorable impression of the Communist system. The Communist party was now active in China. Almost at once Chiang Kai-shek came into conflict with the Communists. After the war with Japan he began work to rebuild his country and to crush the Communists. In 1948 he was sworn in as China's first constitutional president. The Communist tidal wave of victories surged onward. Unable to stem it on the mainland, the generalissimo, in 1949, transferred to Taiwan to begin organizing the island as a last defense bastion for the Nationalist cause. On Taiwan Chiang Kai-shek now has at his command an army of about 600,000 men, an army that seems insignificant compared to Red China's estimated 2,500,000-man army. But the generalissimo explains: "Over 95 percent of the Chinese people on the mainland support Free China in their hearts. The Communists cannot rely too much on their soldiers either. I dare say a very high percentage of the Communist soldiers will defect to our side when the time comes."

United States' Involvement

Following the transfer of the Nationalist Chinese government to Taiwan, there began the first of three phases of United States policy. Phase one has been described as the "let the dust settle" policy of Secretary of State Dean Acheson. The United States suspended military and economic aid to the Chiang Kai-shek regime. Washington was hoping that Peiping would prove sufficiently independent of Moscow to allow for satisfactory relations between the United States and Red China.

Phase two began in 1950 with the war in Korea. President Truman ordered the United States Seventh Fleet to patrol the Taiwan Strait to prevent hostilities between the Nationalist and Communist Chinese. Its position now, an island about one hundred miles from the mainland, came to be viewed as of strategic importance to the Western position itself in the Far East.

Phase three began in 1953, the year the Eisenhower administration adopted a policy generally described as "unleashing Chiang." Although the Seventh Fleet remained, it no longer had orders to restrain the Nationalists. Relieved of this neutralizing effect, Generalissimo Chiang Kai-shek felt free to increase the troop strength of the Nationalist garrisons on Quemoy and Matsu.

The Offshore Islands

The controversial islands are not big. Quemoy, the biggest of the offshore islands, is about twelve miles long and five miles wide at its widest point. It is nine miles from the mainland. Quemoy is an island of great broken black rocks and includes a number of scattered islets, three to fifteen miles off the coast. Little Quemoy's four square miles of bristling fortifications jut deep into Communist-held Amoy harbor.

Matsu is a Quemoy on a smaller scale. Its six-and-a-half-square-mile area has only two narrow beaches. As Quemoy and its islets command the approaches to Amoy

harbor, so Matsu does the same for the Red Chinese port of Foochow.

The offshore islands, in Nationalist hands, thus blockade coastal shipping and, to a certain extent, close two of Red China's major ports. Since Amoy and Foochow would likely be the starting points for any Red Chinese invasion of Taiwan, Generalissimo Chiang Kai-shek's controlling Quemoy and Matsu gives him a great defensive advantage. As the generalissimo sees it, if the Chinese Communists take Quemoy and Matsu islands either by force or negotiation, Taiwan will be next on their timetable.

In 1955 the Communist Chinese launched a fierce bombardment of Quemoy. United States reaction to this was the Formosa Resolution of 1955, passed by both Houses of Congress. It authorized the president of the United States "to employ the armed forces . . . as he deems necessary for the specific purpose of securing Formosa and the Pescadores [another group of islets off the coast of Taiwan] against armed attack." Although this resolution did not mention Quemoy and Matsu by name, it did authorize the president to protect "related positions and territories" deemed necessary for the defense of Formosa.

That same year President Eisenhower declared that Taiwan itself is "the geographical background of [the] security structure in the western Pacific Ocean." Not strange, then, that since 1951 the United States has pumped more than $1,000,000,000 into Taiwan in economic and military aid.

Bombardment Again

For almost three years there was a lull in intense Red military action against Quemoy. Then came August 23, 1958. On that day the Red Chinese subjected Quemoy to the heaviest shelling in the island's history. The bombardment continued day after day. Washington reacted by reinforcing the nuclear-armed Seventh Fleet. A State Department statement declared: "We have recognized that the security and protecting of Quemoy and Matsu have increasingly become related to the defense of Taiwan." Secretary of State John Foster Dulles, warning Peiping, implied that the United States might bomb the mainland if the Reds tried to seize Quemoy by force.

President Eisenhower, in a television address on September 11, said: "Their bombardment has caused great damage. Over 1,000 people have been killed or wounded. In large part these are civilians."

The shelling has done little damage to troops because of their being protected by deep dugouts and underground fortifications. Considerable surface housing has been destroyed, although not as much as might be expected. One farmer, describing life under bombardment, said: "We spend most of our time in shelters. Yesterday in my village, a friend leading his pony home was killed by shell fragments. We can get along for a while on what we've saved, but if this keeps up we'll have no means of living." The United States responded to the situation by providing escort vessels for the Nationalist supply convoys.

President Eisenhower, explaining United States policy, declared: "Let us suppose that the Chinese Communists conquer Quemoy. Would that be the end of the story? . . . They frankly say that their present military effort is part of a program to conquer Formosa. . . . This plan would liquidate all of the free world positions in the Western Pacific area." However, in his address, the president brought up the hope of negotiations: "While we shall never timidly retreat before the threat of armed aggression, we would welcome in the present circumstances negotiations that could have a fruitful result in preserving the peace of the Formosa area."

After Peiping declared its willingness to resume talks with the United States, negotiations began in Warsaw on September 15 between United States Ambassador Jacob D. Beam and Chinese Ambassador Wang Ping-nan. As the talks made no apparent progress toward solution of the crisis, Washington came under increasing pressure to adopt a more flexible attitude. Against this background came the apparent shift in United States policy on the Taiwan Strait conflict. Secretary of State Dulles declared that should there be even a *de facto* cease-fire, Washington would urge Chiang Kai-shek to reduce the number of troops on Quemoy. He also declared that the United States had no intention of backing any Nationalist attempt to reconquer the mainland. Both the secretary of state and President Eisenhower then declared that the placing of so many Nationalist troops on Quemoy was unwise.

Whether Peiping was responding to this United States policy shift or not, the Chinese Reds proclaimed a temporary cease-fire on October 6.

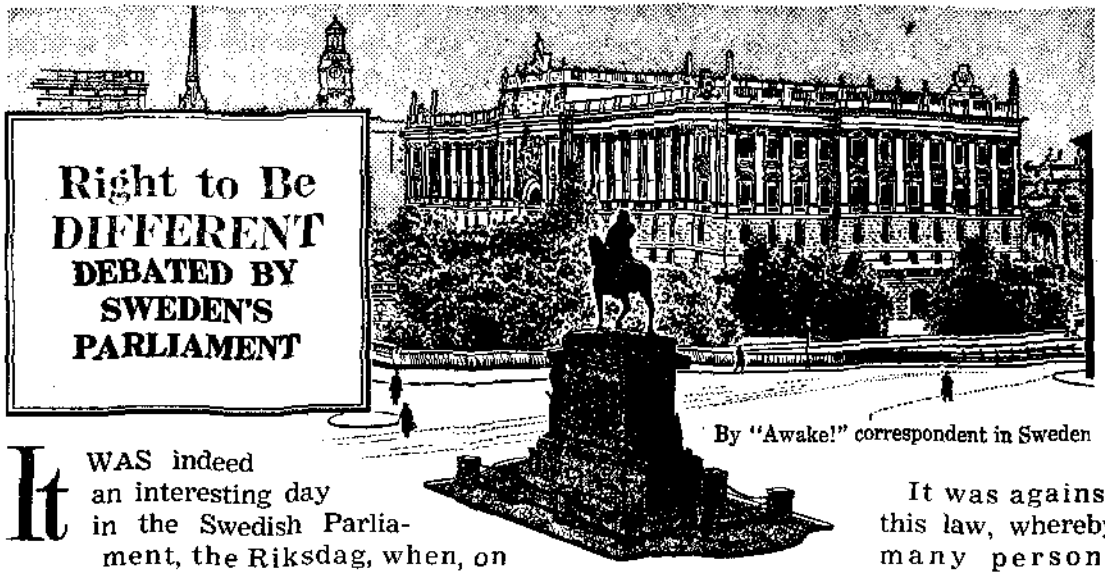
Many observers see the Communist bombardment of Quemoy as a Red device to pry diplomatic recognition from the United States. Peiping, it was thought, might also believe that the Quemoy crisis would dramatize Red China's claim to world power status when the United Nations met in September. Whatever the Red Chinese motive, the shooting did not seem to weaken Peiping's chances of gaining U.N. membership. When the General Assembly took up the issue, the vote was 44 to 28 against seating Red China. Not only did some NATO powers vote for Peiping or abstain but the vote was the closest of any since the annual voting on seating Red China began in the U.N. in 1951. Predictions are increasing that Washington's view may not prevail many years longer against rising sentiment in the Afro-Asian bloc and Western Europe for admission of the Chinese Red regime to the United Nations. And in the Taiwan crisis another Communist gain was that the United States had nearly isolated itself from its allies, who, for the most part, rejected any United States position that the offshore islands were vital to the West's defense in the Pacific.

While observers were perplexed, wondering what Washington's policy toward Taiwan really was, Secretary of State Dulles said, on October 14, that he had "no plans whatsoever" for urging the Nationalists to reduce the number of its troops on Quemoy nor did he plan to press Taiwan to do something "against its own better judgment."

As for the generalissimo's policy, there appeared to be less confusion. "The Nationalist Government today," suggested the New York *Times*, "is apparently pinning all hopes on a series of uprisings in various mainland provinces which will erupt and make the United States feel morally bound to unleash Chiang and his followers to help the Chinese people."

After Dulles' visit to Taiwan, the situation took on a modified appearance. President Chiang Kai-shek and Secretary of State Dulles announced that it had been agreed that Nationalist garrisons on Quemoy would be gradually reduced, although not while the Red Chinese were applying pressure. A joint communiqué, issued October 23, said that the Nationalists would not use force to return to the mainland.

"The Government of the Republic of China," said the communiqué, "considers that the restoration of freedom to its people on the mainland is its sacred mission. It believes that . . . the principal means of successfully achieving its mission is the implementation of Dr. Sun Yat-sen's Three People's Principles [nationalism, democracy and social well-being] and not the use of force."



Right to Be DIFFERENT

DEBATED BY SWEDEN'S PARLIAMENT

By "Awake!" correspondent in Sweden

IT WAS indeed an interesting day in the Swedish Parliament, the Riksdag, when, on April 16, 1958, the faith and attitude of Jehovah's witnesses were debated for over two hours. It concerned a proposed investigation of how to make it possible to "give conscripted men who for religious reasons refuse to do noncombatant service a more suitable treatment."

Although Sweden has not been at war for more than a hundred and forty years, there has been general conscription for more than seventy years. Conscientious objectors, after questioning by a priest, are generally given noncombatant service. Their term, however, is twice as long as that of those who do combatant service. All this is in peacetime.

A number of religious young men avail themselves of this provision, but Jehovah's witnesses, consistent with their Christian neutrality toward the governments of this world, claim exemption from all kinds of compulsory service. Such exemption cannot be granted under the present law, and so during the past few years many of them have had to serve prison terms of various lengths and which have been repeated time after time.

It was against this law, whereby many persons known to be honest and upright had to suffer heavy punishments, that a member of parliament, a well-known public prosecutor, Lennart Eliasson, proposed a motion, in which he stated: "When compared with the strongly humane view that has of late been characteristic of our criminal legislation and execution of law the treatment afforded these people appears almost ruthless." And further: "Jehovah's witnesses are not considered as criminals by the public and they have no place among a regular prison clientele."

The joint houses' committee dealing with the motion sent it to various authorities and bodies for their views on it. The Defense Staff, the association of judges, and prosecutors stated that they sympathized with the intentions of the motion, although they differed among themselves as to the possibility of achieving the desired end. The association of judges wrote: "It seems that a very great number of judges feel deeply uncomfortable when they have to render sentence against these people." The state prosecutors at Stockholm and Gothenburg supported the motion and sug-

gested an investigation of the possibility of granting "exemption also from noncombatant service, such as is possible in England, under the National service act of 1939."

Viewpoint of Jehovah's Witnesses

Jehovah's witnesses were not asked by the committee to express themselves on the motion, but Eliasson personally asked for a statement, which was circulated to the members of the committee, although it did not appear in the minutes or in the printed report of the houses. In the statement the Society's branch office said, among other things:

"First we beg to state that this attitude is based on the principles and regulations given in God's Word for individuals who through an independent, personal dedication have entered into a special relationship to their Creator, the full import of which cannot be understood by those who are not themselves in such a relationship. . . . These dedicated individuals are duty-bound to really live according to the orders given them in the Bible, amongst others this command: 'Render unto Caesar the things that are Caesar's and unto God the things that are God's.' This includes that they must recognize God and his Son, Jesus Christ, as the supreme authority, whom they must 'obey rather than men.' It takes a faith, founded upon accurate Biblical knowledge, and that has become one's own —with resultant personal responsibility— to choose such a course. . . . There is no pressure exercised—not even upon those who profess to be Jehovah's witnesses—to influence anyone to act in a special way in this matter, and consequently we are not interested in having persons who are not Jehovah's witnesses influenced to follow their example. Hence we have no objection to the precautions suggested in the motion to counteract simulation, etc.

"In concluding we beg to refer to the words of the Lord Jesus himself, that the one who gives if it be just a refreshing cup of cold water to a person because he is a disciple, 'he will by no means lose his reward.' In harmony with this principle it can rightly be said that it would react favorably for the people of Sweden, if these witnesses for Almighty God be shown the consideration aimed at in the motion."

Parliamentary Action

The committee, however, suggested that the motion be rejected. On April 16 the case came up for decision in the legislative houses. In the first chamber the motion was rejected by acclamation without any debate, whereas in the second chamber a debate took place that was at times even rather heated, and there were speakers of all factions, from the most conservative to the most radical, who expressed themselves on both sides, for or against the motion. Eliasson, himself a liberal, gave a good testimony to the cause of Jehovah's witnesses, reading scriptures and quoting directly from the book *"Let God Be True"* and the *Watchtower* magazine, and stated: "The only time I feel ashamed of my office is when I have to prosecute Jehovah's witnesses." Spokesmen for the committee, on the other hand, both of the peasants' (centre) party and Social Democrats, strongly stressed that the individual *must subordinate his opinions and do what* organized society demands of him, regardless of what his conscience may dictate.

August Spångberg, a Social Democrat, also made a fine speech, accusing the opponents of Jehovah's witnesses of having slandered them, and specially criticizing that the committee had not given Jehovah's witnesses an opportunity to officially state their cause, but had quoted statements made by another committee, more than fifteen years ago, that were wholly

untrue, founded as they were on misrepresentations by various clergymen.

One so-called free church pastor, who is a member of the house, although claiming to be in favor of the idea expressed in the motion, quoted statements from *The Watchtower* to the effect that politics is a part of the old satanic order of things, and exclaimed: "Fancy then, when we were elected to this chamber, that was a part of the Devil's organization!" But Eliasson briefly remarked that Jehovah's witnesses were just quoting Scripture. He also strongly objected to the statement by some of the opposers that this was no question of religious freedom. When the votes were taken, there were 127 against the motion and 74 in favor of it.

Public Reaction

Although the motion fell, the reaction afterward, as expressed in several dailies, was most interesting. Thus wrote the Stockholm *Expressen* on April 17 editorially under the heading "The Right to Be Different":

"It must be said that the debate was frightening, as was the report made by the committee on this point. There surely was not much left for the right to be different, to be of quite a dissenting opinion from the great majority. . . . The committee among other things had stressed that these people, 'because of their attitude toward society ought not to have their conscientious objections respected by society.' One who is different and does not accept this society in all of its expressions need not be shown any respect by society. This is a frightening attitude. . . .

"Let us suppose that we get a communistic majority. That majority could quote as a motive for practically all of their encroachments what was stated in the [committee's] report nr. 22 of 1958. . . . There is no right, according to this reasoning, to differ from the majority. . . .

"It is terribly difficult to understand the attitude of the Riksdag on this point, agreeing with open eyes to have people time and again sentenced to prison terms because of their religious beliefs. That people who are of a fanatical conviction should be punished to no purpose at all, neither for society nor for the individual. . . . Small originalities one may bear with, if needs be, but people wholly different from accepted statements of faith, for such there is no love lost. They are fanatics and madmen. Crucify them! To prison with them only! Instead of sitting down to ponder awhile on what might possibly be done to secure even for them the right to be different. To permit them to have the same rights with others in democratic society and have their own faith and conscientious objections respected. Yesterday the freedom of worship surely was cramped for space in the Swedish Riksdag!"

Several other expressions to the same effect were noted in the press, and, as Spångberg remarked: "The matter has not 'fallen forward,' as the saying has it; it has taken a big step forward."

No Explanation Apart from God's Word

"We do not know what life is. No one has yet observed a transition from inanimate to animate nature, nor has any theory been proposed which successfully explains the origin of life on the earth. We must remain satisfied with the fact of life's existence, without being able to explain it or even describe it clearly." Thus observes German scientist Fritz Kahn in his work *Man in Structure and Function*. But to the man with faith in God, life's existence on earth can be explained. It is the work of the Creator, Jehovah God, with whom "is the source of life." —Ps. 36:9.

THE ST. LAWRENCE SEAWAY

"THE world's most ambitious bit of geographical surgery until men tunnel under the English channel"—so the St. Lawrence Seaway has been described. A tremendous project it is indeed!

What money and work went into making this American version of the Mediterranean Sea! Canada and the United States put more than $1,000,000,000 into the project. When the major works of the seaway were completed last July, it had taken as many as 22,000 men and fleets of machines four years. During this time they dug up some 210,000,000 cubic yards of earth and rock. Piled up on a football field, this would reach skyward for twenty-two and a half miles! The workers poured some 6,000,000 cubic yards of cement—enough to pave a 2,000-mile two-lane highway.

This mammoth amount of work was done not only to make a seaway, a deep-channel waterway from the Atlantic Ocean to the Great Lakes, but also to tame and harness the mighty St. Lawrence River so that its waters could be used for large-scale generation of electricity. In fact, the St. Lawrence Power Dam is the main reason for Canadian insistence that the St. Lawrence project be built, especially since the power project will provide a great share of the income, along with shipping tolls, to pay for the cost of the whole project.

The Seaway

Technically, the seaway runs 360 miles, from Lake Erie to Montreal, Canada. Principally, however, the seaway is embodied in the 188 miles from where Lake Ontario spills into the opening of the St. Lawrence River, to Montreal. From a shipping standpoint, the seaway is a series of locks or elevators that enable ships to go up or down the changes in elevation—from 602 feet above sea level at Duluth, Minnesota, to twenty-two feet at Montreal. On the way, ships go through canals where the locks lower or raise them from one level to the next.

The idea for such a seaway is not of recent date. More than fifty years ago Canada and the United States opened talks regarding joint development of the upper river for power and deep-draft navigation. But the talks dragged on for decades. Time and again the project was defeated by lobbying pressure groups who feared their interests would be jeopardized by it. Eastern railroads, Atlantic seaports, coal-mining groups and private power producers—these are a few of the groups that united in opposing the seaway.

One of the biggest steps forward was taken in 1941 when President Roosevelt signed an executive agreement with Canada authorizing the seaway power project. But from 1942 to 1952 many attempts to approve the executive agreement were smothered in Congressional committees.

Finally, exasperated after waiting more than ten years for Congress to approve the agreement, the Canadian government announced in 1952 that Canada would go ahead and build a seaway on its side of the river regardless of what the United States did. Canada's decision to do the job alone if necessary finally overcame American hesitance, and Congress gave the approval. So on May 13, 1954, President Eisenhower signed a bill to climax a struggle that had its earliest beginning six years before President Washington was inaugurated!

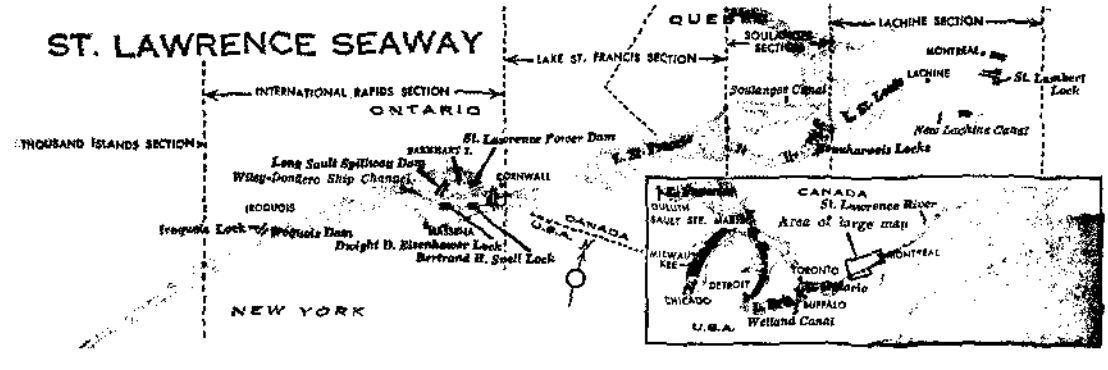
The Seaway's Five Sections

Let us follow a ship as it goes up the seaway. Before entering the project area the ship has steamed up the St. Lawrence River from the ocean to Montreal, a distance of about a thousand miles. At Montreal the ship enters the first section. This is called the Lachine section. It extends from Montreal thirty-one miles upriver. For this section Canada built twenty miles of new channel and two new locks to bypass the Lachine rapids. Thus the ship goes through the first two locks of the seaway, the St. Lambert and Cote Ste. Catherine locks. From Montreal's twenty-two feet the ship has now been raised to the level of Lake St. Louis, an elevation of sixty-seven feet.

Second is the Soulanges section, extending sixteen miles. Canada enlarged the channel here and built two more locks at the rapids at Beauharnois. By going through the locks, the ship is now raised to Lake St. Francis' level of 150 feet.

Third is the Lake St. Francis section, a twenty-nine-mile stretch of water where the main work has been dredging. The ship comes to the end of this section near Cornwall, Ontario.

The fourth section, the costliest and most difficult to construct, is the international Rapids section. At this section, a forty-four-mile stretch, the seaway and the power project go hand in hand. At the eastern end of this section are the two new dams. One is the Long Sault Spillway Dam, a 2,860-foot curved structure across the south channel from the shore of New York State to Barnhart Island. The other, the St. Lawrence Power Dam, stretches three fifths of a mile from Barnhart Island to the Canadian shore. This masterpiece of engineering has tamed the river by backing it up in a 38,000-acre lake and harnessing it for the production of electric power. Built jointly by New York State and the Province of Ontario, this hydroelectric power project had its formal initiation of power transmission last September 5; but only eleven generators, or a third of its installation, went into operation then. By September, 1959, the project's thirty-two turbine generator units will be producing an installed capacity of



1,880,000 kilowatts—a capacity rating second only to Grand Coulee Dam. The electricity is being shared equally by the United States and Canada.

How does the ship bypass the dam at the lower end of the power pool? Here the United States built the Bertrand H. Snell and the Dwight D. Eisenhower locks and the ten-mile long Wiley-Dondero Ship Channel. Going upstream from Lake St. Francis, the ship moves into the canal, rises a total of ninety feet in the Snell Lock and the Eisenhower Lock and passes on into the newly formed, twenty-nine-mile-long Lake St. Lawrence.

At the western end of the International Rapids section, now tamed and dammed as far as Iroquois, is the Iroquois Dam. Here the ship enters the Canadian-built Iroquois Lock. This lifts the ship around the Iroquois Dam at the upper end of the power pool, hoisting it about five feet to the level of Lake Ontario.

Before reaching Lake Ontario, however, the ship passes through project section number five, the Thousand Islands section. This is a sixty-eight-mile stretch of water. Some channel improvements were made here. Thus the ship steams easily upstream through the calm waters of the upper St. Lawrence to Lake Ontario.

The Welland Canal

After crossing Lake Ontario the ship comes to the highest obstacle of all. Lake Ontario has an elevation of 246 feet, but Lake Erie has an elevation of 572 feet! The river that joins the two lakes together, the Niagara, thus makes the colossal drop of 326 feet! To circumvent the falls and rapids of the Niagara, Canada built the Welland Canal. This twenty-seven-mile-long canal virtually parallels the Niagara River. The outstanding feature of this canal is a series of eight magnificent locks that lift the ship the full 326 feet between Lake Ontario and Lake Erie. Not a new project, the Welland Canal has been operating for more than a century. From time to time Canada has made improvements on it; and now to prepare for large ocean shipping Canada is deepening the canal channel between locks from twenty-five feet to twenty-seven feet.

Once the ship is in Lake Erie it has passed through what officially is the St. Lawrence Seaway project. For a ship en route to Lake Superior only one more lock remains, the MacArthur Lock at Sault Ste. Marie. Thus a ship drawing twenty-seven feet would travel through sixteen locks on its ascent to Lake Superior. What a saving in transit time! Before the seaway, ships limited to fourteen-foot draft had to go through thirty-one locks!

Constructing the St. Lawrence Seaway was a battle not only against the river but also against geology. Along the Beauharnois Canal, for instance, sandstone was so hard that it wore out drill bits in eight hours. The stone had to be softened by firing it with kerosene torches at 4,000 degrees Fahrenheit!

The Impact

The seaway opens the door to one of the busiest shipping areas in the world. About 40,000,000 people live along the new seaway. Sixty-five percent of the export trade of the United States originates from the bustling cities in the Great Lakes area. Now there will be a large-vessel opening to the Atlantic for a greater proportion of the Great Lakes' yearly water-borne trade of 260,000,000 tons—a volume greater than the combined volume flowing yearly through the Suez and the Panama Canals!

When all channels have been deepened to allow ships drawing twenty-seven feet, 80 percent of the world's cargo ships, it is estimated, will be able to steam into any port along the Great Lakes' 8,300-mile

shore line. The United States Maritime Administration reports that "three of the four cargo ships now contemplated by the administration can negotiate the St. Lawrence waterway while carrying their maximum cargo deadweight."

Many economists predict a new and revolutionary period of growth for Midwestern factories and farm lands, as world markets come to their doorstep. Inland cities are preparing to become world seaports. Though domestic bulk shipments of iron ore and grain are expected to demand much of the seaway's capacity, cargoes of farm implements, automobiles, industrial machinery, wheat, etc., will move to destinations around the world.

In his study, "The Effects of the St. Lawrence Seaway on Grain Movements," Joseph R. Hartley says that Chicago, because of its location as a rail center, may become the largest grain port in the United States. He also states that "Allis-Chalmers recently reported a saving of $30,000 in moving a cement mixer from Milwaukee to Spain by direct steamer."

Reporting on a study of shipping costs showing significant savings via the seaway, Marvin Fast, executive director of the Great Lakes Commission, said there were "savings of 23 percent on small industrial machinery exported to Rotterdam, 43 percent on agricultural implements, 23.5 percent on tractors to Norway and Sweden, 38.5 percent on lard to Amsterdam and 20 percent on roadbuilding machinery to the British Isles."

The seaway, with all its advantages, has some disadvantages. For one thing it will be frozen up four months of the year. Every winter important cargo will return to Atlantic and Gulf ports; railroads will recapture cargo traffic, as though the seaway had never been opened. Montreal's experience, however, seems to indicate that ice-blocked channels do not need to be a fatal handicap to the seaway.

Another disadvantage is that traffic may be choked in the bottleneck of the Welland Canal. Since only three of the locks are doubled for two-way traffic, ships will likely pile up in each direction, waiting their turn. The situation, however, is viewed as hopeful. Canada, being ardently pro-seaway, is unlikely to delay in enlarging the system if it needs it.

Both the seaway and the power installation mean much to Canada. The seaway's opening this spring is expected to be the beginning of a sharp rise in Canada's population and industry in the eastern area. Canada has long had pent-up demands for more power for both industrial and residential use. More power means expanded production. Canada plans to make its products attractive to many countries and to feature the seaway as economic transportation.

Summing up the St. Lawrence power and seaway project, many observers find a threefold significance: The project is going to play a meaningful role in the future economic growth of the United States and Canada; it is the most impressive piece of geographical surgery that North Americans have ever performed on their continent, and it stands as a striking monument as to what can be accomplished when nations co-operate.

MISNOMER?

"Two youths were critically wounded," reports the New York *Post* of May 18, 1958, "in a knife fight that broke out at a Brooklyn church dance, police said. . . . Parents attending as chaperons said chairs were hurled during the brief brawl. . . . Police said the trouble broke out at Our Lady of Peace Youth Center."

THIS BOOMING BUSINESS OF BABY-SITTING

As told by a bonded baby sitter to an "Awake!" staff writer

A FEW short years ago a baby sitter was a teen-ager who stayed with the neighbor's children while their parents went out to the Saturday night movie. However, today the status of a sitter has been enhanced considerably. Baby-sitting has become a thriving profession, collecting over a billion dollars a year.

In the United States each week an estimated eleven million telephone calls are made to hire sitters. Some of these requests come from children who have been left home alone. Each year about six million sitters are hired out. Some of them make as high as $400 a month plus most of their living expenses. For thousands of women baby-sitting has become a full-time career.

Being a woman well past forty I was glad to find work, even if it was baby-sitting—a job I personally thought parents themselves should be doing. What so many mothers and fathers who hire sitters seem to forget is that baby sitters are part-time parent substitutes and that a sitter's influence on children can be quite marked at times. Therefore, choosing a good baby sitter is more important than it may appear on the surface.

A baby sitter's best quality is still good old-fashioned affection, especially for unruly children. And the sitter's worst enemy is impatience, because the job can become very trying. Sitters often wonder why they put up with it all.

There are about 250 baby-sitting agencies in the United States. The one I worked for was operated by a man and his wife. The man was an amputee, a remarkable person. This agency hired only mature women as sitters. But before they would put anyone on their list of sitters they would first check into the applicant's background, training, disposition, etc., to see if the applicant would be suitable for the job. This precaution is a safeguard both to the parents and to the agency.

We were paid 75 cents an hour for the first four hours, after which the hourly wage dropped down to 50 cents an hour. In other words, we were paid $5 for an eight-hour day. The agency received 60 cents for each call. Some days I made as many as four calls. On those days the agency would collect $2.40. New York city seems to pay sitters the highest rate. They get as high as $1.10 an hour for two children and an additional 25 cents an hour for each extra child. Some families spend as much as $80 a month for baby sitters.

The boom in the baby-sitting profession is due partly to the increase in individual

earnings and leisure time. Also, sitters are less expensive than a full-time housekeeper. And, too, parents enjoy an occasional evening out away from their children and their cares.

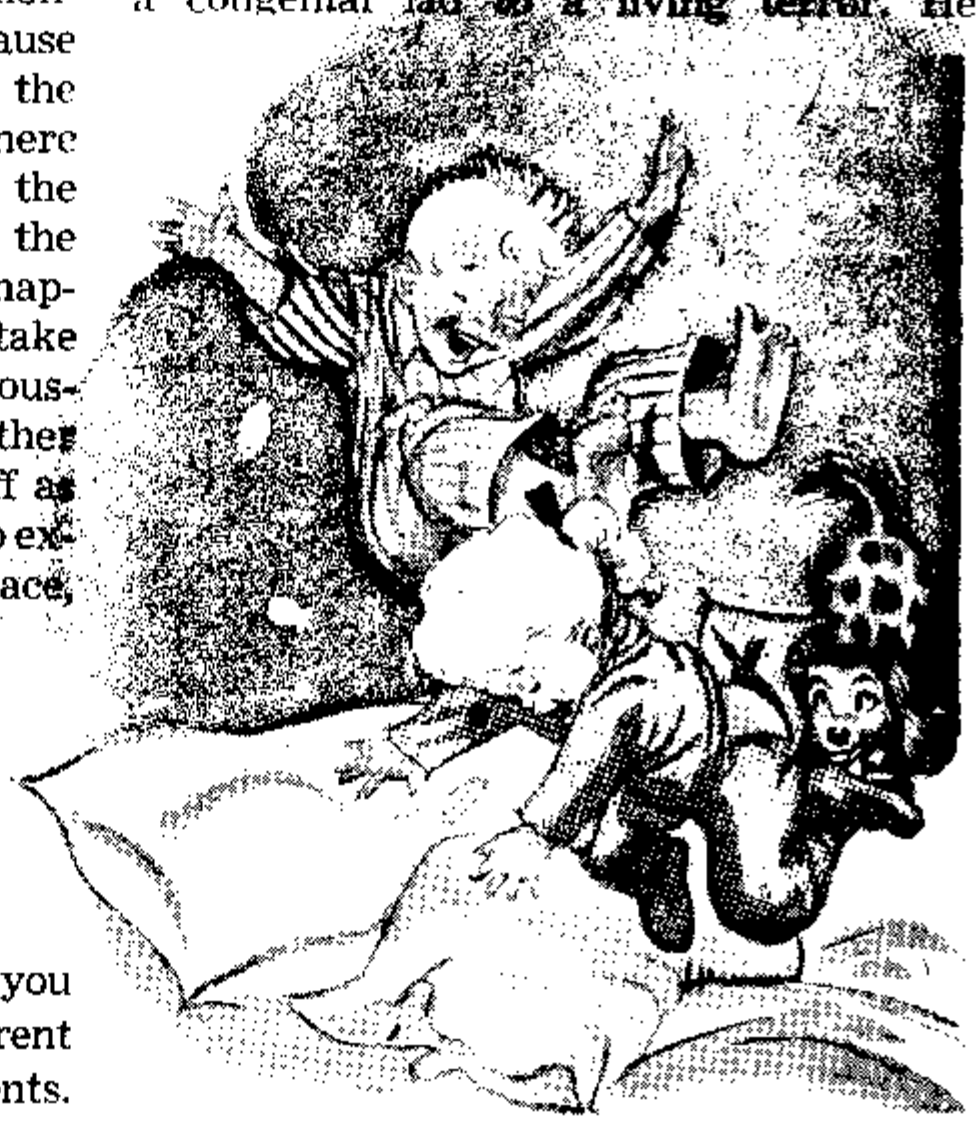
Being a bonded sitter, I was in constant demand. Some permanent residents would have none but bonded sitters, because this represented a greater protection to their children and property. The arrangement is a safeguard to the sitter as well, as the following experience, which happened to me, will show.

One day the agency asked me to go to the home of an actress in Beverly Hills. It was our policy upon arrival to ask the parents that the children not be allowed to play with other children while we were with them. But before anything was said the mother promised her five-year-old daughter that she could play outside with the neighbor's boy. While playing with him the child fell and bumped her head on the street curb. There was no way of summoning a doctor or the child's mother, because the telephone was disconnected and the house was in an isolated section. There was nothing for me to do but treat the child to the best of my ability. When the mother arrived, I told her what had happened and that I thought she should take the girl to a doctor and have the seriousness of the bump checked. But the mother was not too concerned and waved it off as nothing. Three days later I was called to explain to the agency what had taken place, because the mother of the child was out to sue them. However, the agency's records proved the woman to be a negligent mother. This was one time I was happy to be a bonded sitter.

Different Kinds of Children

The job of baby-sitting soon teaches you that there are about as many different kinds of children as there are parents. There are the lovable darlings that make the profession a thrill. There are also obstreperous children that are about as pugnacious as a dozen cocky roosters in a hen house. Some children are "health babies." They insist on running around naked all the time and rebel when you try to put clothes on them. Then there is the independent child, who needs none of your help. You do not have to watch him, play with him or feed him. He is all-sufficient. There is also the child that is constantly on the rampage, one that is forever playing sneak attacks and tearing up the place. And, of course, there are the whimperers and the mimickers. But they are all sweet in their own individual precious way.

Despite their lovableness, there are some children that refuse to be won over. Take, for example, the bright nine-year-old boy that I sat with. The moment his parents left the house his disposition changed from a congenial lad to a living terror. He



dashed into the bathroom and locked me out. I pleaded with him for fifteen minutes to open the door before he finally did. After which he raced through the house like a hurricane tearing the place apart. For four hours I wrestled with him. When time came for his parents to return, he hurried through the house putting things in order. He even made his mother's bed so that you could not tell that it had been torn apart. He was his own sweet self. As soon as his parents arrived they began to pay me without asking a question. When I inquired if they had trouble with sitters before, the mother remarked: "Oh, did he give you a hard time? I thought he might, because he was angry with us for leaving him home." Then as an afterthought she said: "I can't recall the last time we left him with a sitter. It has been such a long time ago." The agency had a different story to tell. It was the last time they sent a sitter there.

Baby-sitting has its bright side too. A five-year-old boy always wanted me to play train with him, then watch television and read to him. Finally, we ended up with root beer float that he was expert at making. Before going to bed, he would say: "Good night, thank you for coming and I will have mother ask for you again." You can't help loving the job with children like that to care for.

As a rule children are lovable and they respond quickly to affection. And to an older woman who is faced with boredom and loneliness and has a lot of affection to give, baby-sitting becomes a pleasure. It offers the fulfillment of feeling needed and wanted in a world that is too much in a hurry to give the aged a second look. The job of baby-sitting is an outlet for our pent-up energy and parental instincts. It also provides teen-agers with practical preparation for parenthood. United States educators believe that teen-agers benefit from sitting experience even more if they have expert classroom training.

Throughout the United States there are classes to teach sitters how to cope with problems that may arise during sitting hours. Students learn how to put a diaper on a stubborn child, what to do if the child becomes sick, the dangers of giving medicine, sleeping on the job, telephoning, the advisability of spanking, what to expect of parents, etc. About 40 percent of the Y.W.C.A.'s in the nation have baby-sitting programs today. Even mothers and grandmothers find a refresher course helpful.

Parents Are Almost Always a Problem

Almost always there is the problem of knowing precisely what to do if the child behaves abnormally, as they so often do. This problem arises because parents altogether too often leave in a hurry without giving any specific instructions or acquainting the sitter with the child's routine. So sitters generally do what their motherly instincts prompt them to do, which seldom pleases the child's parents. Experience testifies to this.

Once I was told specifically that Jack was to wear the things laid out on the bed. But when Jack's mother left he refused to put on the clothes. He insisted on his silk suit. Five-year-old Jack waited for me to give in, but I would not. Instead of going to school Jack spent that time in bed. Late in the day his mother called. I related what had taken place. She quickly asked to speak to Jack. His face beamed from ear to ear as he handed me back the telephone. His mother overruled everything I had done. She was hurrying home with gifts for Jack. Consequently both Jack and his younger sister Jill are growing up with little respect for parental decisions and authority.

However, there still are parents who rule their children with a firm hand. At a doctor's home I was asked to set the table.

When I started to set out the silver, his six-year-old daughter said within hearing of her father: "Don't do that! Don't you know how to do things right?" Her father gave her a spanking for that. She was told never to speak to her elders that way again. "We want our girl to grow up to be a lady," he said, "but we find training her hard, very hard. What can we do to help her grow up right?" he asked.

Parents often ask sitters for advice and counsel. We usually shy away from giving advice, because that is considered entering into family affairs. But I did observe that this little girl had far too many dolls, dresses, toys and other things. So I suggested that they limit their gifts, encourage their child to work for things, and in this way build up her appreciation for things. These were grateful parents and it was a pleasure to baby-sit for them.

There are parents who ask for advice, but have no intention of following it. Some want and need counsel, but find even simple things difficult to put into practice. Others find useless habits more precious than their children.

What Do Children and Parents Expect of Sitters?

Children expect the baby sitter to be a mother, a father, a sister and a brother to them. They want you to play peek-a-boo, hide-and-go-seek, and blindman's buff games with them before they go to bed. Others prefer that you read to them. The little ones are irresistibly lovable, but unbelievably energetic. And they about drive you to complete exhaustion before "nighty-night" is said. One baby sitter stated: "I enjoy this baby-sitting, but it's a miracle I can stand it."

On the other hand, too many parents look upon a baby sitter as a housekeeper. They are not. Housekeepers get much more money for their work. Often a sink full of dirty dishes, beds that need to be made, a living room that needs dusting are the little extras that some parents like to leave behind for the sitter to do.

Baby sitters generally get their meals where they sit. Before leaving, the parents frequently say to the sitter: "Oh, yes, you will find some soup on the shelf and help yourself to anything you see." Usually there is not much to be seen. Many parents seldom, if ever, eat with their children. They either eat out or not at all. A poster in the New York subway says: "When family life stops, delinquency starts." Eating together is one part of family life that is sadly neglected in many homes.

Sitters are called on to watch not only children but pets as well. It is not an unusual circumstance to spend the night with a couple of affectionate poodles. As a rule they are much easier to handle than children. And it is not a rarity to find parents far more concerned about their pets than they are about their children. Almost daily one father would say to me: "Now take good care of Poo [his French poodle dog]. I know you will take care of Robert [his son], but it's Poo I'm interested in." It was Poo that got the father's attention and affection that his son longed for and needed.

Complaints Against Sitters, Against Parents

Parents complain that sitters lack knowledge of family life, that they do not show proper respect for property. Whereas sitters murmur that parents expect too much of them, that both parents and children do not show them proper respect and consideration. Sitters say parents expect them to come into a strange home and in two minutes, without any instructions, take over where the parents left off. In these strange homes many a sitter has wished she had a sitter herself. I have found a goodly number of parents too hard to talk to, because they

are too much in a hurry to leave and on return they are too taken up with their own affairs to have time to listen.

Notwithstanding the pro's and con's, the business of sitting is prospering. On New Year's Eve almost every agency is short of sitters. So they charge double or more that night. Generally we are booked up months in advance and are asked to recommend anyone we know who might be a reliable sitter. Even teen-age boys and sitters' husbands are enlisted or drafted to sit on that night. In fact, about 23 percent of America's 7.9 million teen-age boys act as baby sitters and they earn an estimated $319 million annually. Almost half of America's teen-age girls baby-sit, and each year they pocket an estimated $670 million.

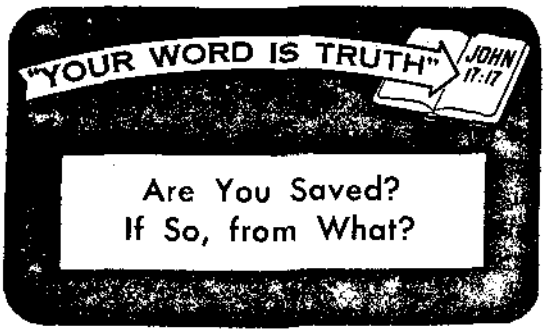
Is having a baby sitter sit with your children a good idea? It may be necessary to have a sitter at times, but a sitter should be an exception and not the rule. Children need their parents more than parents need baby sitters. A great need exists for families to be together more often. The way this sitting business is booming it appears that baby sitters are becoming the parents of the rising generation. Of course, this should not be.

With baby sitters easier to get, parents are beginning to doubt their own importance in the family circle. They seem too willing to surrender their precious right and duty to total strangers, rather than assume the job of training and being with their children themselves. Baby sitters may be handy, but there is no substitute for good parents. From the parent the child can learn appreciation, it can be taught a sense of responsibility and be made to feel needed and wanted in the home and in the world. This necessary part of a child's life is not a baby sitter's job. It belongs to the parents.

Parents must never underrate the influence they exercise over the child for good or bad. Generally the behavior of a child is a reflection of the training it receives at home. We have found that in larger families children are usually better behaved. Parental behavior can make the child grow up to be loving and kind, or it can make the child grow callous, selfish and cruel. There is no escaping the wise counsel of the Bible, wherein it says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." If parents follow this sound advice, it may mean less work for baby sitters, but in the end it will result in happier parents and a better society to grow up and live in.—Prov. 22:6.

MYRIADS OF FUNGI

¶ "The name fungus is the old Latin word for mushroom," says the volume *Textbook of Botany*. "The most common characteristic of fungi is a vegetative body of either a loose web or a compact mass of filaments none of which contains chlorophyll. . . . Terrestrial fungi occur everywhere on, or in most kinds of plants and many animals, as well as on their dead bodies. It would be difficult to find a twig lying on the ground in a forest that is not being invaded and disintegrated by some fungus, and one may easily discover the cobwebby fungous hyphae among the fallen leaves on the forest floor. . . . Millions of bushels of fruits and vegetables in storage are destroyed each year by fungi. Most of the apples, for example, that spoil in storage are destroyed by a single fungus, a blue mold which causes a soft rot. . . . The spores and other dormant structures of fungi often survive the natural extremes of temperature and drought for long periods. . . . There are some 100,000 species of fungi. . . . Fungi are most numerous and grow best in moist warm situations, but they may be found also on the desert, in refrigerators, and on the arctic tundra."



IF THE question were put to you, "Are you saved?" how would you answer? You might say, 'Saved from what? There are a number of things that one would like to be saved from; for example, sickness, pain, insecurity, accidents, death, shortages of life's necessities, false religions, selfish political governments, demon influence, to name a few. However, as long as this old world lasts and we are in sinful flesh there is hardly a chance of our being saved entirely from these things.'

But religious persons who ask the question very seldom take all of those factors into consideration. Their object in asking is to find out if you have accepted Christ Jesus as your personal Savior and if you have been baptized, as if that were all that is required for gaining everlasting life. It is presumptuous for one to state that he is positively sure of his salvation. How can he know, unless, of course, he is on his deathbed and has led a life that was as faithful and fruitful as was the apostle Paul's? As long as there exists the possibility of falling away from Jehovah's favor one cannot be sure. Paul himself warned: "Let him that thinks he has a firm position beware that he does not fall." Jesus said: "He that has endured to the finish is the one that will be saved." —1 Cor. 10:12; Matt. 24:13.

Even though Paul was an apostle of Jesus, still he was not always sure of his salvation. To the Corinthians he said: "The way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." Paul was aware of the possibility of his being disapproved by God if he did not conduct himself properly. He was not going about saying he was saved, nor asking others if they were. It was shortly before he was about to die, after many years of faithful service, that he was able to say: "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day."—1 Cor. 9:26, 27; 2 Tim. 4:7, 8.

Getting saved is not as simple as many religionists would have you believe. The rich young ruler asked Jesus what he must do to get everlasting life. To his sorrow he found that even keeping all the commandments in the Mosaic law to the best of his ability was not enough, for Jesus said to him: "There is yet one thing wanting about you: Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower."—Luke 18:18-30.

The one responsible for the "once saved always saved" doctrine is the archdeceiver, Satan the Devil. Jesus said: "Prove yourself faithful even with the danger of death, and I will give you the crown of life." Faithfulness to the very end is a requirement for salvation.—Rev. 2:10.

Not all who start in the way of salvation will be saved. Jesus declared: "There are many invited, but few chosen." In Noah's day only eight persons survived the flood. In Abraham's time Lot's wife was on her way to salvation from the destruction of Sodom and Gomorrah, but she looked behind and "became a pillar of salt." Jesus

said: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." About two million Jews left Egypt for the Promised Land, but of the males twenty years and over at that time Joshua, Caleb and Eleazar and other Levites were the only ones of the original group that entered. Judas Iscariot, an apostle of Jesus, lost out on salvation. "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." So let us not be too sure of ourselves lest we fail.—Matt. 22:14; Gen. 19:26; Luke 9:62; Matt. 7:14.

Temptations toward wrongdoing are ever before us. The fallen flesh craves the very things that bring destruction. How, then, can one be saved? What must one do to get saved?

Jehovah's Provision and Way

God alone has the answer to our question, because he alone can supply the means to solve all the dilemmas and afflictions that now beset mankind. Before the first child was born to Adam and Eve, Jehovah promised to save obedient mankind to everlasting life on earth under a new righteous system of things, where none of the evils that now exist will be permitted. Believing men desire to be saved to God's new world, where they will enjoy everlasting life in peace.—Gen. 3:15.

But before Jehovah can fully bring to pass his will on earth he must first cleanse it of all wickedness. Satan and his mighty organization must be destroyed. By all the signs predicted in God's Word that time has at last come. Therefore a glorious salvation awaits all those who now seek Jehovah. He promises to save them alive through the destruction of the old world into his new world of righteousness. Are you in the way of salvation for life in Jehovah's righteous new world? What must one do to be saved into it?—Zeph. 2:1-3, *AS*.

A prison keeper of the first century asked Paul and Silas how he might be saved. They said: "Believe on the Lord Jesus and you will get saved, you and your household." Then the account tells us that "they spoke the word of Jehovah to him together with all those in his house. And he took them along in that hour of the night and bathed their stripes, and, one and all, he and his were baptized without delay. And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God."—Acts 16:31-34.

Evidently this man, being a pagan, knew nothing of Jehovah and Christ Jesus. However, after hearing about God and Christ and the requirements for salvation, he believed. His believing did not mean merely entertaining some ideas about God and Christ in his mind, as right ideas. Believing meant committing himself in full dedication to God through Christ, and without delay he symbolized that dedication by water baptism.

In all of this we see the steps that we who seek salvation today must take, namely, learn about Jehovah and his provision for salvation, Jesus Christ; then exercise faith in that provision by dedicating ourselves to God and then symbolize that dedication by being immersed in water. Thereafter we must continue to make public declaration of Jehovah's name and purpose: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." —Rom. 10:10.

If we have followed these steps, then we are in a saved condition right now, but we have yet to make our salvation sure for all eternity by enduring in the way of salvation as outlined in God's Word until the blessed prize of life is won. When we attain that prize we will be able to say quite positively, "Yes, I am saved."

Indonesia

IN VIEW of the turbulent world conditions Christians everywhere are awake to the prophecy uttered by Christ Jesus, that the present-day happenings would mark the end of an old system of things and thereafter the uniting of all mankind under their Creator, providing them with a paradise home where all righteously disposed persons could live forever in happiness on this earth. Christians are mindful, too, that Jesus said that this good news of the established kingdom must be preached in all the inhabited earth before the end of this system of things would come. He further stated that the accomplished end would come in the generation that witnessed this kingdom preaching. Ours is the generation of which he spoke. In view of the limited time and the restrictions and difficulties encountered, Christians follow with great expectancy and interest how these glad tidings are being spread to people in such lands as Indonesia. —Matt. 24:14, 34.

At the branch office of the Watch Tower Bible and Tract Society in Djakarta, the capital city for Indonesia, Jehovah's witnesses report that there are now about three hundred baptized persons who have responded to Christ's invitation to announce his kingdom. The greatest concentration of work has been on the island of Java with its fifty million inhabitants. The majority of the congregations of Jehovah's witnesses in Indonesia are located there. A traveling representative serves the congregations of Java, and another serves all the outside islands. Much of their time is spent visiting interested persons isolated from congregations.

The spirit of assembly is as strong among Jehovah's witnesses in Indonesia as it is in other parts of the earth. Eight of them came from Manado, Sulawesi, to a recent assembly. These witnesses were not rich in this world's goods, but proved themselves rich in faith and in good works, traveling 1,400 miles over a period of ten days by boat. They journeyed, not in comfortable cabins, but bunking in a tent on the deck of the ship. Other witnesses came from Medan, Sumatra, by boat, a distance of eight hundred miles, and still others came from Java by train, bus and plane. They wanted to be with Jehovah's people during the four-day convention.

If you have a map of southeast Asia you can follow the visit of the traveling missionary to the coastal town of Makassar on the island of Sulawesi. This is virtually an isolated town, except for transportation by water and air. There is a reactionary group among the Buginese and Makassar people, who inhabit the southern part of the island, who have as their announced purpose the setting up of an independent Islam state. In armed gangs they carry on a campaign of terror, indiscriminately burning villages, killing and plundering and trying to force the nominal Christians to become Moslems. This has resulted in great fear and tension among the inhabitants, as you can imagine.

The northern tip of the long arm called the Minahassa is inhabited by 500,000 people of apparent Mongol origin. Ninety percent of them confess the Christian faith, but their many superstitious beliefs and

occult practices make one question the genuineness of this "Christian" belief. These people find it difficult to discard their religious social customs and teachings. When shown from the Bible what true Christianity really is, that it means one must make his mind and life over to conform to that of Christ, they hesitate to take the step.

Those associated with the small congregation in Manado find many sincere persons searching for Bible truth. This whole area is a fine field in which to preach the good news, as the people respect the Bible and are ready to listen.

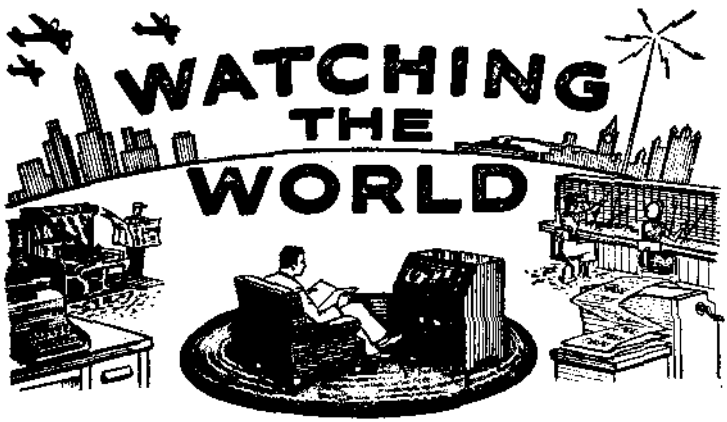
Visiting the small city of Gorontalo to the south, where most of the people profess the Islam faith, one finds that many of them are curious to investigate the Christian religion and that there are just as many sincere ones among them as among the "Christian" groups. A doctor of Islam faith was contacted by the missionary of Jehovah's witnesses. He eagerly accepted literature, stating that he was still searching for the truth. He invited the traveling missionary to visit his leprosy colony. The whole colony turned out dressed in white for the purpose of welcoming the visiting missionary. A short talk was given about the blessings of the new world.

To give some idea of the field to be covered in the island group called the Moluccas, there are 997 inhabited islands. The people of the Moluccas are Polynesians, religious-minded and unbelievably superstitious, but well known as courageous fighters and to be trustworthy. A large percentage of the people on the islands are "Christian," and it is interesting to watch the intense expressions on their faces when the subject of religion is discussed. As a people they are progressive-minded and outspoken; situations appear to dictate their temperament.

The one-thousand-mile-long island of Sumatra is famous for its natural riches. But Jehovah's witnesses are finding another kind of riches on this beautiful island, namely, "the precious things of all nations," as they are so aptly described by the prophet Haggai (2:7, *AS*), men of good will toward God. The lively congregation at Palembang and the witnesses in the other parts of Indonesia are evidence that the good news is being preached.

Do You Know?

- Why many people live in crowded loneliness? P. 3, ¶5.
- Why the physical well-being of some nations does not argue in behalf of force as a sound policy? P. 5, ¶4.
- How the firing of guns and the launching of warships rob the hungry of food and the poor of clothing? P. 7, ¶3.
- How the Chinese Nationalist government comes to be located on Taiwan? P. 10, ¶2.
- In what way Chiang Kai-shek hopes the way will open up for return of the Nationalist government to the Chinese mainland? P. 12, ¶5.
- What parliament debated the faith and attitude of Jehovah's witnesses for over two hours? P. 13, ¶1.
- What is being called "the world's most ambitious bit of geographical surgery"? P. 16, ¶1.
- Where 65 percent of the United States' export trade originates? P. 18, ¶7.
- How babies are bringing over one billion dollars a year to a certain group of people? P. 20, ¶1.
- Whether a person can rightly state that he is saved? P. 25, ¶2.
- What the steps to salvation are? P. 26, ¶6.



Peiping's "People's Communes"

◈ Three years ago the Peiping government enforced the establishment of collective farms in Communist China. Early in 1958, however, in Honan Province, a more drastic measure was taken by the Communists. At that time 9,300 peasant families there were gathered into what was termed a "people's commune." It was the first of many in that country. By mid-October the Communists declared that of the nation's 500,000,000 peasant inhabitants 90.4 percent had been brought together in some 23,393 communes. Former collective farms are often merged under the new system and private shops and homes have given way to communal stores and barracks-type dwellings. Nearly all facets of life have come under commune control. Housewives have given up domestic duties and are assigned to work teams, just as the men, deployed at the will of commune committees. The work day begins at 5 a.m. with a roll call, breakfast is at 8 a.m., lunch at 1 p.m., followed by a recess of one hour and a half and a return to work until 6 p.m. All meals are taken in the communes' "people's mess halls." Among other claims, Peiping contends that food output in 1958 will be almost double that of 1957 and that this will be increased by another 100 percent in 1959. Communist China, by means of the communes has apparently surpassed even Russia in attaining Marxist objectives.

Taiwan: Talks and a Truce

◈ On October 21, 22 and 23 U.S. Secretary of State John Foster Dulles and Chinese Nationalist President Chiang Kai-shek conferred on the crisis in Formosa Strait. At the conclusion of their discussions a joint communiqué was issued indicating that the Nationalists would not resort to the use of force in an attempt to regain control of the Chinese mainland. Communist China's Defense Minister, Marshal Peng Teh-huai, announced on October 25 that the Communists would shell the offshore islands in Formosa Strait only on odd-numbered days. This would permit the Nationalists to convoy supplies to bases on these islands on even-numbered days. The Chinese Communists had ordered cease-fires in the past, one for a period of one week and later another for fourteen days, but had thereafter resumed their shellings. Marshal Peng also declared that under the new truce Quemoy's port area and airport would not be shelled by the Communists.

Exchanges on Nuclear Talks

◈ A Soviet proposal that talks on nuclear tests, scheduled to begin in Geneva on October 31, be held on the foreign ministers' level was rejected by Britain and the U.S. on October 20. The Western powers contended that these discussions should be carried on only on the diplomatic level, with delegations headed by ambassadors. The U.S. had suggested a one-year suspension of nuclear tests commencing on October 31, but this met with Soviet rejection. On the opening day of the Geneva conference the Soviet Union presented a draft resolution calling for an immediate and permanent halt of nuclear-weapons tests. The Western powers were not likely to accept this proposal, for they have insisted upon a year-to-year suspension, dependent upon adequate controls.

NATO Revision Proposed

◈ French Premier Charles de Gaulle, in letters to U.S. President Eisenhower and British Prime Minister Macmillan, recently suggested a revision of the structure of the North Atlantic alliance. De Gaulle's proposal would include the extension of NATO responsibility to new areas and the establishment of a U.S.-British-French executive group within the alliance. On October 28 the U.S. indicated that, while it was not against the discussion of possible changes, it felt the present structure of NATO to be adequate.

Pope John XXIII

◈ Angelo Giuseppe Cardinal Roncalli was elected to the papacy on October 28. The new pope's election came on the eleventh ballot on the third day of a conclave of fifty-one Roman Catholic cardinals in Vatican City. Eugenio Pacelli, Pope Pius XII, had died on October 9 and was buried in pomp and splendor on October 13 in a crypt of St. Peter's

Basilica. Immediately upon his election and acceptance of the papal status, Cardinal Roncalli was vested with the full powers of the papacy. His actual coronation, however, was not expected to take place until November 9. The newly elected pope assumed the name of John XXIII.

Unsuccessful Lunar Probe

◈ On October 11 the U.S. Air Force fired into space an 82.7-pound, four-stage rocket named Pioneer. The vehicle was to circle the moon, then about 220,000 miles from the earth. In order to do so, Pioneer would have to travel at about 25,000 miles per hour to escape the earth's gravitational pull and speed on through space until it was overcome by the gravitational forces of the moon. It was then hoped that the remote control firing of the fourth-stage rocket would alter the projectile's course, cause it to circle the moon once and head back to the earth. A small infrared scanner would televise pictures of the side of the moon turned away from the earth and additional data would be furnished by its other instruments. The rocket's automatic pilot mechanism in the first-stage engine apparently sent the device into too steep an ascent, reducing its speed and making it impossible for Pioneer to reach the vicinity of the moon. Pioneer did, however, achieve an altitude of 79,173 miles, then descended and, despite attempts to bring it into orbit around the earth, the lunar rocket burned up upon re-entering the earth's atmosphere, ending its journey over the South Pacific.

Tunis-Cairo Rift

◈ On October 15 it was reported that Tunisia had broken diplomatic relations with the United Arab Republic. The rift followed an angry exchange at a meeting of the Arab League Council in Cairo a few days earlier, where the Tunisian delegate had accused the government of Gamal Abdel Nasser of attempting to dominate smaller nations. Tunisia's President Habib Bourguiba confirmed the Tunis-Cairo rift on October 16, when he also reportedly held that the Nasser regime had had some complicity in a plot to assassinate the Tunisian president.

Bid for Algerian Cease-Fire

◈ At a press conference on October 23, French Premier Charles de Gaulle made a bid for a cease-fire in the four-year-old Algerian war. Algerian rebel leaders were invited to Paris to discuss what De Gaulle termed a "brave man's peace." The provisional government established in September by Algeria's National Liberation Front rejected the French leader's offer. It was held that a cease-fire could be discussed only if the Algerian political situation were also considered, which included a desire for independence. Secondly, the rebel regime did not favor the suggested place of negotiation, holding that the talks should be held not in Paris but "in neutral territory."

U.S. Forces Leave Lebanon

◈ After an operation of more than three months the last contingent of U.S. forces departed from Lebanon on October 25. On that date, men of the Second Marine Division and of the Third Battalion, Sixth Regiment, left that country in the final move of an evacuation that had been in progress for over two months. U.S. forces had been dispatched to Lebanon in keeping with a request of the nation's former President Camille Chamoun during a period of internal strife. Though unrest had by then subsided considerably, Beirut was still under curfew at the time of the U.S. troop departure.

Coup in Thailand

◈ Governmental power in Thailand was seized through a coup under the direction of Field Marshal Sarit Thanarat on October 20. The constitution was then set aside and martial law was declared throughout the land. The resignation of the Thai cabinet had taken place earlier the same day. About a year ago Marshal Sarit was successful in ousting a government under Field Marshal Pibul Songgram, and on January 1 Prime Minister Thanom Kittikachorn was installed in office. Thailand's civilian officials, police and armed forces were reportedly in support of the coup that brought Marshal Sarit to power.

New President for Pakistan

◈ The presidency of Pakistan was assumed on October 27 by General Mohammed Ayub Khan. Three weeks earlier, former President Iskander Mirza disbanded Pakistan's political parties, annulled the constitution and overthrew the nation's parliamentary government. At that time, General Ayub was appointed Supreme Commander of Pakistan's armed forces. General Mirza, commenting on his resignation, indicated that he had resigned because dual control of the government and seeming lack of unison between himself and General Ayub might hamper successful administration. Eventual democratic rule, legal reforms, agricultural development and economic improvement have been promised by the newly installed president.

Nigeria to Become Independent

◈ At the conclusion of the British-Nigerian constitutional conference in London on October 27, Nigeria's political heads accepted a British offer of independence for their nation. The plan was announced by Colonial Secretary Alan Lennox-Boyd on October 25 at

the parley, which had been in session since September 29. Though April 2, 1960, had originally been advanced as a possible date for Nigeria's independence, the present declaration has postponed that action until October 1, 1960. Nigeria is then expected to join the British Commonwealth. Premiers of the three regions making up the Nigerian Federation all found this date to be acceptable.

Castro and the U.S.

◈ Two U.S. and seven Cuban employees of a U.S. oil refinery near Santiago de Cuba were kidnaped by rebel forces on October 21. A note of protest to the insurgents brought the release of the two U.S. citizens. On October 25 the U.S. began the evacuation from Nicaro in eastern Cuba of U.S. workers employed at a U.S. nickel plant there and their dependents. By radio rebel leader Fidel Castro warned the U.S. not to become involved in the Cuban situation and charged that it was interfering in the island's civil war. The U.S. State Department issued a denial of Castro's charges on October 27.

Nobel Awards

◈ On October 23 the 1958 Nobel Prize for literature was awarded by the Royal Swedish Academy to Russian author Boris Pasternak. The $41,420 award was granted for Pasternak's novel "Doctor Zhivago," a story of life after the Bolshevik Revolution. Though Pasternak "joyfully" accepted the award, Moscow's *Literaturnaya Gazeta* ("Literary Gazette") termed the book "an artistically squalid, malicious work replete with hatred of socialism." It was reported on October 28 that Pasternak had been expelled from the Soviet Writers Union and on the following day Pasternak cabled a "voluntary refusal" of the award to the Swedish Academy. Nobel awards in the field of science were granted on October 28 to three Russian physicists and one British biochemist. Dr. Pavel A. Cherenkov, Academician Igor Y. Tamm and Professor Ilya M. Frank shared the Nobel prize in physics. The 1958 Nobel Award for chemistry was granted to Dr. Frederick Sanger of Britain's Cambridge University. The Soviet physicists were honored for their research leading to the discovery of atomic particles. Dr. Sanger received the chemistry prize for his study of proteins and for identifying the components of the protein insulin. On October 30 three U.S. geneticists, Dr. George Wells Beadle, Dr. Joshua Lederberg and Dr. Edward Lawrie Tatum, received Nobel awards for achievements in the fields of medicine and physiology.

In a race against time

the good news is being preached.

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Awake!

"The Government Shall Be upon His Shoulder"

Winter Can Be Fun

Impressions of the Brussels World Fair

The Problem of Concubinage in Hong Kong

DECEMBER 22, 1958

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.
117 Adams Street — Brooklyn 1, N.Y., U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

Printing this issue: 2,800,000 — **Five cents a copy**

"Awake!" is published in the following 19 languages:
Semimonthly—Afrikaans, Danish, Dutch, English, Finnish, French, German, Greek, Italian, Japanese, Norwegian, Portuguese, Spanish, Swedish, Tagalog.
Monthly—Cinyanja, Indonesian, Ukrainian, Zulu.

Offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ont.	$1
England, 34 Craven Terrace, London W. 2	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, Elandsfontein, Tvl.	7/-

Monthly editions cost half the above rates.

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Entered as second-class matter at Brooklyn, N. Y. Printed in U.S.A.

The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the *following symbols will appear behind the citations:*

AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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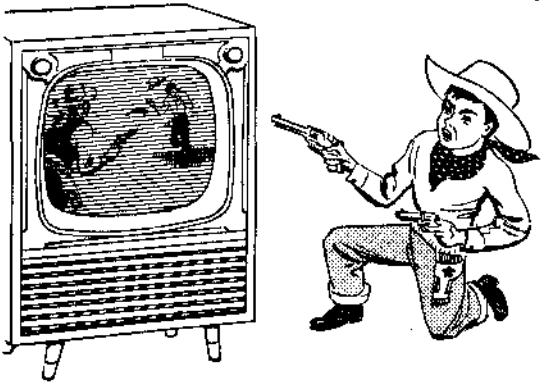
Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XXXIX | Brooklyn, N. Y., December 22, 1958 | Number 24

The Power of SUGGESTION



MASS suggestion is a power. We can sense power in the phrase "everybody is doing it." If what these many people are doing is good, then the power of suggestion works for good. But today when "everybody is doing it," all too often the power of mass suggestion works in a bad way.

Even when just a few are doing it, the power of suggestion is still there. New York city, not long ago, was plagued by the work of a man called the "Mad Bomber." He planted time bombs here and there, according to his fancy. At first the police refrained from publicizing this mysterious case because they feared the power of suggestion. When the case did get wide publicity it happened: A flood of bomb scares and hoaxes spread, not only throughout the city, but to other cities. The power of suggestion was working on immature, childish minds.

Children are especially vulnerable to the power of suggestion. Advertisers know this and have thus adopted tactics of planting suggestions in the minds of children, thereby indirectly influencing parents to buy this or that product. Even when suggestions are not directly aimed at young minds there is an effect. In his work *The Hidden Persuaders*, Vance Packard says:

"The potency of television in conditioning youngsters to be loyal enthusiasts of a product, whether they are old enough to consume it or not, became indisputable early in the fifties. . . . Youth Research Institute, according to *The Nation*, boasted that even five-year-olds sing beer commercials 'over and over again with gusto.' It pointed out that moppets not only sing the merits of advertised products but do it with the vigor displayed by the most raptly enthusiastic announcers, and do it all day long 'at no extra cost to the advertiser.' They cannot be turned off as a set can. When at the beginning of the decade television was in its infancy, an ad appeared in a trade journal alerting manufacturers to the extraordinary ability of TV to etch messages on young brains. 'Where else on earth,' the ad exclaimed, 'is brand consciousness fixed so firmly in the minds of four-year-old tots?' "

Advertisers have effectively used the suggestion that it is smart for women to smoke. Ever since advertisements and movies have played up this suggestion, the number of women smokers has increased enormously.

Motion pictures, whether on television or the theater screen, have featured so much immorality that the power of suggestion was certain to act in a bad way. Thus it is as Edward Elson wrote in *America's Spiritual Recovery:* "The motion picture dictates our styles and sometimes our morals."

When delegates to the convention of the International Association of Chiefs of Police met in Philadelphia in 1955, an Egyptian police official made an observation. He said that, when considering the nine months he was exposed to TV in the United States, he was thankful that Egyptian authorities did not have to contend with the effects of some TV programs on the imagination of youngsters.

That crime-horror comic books exert tremendous suggestive power on young minds is evident from a report by a special United States Senate subcommittee on juvenile delinquency. The committee said, according to the New York *Times* of February 20, 1955, that the crime-horror comic books "offer short courses in murder, mayhem, robbery, rape, cannibalism, carnage, necrophilia, sex, sadism, masochism, and virtually every other form of crime, degeneracy, bestiality and horror."

If any group of officials can speak authoritatively about the power of suggestion working harmfully on the minds of young persons, it must be the court judges. Judge Elijah Adlow, chief justice of the Municipal Court of Boston, writing in *The Atlantic Monthly,* said: "We must never underestimate the role played by suggestion in influencing the behavior of youth. Need I remind you that every example of unusual behavior reported in the press or portrayed on television is usually followed by a multitude of similar stunts all over the United States? . . . Left to his own resources the modern delinquent would still be indulging in the petty pilfering that once satisfied his criminal urge. In an atmosphere filled with suggestion, his criminal aspirations cease to be juvenile."

No mere idle imagination of the judges is this conclusion that the suggestive atmosphere of today has a powerful bearing on the rate of juvenile delinquency. Judge Hyman Barshay of Brooklyn recently told reporters what children admitted in his court. Reported the New York *Times:* "Many of the children on trial in his court told him they were led to law-breaking through TV, motion pictures and comic books."

In a world that has plunged into an orgy of lawlessness and materialism, the power of suggestion is certain to be a power stimulating child and adult crime. What is to be done, then?

Use the power of suggestion for good. How? Make reasonable efforts to be surrounded by good suggestions. Be selective in the use of radio and television. Read what suggests and recommends the good and upbuilding things. Associate with people whose talk and behavior are wholesome. Let parents set right examples.

Counteract the violent suggestive atmosphere of today by using God's Word, the Bible. Read it. Study it. Talk its message. Make its principles the guiding principles in your life. Follow the divine counsel: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."—Phil. 4:8.

"The GOVERNMENT SHALL BE UPON HIS SHOULDER"

What government does God approve? Who qualifies as its ruler?

MAN'S need for a stable government that can guarantee peace for its subjects has been evident in the events of the past year. Flare-ups of violence in Lebanon and Algeria, guerrilla warfare in Cuba, mob violence over integration in the United States, and danger of a third world war from the conflict over Quemoy and Matsu islands in the Far East are but a few of the evidences that not all is well with the world.

Surrounded with these distressing circumstances, the people have not known where to place their confidence. Is there any human government that is equal to the crisis and in which we can safely place our confidence for survival? The answer is emphatically No, because the crisis is of more than human proportions. It is not merely an international struggle for world control but the decisive "war of the great day of God the Almighty" to settle the issue of universal sovereignty that faces this generation. It is therefore high time for all men to listen to God's counsel on the matter as found in his Word the Bible. —Rev. 16:14, 16.

The reliable account in the Sacred Scriptures tells us that the first human kingdom was that of Nimrod the son of Cush. "He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah." Babel in the land of Shinar was included in his kingdom, and it was there that men constructed the lofty tower of Babel in order to "make a celebrated name" for themselves. (Gen. 10:8-10; 11:1-9) Although Jehovah God demonstrated his displeasure with that ambitious scheme by confusing their language, rulers of earth continue to establish themselves as mighty ones over the people, refusing to acknowledge the sovereignty of Jehovah God, but preferring to make a celebrated name for themselves.

Righteous Rule Foreshadowed

Ever since the transgression of the first human couple, Adam and Eve, the human family has needed a government under the administration of a righteous ruler who could deliver them. Jehovah God promised just that, and down through the centuries he has kept that promise alive in the hearts of his servants. To faithful Abraham he said: "By means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." And when Jacob blessed his sons, God inspired him to say that the deliverer would come through the line of Judah.—Gen. 22:18; 49:10.

Beginning with King David the nation of Israel was ruled over by kings of the line of Judah. The king himself was said to sit on the "throne of Jehovah" and the laws of the nation were those given to them by Almighty God through his prophet Moses. During David's kingship the enemies of Jehovah's people were successfully subdued throughout the land and pure worship was exalted. To David Jehovah promised: "Your house and your kingdom will certainly be steadfast forever before you; your very throne will become one firmly established forever." The reign of his son Solomon was outstandingly marked by Solomon's wisdom, by the building of the temple in Jerusalem and by peace and prosperity for his subjects.—2 Sam. 7:16; 1 Ki. 4:20.

When that typical kingdom came to an end in 607 B.C. it did not mean the end for all time of divine government for humankind. To Zedekiah, the last king to sit on the "throne of Jehovah" in Jerusalem, God said: "This also shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:27, *AS*) The one "whose right it is" is the one of whom Isaiah prophesied when he said: "There has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Father for eternity, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this."—Isa. 9:6, 7.

Government Established by God

In harmony with this promise, toward the end of the year 3 B.C. the angel Gabriel appeared to Mary, a descendant of King David, and foretold the miraculous birth of a son. He said: "This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, . . . and there will be no end of his kingdom." (Luke 1:32, 33) At the appointed time God transferred the life of his Son from heaven to the womb of the Jewish virgin Mary, and he was born as a perfect human Son of God in the fall of 2 B.C. At the age of thirty he was baptized by John in the waters of the Jordan River and his heavenly Father poured out his spirit upon him, saying: "This is my Son, the beloved, whom I have approved." Thus he became the Anointed One, the Messiah or Christ.—Matt. 3:17.

This is the one who was heir to the Davidic covenant for the kingdom. This is the ruler that is greater than Solomon. This is he to whom the Law pointed as deliverer, the Law being a "tutor leading to Christ." (Matt. 12:42; Gal. 3:24) He is the one of whom it is written that "the government shall be upon his shoulder" and of his righteous rule and of peace there will be no end.—*AS*.

However, he did not take his kingly power and begin to rule when he was anointed A.D. 29. After his baptism he spent forty days in the wilderness, and there the Devil proceeded to tempt him. He offered him "all the kingdoms of the world and their glory." But kingship on Satan's terms was not for him and he rebuked the Tempter. On another occasion, the people "were about to come and seize him to make him king," but he withdrew. He was not to be a ruler in any democratic movement. It had been foretold that "Jehovah God will give him the throne of David his father," so he waited until God took action in the matter.—Matt. 4:8, 9; John 6:15.

When Jesus died it was as one who had maintained flawless integrity. On the third

day he was raised from the dead and thereafter ascended to heaven, where he sat down at God's right hand awaiting the time when God would give the command for him as king to "go subduing in the midst of [his] enemies." (Ps. 110:2) The fulfillment in this generation of the prophecies pointing to the establishment of the Kingdom testifies to the fact that that time came in the year 1914. Today he is no longer simply a child, the babe wrapped in swaddling clothes and laid in a manger. Now the government is upon his shoulder, and as heir to the covenant for the kingdom he now sits on the "throne of Jehovah" in heavenly Zion.

In addition to foretelling that "dominion, and glory, and a kingdom" would be given to the Son of man, Christ Jesus, Daniel was also inspired to say: "The ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." (Dan. 7:14, 22, *AS*) Yes, Christ Jesus has others associated with him in Kingdom power. These, too, comprise part of "Abraham's seed" through which blessings would come to the human race. They are selected by God from among men and are referred to as "heirs indeed of God, but joint heirs with Christ." (Gal. 3:29; Rom. 8:17) This small group, the first of whom were the apostles, is limited to 144,000, as shown in Revelation chapters 7 and 14. Because they maintain their integrity to God, the King promises: "I will grant [them] to sit down with me in my throne, even as I conquered and sat down with my Father in his throne."—Rev. 3:21.

Earthly Subjects

Who are the subjects of the heavenly kingdom? Why, the earthly survivors of Armageddon, the offspring of those survivors and those who will be raised from the dead by the miracle-working power of the life-giving Father for eternity upon whose shoulder the government rests. They include the sheeplike ones now living and to whom the King says: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation." (Matt. 25:34) Their inheritance is not a place in the heavenly kingdom. They are not seated with Christ on his throne. Their place is before the throne, on the footstool earth, as inhabitants of the earthly realm over which the Kingdom rules.

Even as King David of old ruled in the midst of his enemies and subdued them throughout the land given to God's people, so Christ Jesus now rules in the midst of his enemies and takes action to cleanse both heaven and earth of enemies of true worship. At the time of his enthronement "war broke out in heaven: Michael and his angels battled with the dragon" and hurled him down to the vicinity of the earth. (Rev. 12:7-9) Soon now, at the battle of Armageddon, he will take action to cleanse the earth too. "For the upright are the ones that will reside in the earth . . . As regards the wicked, they will be cut off from the very earth." (Prov. 2:21, 22) Then the conditions of security illustrated under the rule of King Solomon will be fulfilled under the rule of the one who is greater than Solomon, Christ Jesus. He will rule the people in righteousness and no scourge of war will mar their contentment. Even disease and death will become things of the past.—Rev. 21:4.

It is upon the shoulder of this one that the governmental authority has been placed by God. His is the only truly stable government, because it has the backing of Almighty God and will endure forever. It is equal to the crisis facing humankind, and in it we can safely place our confidence.

WINTER can be FUN

EVERY year winter is winning more and more friends despite its ice, snow and cold temperatures. Rather than dread its approach, they keenly anticipate it. Some even arrange their vacations for this bleak period of the year. For these persons winter is not the dead season that it is to others, but it is alive with activity and fun.

Increasing interest in winter sports is causing this change of attitude. Winter weekends and holidays now see millions of city dwellers leaving their cozy homes for snow-covered mountains, where they will have a delightful time zipping down mountainsides on skis and sleds. Others will head for the nearest pond, lake or outdoor ice rink, where they will spend many happy hours gliding gracefully about the ice on their skates.

For these people winter sports provide healthful exercise, diversion and fun. They are not confined to any one age group or nationality. They can be found throughout Europe and North America as well as other places where winter brings a mantle of snow.

Wings on His Feet

The skier who skims down a snow-covered mountain slope at express-train speed or who shoots down a ski jump and sails out into space experiences a thrill that cannot be matched in any other sport. It is as if he has wings on his feet. As soon as he finishes his breath-taking flight he takes hold of a ski tow and goes back to the top to do it again. In the United States alone there are from three to five million skiing enthusiasts.

Skiing is not old as a sport, although it is old as a means of travel—several thousand years old. It had its beginning as a sport among the Norwegians in the nineteenth century. It was in Norway that the first official ski competition was held. That was in 1862. About eighteen years later the sport was introduced to Austria and Switzerland and, a little later, to the United States.

It took a long time for skiing to gain the popularity it now has. In the United States

there were no ski tows before 1930 and very little downhill skiing before 1932. The present popularity of skiing mushroomed forth after World War II.

Downhill skiing cannot be done by the person who puts skis on for the first time. If he tries it he will more than likely land in a hospital. He must first learn how to ski. He must learn how to maintain his balance on skis, how to make turns, how to control his speed, how to stop, how to climb, how to walk, how to fall and how to get up. It may require 300 hours of instruction for him to learn how to handle himself well on a hillside. Proper instruction is important. About 70 percent of all ski accidents happen to beginners who have been taught incorrectly or not at all.

Although downhill skiing is the most popular form of skiing, the Scandinavians prefer cross-country. This is when a skier takes a map and compass and travels for many miles across open country. He must have strong legs and good endurance, as he must do a lot of climbing without the help of ski tows. Scandinavian instructors firmly believe that skiers should be able to climb hills as well as go down them. Climbing is a good way to develop the strong legs needed in this sport.

Regular ski jumping concentrates more upon style than on distance. The distance a skier can sail through the air depends upon the size and dimensions of the jump. There is very little he can do to increase his jump much beyond the average distance provided by the design of the jump. This is usually from 230 to 260 feet. Much greater distances than this can be achieved in ski flying because the jumping is done from especially designed jumps that exceed regulation size. One of these is in Oberstdorf, Germany, where distances as great as 460 feet have been reached. The starting point of this jump is 536 feet above the landing area. It has a run 1,660 feet long. The objective in ski flying is distance, not style and proper landing.

Good advice for all skiers is to dress warmly but do not overdo it. It is easy to become overheated, and that is injurious to your health in cold weather. Have double layers of cloth everywhere to provide an insulating layer of air and an extra jacket to put on after a downhill run. Silk socks under woolen ones are usually sufficient to keep your feet warm. Warm feet also depend upon boots that allow toe movement. If your legs become cold put on another sweater. Conserving heat in one part of the body makes more available for other parts.

There can be no doubt about skiing being the king of winter sports, and its popularity continues to grow despite the fact that it is expensive. But the ski enthusiast feels that the fun, exercise and fresh air he gets is worth the expense. Skiing's popularity will continue to grow as more and more people taste the thrill of having wings on their feet.

The Sport of Sliding

The old-fashioned toboggan with its flat bottom and curled up front is very seldom used in winter sports today. In its place is the steel sled. The sled is large enough for only one passenger who lies on his stomach. Even then his feet hang over the end. This is the style of sled that is commonly used by youngsters on nearly every snow-covered hill in northern cities.

A similar sled, but much heavier, is used at many winter resorts. At St. Moritz in Switzerland the sled is a 220-pound steel frame. The sled track at this famous resort is called the Cresta Run. Before you can go down it you are required to don a crash helmet, knee guards, elbow guards, hand guards and steel claws for the toes of your boots. If that does not make you uneasy, then lying on your stomach four inches above the ice-covered run should, especially when the ice becomes a dizzy blur as you speed down the run.

The steel claws help steer the sled but are rather ineffective as brakes. The speed of the sled can be slowed a bit by shifting your weight toward the rear of it. Or, if you are the courageous type, you can go faster by shifting your weight forward.

As you slide down the Cresta's 4,038-foot canyon of ice you shoot around eight frightening curves at a speed of about fifty miles an hour. As the sled hits a curve it swings up the wall and for an agonizing moment you think you are going over the top. Then just as quickly it is down and heading into another curve. You hang on with all your strength, expecting the worst at each terrifying curve. Finally you come out of the last one and streak down the final part of the run. It is a breath-taking experience that will probably leave you a bit shaky in the knees.

A more dangerous sport is bobsledding. Although it goes a bit slower than the single-man sled, its danger is due to the greater weight of the bobsled and to the fact that its riders are sitting instead of lying down.

Ice Skating

For the ice skater winter's icy touch is a blessing. He is happy when the thermometer drops and ice becomes thick. He soon has his skates out and is waltzing gracefully about a pond, a lake or a rink. He will not be alone, but will have many fellow enthusiasts.

Ice skating is not a difficult sport, not nearly as much as skiing is. Neither does it have skiing's dangers. A beginner may imagine it to be very difficult because of his efforts to maintain balance and to prevent his ankles from bowing. But these problems pass away quickly after a little practice. In fact, the beginner will have very little trouble with his ankles if he wears a shoe skate that fits well. Bowing is generally caused by poor-fitting shoes. If he should feel the need of additional support, a little gauze wrapped around the ankles will help.

A good way for a beginner to learn how to balance himself is to push a chair in front of him as he tries to skate. It is better to hang on to a chair than a railing, as the railing throws him off balance. It should be kept in mind that when a skate is put forward its first contact with the ice should be the heel of its blade and not the toe or

the entire surface. The other foot pushes. The heel of that skate should leave the ice first, allowing the toe to continue the thrust. Then that foot is brought forward for the next step.

After a person has learned how to handle himself well on skates he is ready to learn how to form figures. This will require much practice, but it will be very rewarding in sense of accomplishment, stronger muscles, better balance and better poise.

The secret of figure skating is not only to have the figure well in mind and how it is to be done but also, as one authority said, to "swing your body first and then let your feet follow your body, in natural position." Practice the school figures again and again. These are figures such as circle eights, loops and so forth. They are basic to figure skating. When they are mastered a skater needs only to put them together in different combinations to make his skating a thing of beauty, grace and skill.

Other Winter Sports

Youngsters get a great amount of enjoyment from throwing snowballs. Even some adults find fun in a vigorous snowball fight. Of course, it should be borne in mind that snowballs that are packed too hard or that contain ice or stones can be very injurious. Avoid injuring someone by using snowballs that break harmlessly when they land. Also show consideration for passers-by. A snowball thrown at an unsuspecting person might knock off his glasses or cause him to stumble and fall. If he breaks a bone you will have been the cause of it. Have fun without annoying or injuring others. The same can be said to skiers. Careless skiers can seriously hurt someone, especially when going down a slope without looking first.

The making of snowmen is a mild winter sport that also is enjoyed by young and old. The more artistic adults produce beautiful works of snow sculpturing. They make a crude framework for their figure and then pack and shape the snow around it. The result is a real work of art.

The Scottish game of curling is an interesting game that is played on an icy surface that has been pebbled by carefully distributed drops of water. There are four players to a team. One is the captain who calls the plays. Each player slides two biscuit-shaped stones across the ice toward an object ball or tee. Each stone is three feet in circumference with a countersunk handle on the top. It weighs forty-four pounds.

The objective of the game is to slide the stones across thirty-eight yards of ice so that they will come to a stop as close as possible to the tee. A well-placed stone of the opposing team can be knocked out of the way by an accurately aimed stone.

A broom is an essential part of the game. Not only is it used by the captain to indicate where he wants a player to slide a stone but it is also used to sweep vigorously in front of each stone as it slides across the ice. Not only does this keep the path clean but it is claimed that a slight vacuum is created in front of the moving stone that causes it to go a bit farther. Whether this is true or not has never been determined.

In addition to the winter sports that have been mentioned there is winter mountaineering, glissading, mountain climbing on skis and snowshoes, snowshoe races that often include hurdles three and a half feet high, and there is ice sailing.

Winter sports can definitely make dull winters bright and enjoyable. They are a source of healthful exercise and a delightful change from the daily routine. But, like all forms of entertainment, they must be kept in their place. They should not dominate one's interests. Engage in them wisely and they will serve you well.

Impressions of the Brussels WORLD FAIR

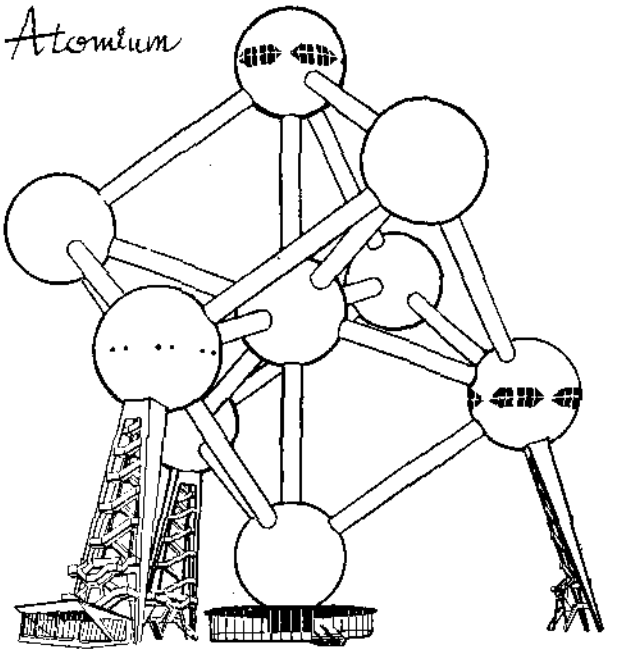
By "Awake!" correspondent in Belgium

UNDOUBTEDLY, many a student of geography has often sighed for the invention of some kind of gyroscopic airplane capable of rising vertically from the ground and remaining stationary in the air while the earth revolves beneath it. Thus, in twenty-four hours, he would be able to see, unfolding under his gaze, many of the countries of the world. How much more enjoyable and effective to study the configuration of our planet in this manner than by means of maps and textbooks! How pleasant, too, to be able to drop gently down from the sky for a closer look at any country presenting a special interest!

We may have to wait for many years for such an invention, but the visitor to the Brussels World Fair enjoyed something of the same impression when he took a ride in the cable railway or when he looked out from the uppermost sphere of the Atomium, the gigantic symbol of the fair. You may not have had opportunity to visit the fair before it closed on October 19, so we would like to invite you for a private tour of the things you could have seen there. Would you care to make the trip up in the elevator that carries its twenty-two passengers from the ground level straight up the central column to the top sphere in less than twenty-five seconds? Four hundred and sixty feet below stretches a wonderful miniature world. Of course, it would hardly be wise to use this panorama as a basis for a study of geography, for here at the World Fair, Canada, Russia and the United States are close neighbors, with France and the Vatican just across the way. Italy is next door to Iran and Japan, while Great Britain has a common frontier with Spain, Germany and Venezuela. However, in a matter of minutes, it is possible to go down and take a closer look at any of these countries.

Russia's Outlook

The two pavilions that attract the greatest number of visitors are those of the



United States and Russia. And what a contrast they offer! The latter is the biggest at the fair, a huge rectangular edifice with just one entrance, giving an impression of strength but strangely unimaginative compared to the futuristic structures around it. It has been variously described as "a glass house without iron curtains," the "Russian crystal palace" and the "Russian refrigerator." Each day the doors open ceremoniously at 10 a.m. to the strains of the Russian national anthem, mingled with the peal of the bells of the Vatican's *Civitas Dei!*

Everything in this pavilion is on a large scale. In the background, a forty-foot statue of Lenin looks down on the impressive display of Russian achievements: an unending array of machinery of every kind and description, and innumerable exhibits showing the educational expansion, the technical inventions and the medical progress of the Soviet Republic. The central attraction, the "star turn," is of course the two sputniks. Wide-eyed crowds gaze daily at a gleaming Sputnik I suspended in the center of the main hall by invisible wires and a Sputnik II in its rocket-head complete with a porthole giving a glimpse of the canine passenger.

One of the themes suggested by Belgium to the various participating countries was "Man and his well-being." Russia has naïvely revealed here what her conception of "well-being" is. One wonders, though, if all her workers are as happy and smiling as those who are portrayed, about ten times life-size, in the murals of her giant pavilion and who, strangely enough, as certain observers have pointed out, are nearly all headed for the exit!

United States Pavilion

The United States pavilion, so different in every way from that of Russia, has been compared to a gigantic napkin ring. The visitor chooses one of its forty entrances at random and wanders round in a circle. He can enter and leave when and where he pleases. Here is no meticulous regimentation but rather an impression of what has been aptly described as "controlled chaos." As many aspects as possible of everyday life in America have been portrayed in this light and airy pavilion. Even the characteristic drugstore and snack bar have their place. Instead of enormous reaping machines and plows, five choice potatoes from Idaho repose in a little glass case. There are no new American cars —Belgians can see as many of them as they want on their streets any day of the year—only an antiquated 1903 Ford model.

The United States pavilion is not without its technical marvels, however, and their very rarity makes them all the more outstanding. They comprise a voting machine, which the visitor can try out; an electronic brain, which answers questions on history from the time of Christ down to the present day; a color television set in operation; and a nuclear energy exhibit that includes a fascinating though sinister pair of electromechanical hands used to manipulate radioactive materials and that obey implicitly all the instructions of the operator. Giving the housewife an insight into the future, some slices of bacon, beef and veal, on an ultrascientific stand, are kept perpetually fresh by a radioisotopic treatment.

The United States exhibit, which attracts the most visitors of all ages and conditions, was described succinctly in *Life* magazine of September 1, 1958: "Outside the pavilion, near the terrace where hundreds of fairgoers plunk gratefully into comfortable modern chairs (and don't have to buy anything to earn the right to sit down), is *Circarama,* a free 18-minute, 360-degree color film of a trip across the U.S. . . . *Circarama* is the most popular

exhibit of the U.S. pavilion and possibly of the entire fair. It shows every half-hour all day long and there is always a waiting line. Eleven projectors throw the film in a complete circle around the room, and the sound track explains proceedings in three languages. Children shriek with excitement. It is the first film in the round that anyone has seen, and it is a great hit." No one can deny that the United States pavilion gives a very realistic glimpse of life in that vast country. This pavilion is to be preserved by the Belgian government.

British Tradition and Science

Many a visitor prefers the British pavilion to those of Russia and the United States. Its unusual aspect, three enormous prism-shaped towers, is striking. The first impression of the interior is almost one of awe, for in the half-light—the pavilion is dimly lit by the many multihued eyelets that stud the roof—are exposed the symbols of time-honored traditions, the colorful and perennial pageantry of the Empire.

This contrasts vividly with the second series of exhibits in the Hall of Technology, where the visitor is suddenly transported into the atomic age. At the very entry of this hall he is given the impression that he is approaching from the sea the atomic reactor built on the north coast of Scotland. The sequence of technical marvels that follows holds him spellbound. They culminate inevitably with an almost frightening model of Zeta, the most recent British achievement in the field of nuclear science. And there is a remarkable biochemical exhibit, for, after long years of research, British chemists have come up with a plausible explanation of an age-old problem, that of heredity, that is to say, how it is that the traits of parents are seen again in their children through generation after generation.

As could be expected, the British pavilion is not without its humor, for out in the sunshine again the visitor enters the "Courtyard of inventions" showing pell-mell all the inventions for which Great Britain modestly takes the credit. They range from the first postage stamp to the first pair of trousers with "permanent turn-ups" or cuffs, and include such varied items as football, cricket and other sports, macadam, vaccination, the Salvation Army, radar, the jet engine, the thermos flask and many other articles too numerous to mention. One reporter has summed up the British pavilion by the three words: "Dignity, perfection, humor," and one could hardly find a better description.

Other Nations Represented

Another of the largest pavilions and one of the most unusual as to its structure is that of France. An outstanding technical achievement, it foreshadows the future trends of architecture. While it was still empty, this vast pavilion looked almost unsubstantial. One wondered how France would ever be able to find enough exhibits to fill it. However, not only has it been filled, but it has been packed to overflowing. France has so much to show that the visitor leaves her pavilion with his head in a whirl and with a confused impression of genius and abundance, but he is incapable of remembering anything especially outstanding unless it might be the exhibit of French perfumes and the lovely modern "home of a doctor."

The Swiss pavilion is a model of orderliness. Among its many marvels, natural and technical, is a fascinating display of Swiss watches. They range from a minute work of art five eighths of an inch in diameter and little more than one twentieth of an inch thick, to the impressive atomic clock, the precision of which is such, it is claimed, that it only varies by one second in three

hundred years! The Dutch have brought neither tulips nor windmills to Brussels, but a polder and the sea—a sea with real waves breaking on a sea wall and reminding one of the never-ending struggle of the Low Countries against the ocean.

In a spacious, airy pavilion, a very fitting setting, Canada displays samples of her natural wealth: cereals, fruit, wood, furs and, above all, fish. But this vast country too has its technical marvels, not the least of which are a glittering jet engine and the Theratron, an enormous machine for the treatment of cancer by radioactive cobalt.

Many visitors to the World Fair are astonished to see the approach Germany has taken to the theme she has chosen: "Man and progress." She has definitely resisted the temptation to display her power. Her pavilion concentrates on the life of the people and on living conditions in postwar Germany. The war-ravaged cities of this land have had an excellent opportunity to build modern, comfortable new homes, and samples of these have been transplanted into Brussels.

The charm of the Czechoslovakian pavilion lies in its simplicity, and its outstanding feature is the contrast between the principal exhibits: steel and Bohemian glass, symbolized by the enormous Betatron used for detecting invisible flaws in metal machine parts and the graceful magnolia tree made of fragile crystal glass.

Certainly, twenty-four hours is far too little to allow for even a glimpse of the contents of all the pavilions of the forty-four foreign nations taking part in the fair, not to mention the Belgian section.

Special Displays

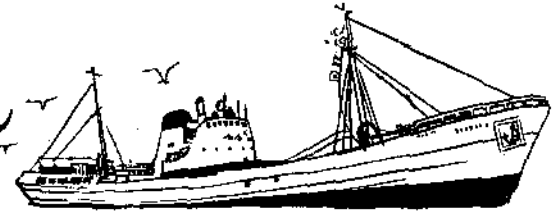
The International Hall of Science contains so many valuable exhibits—among others, a nuclear reactor in action, contributed by the United States—that many people are protesting against its being dismantled at the end of the fair.

Of the many wonders of the Transport Pavilion, the section dealing with "Man, the Wheel and the World," is one of the most enthralling. It traces the history of wheeled vehicles and roads back to their origin in the dim past and even gives a glimpse of the highways of the future on which the traffic will be directed by remote control by means of electronic beams.

Words fail to describe the fabulous collection of sparkling gems in the pavilion of the diamond industry—heavily guarded, of course—and space will not permit a description of the numerous exhibits in the lower spheres of the Atomium illustrating the peaceful uses of nuclear energy.

The Brussels World Fair has shown, as no other of its kind ever did, the stupendous and dazzling achievements of our age. The majority of its visitors were content to gaze in admiration at these many wonders, but after one has completed one's own visit one may want an answer to this question: Despite all this knowledge and power, which could serve for its well-being, why is mankind unhappier today than ever before in its history? Perhaps the answer is to be found, at least in part, in the following sentence of the running commentary on one of the technical models of the fair: "Only one thing is inevitable, and that is change; let us dictate that change and make the world of tomorrow our world!" Yes, modern man wishes to create his own world and dictate the change that is inevitable, whereas the only way for him to begin to find true happiness is to realize that the inevitable change that is coming on the world is that which its Creator, Jehovah God, has resolved to bring about. The world of tomorrow will not be a world of man's making, but God's world, his New World in which righteousness is to dwell.—2 Pet. 3:13.

DRAGGING FOOD FROM THE Sea



BY "AWAKE!" CORRESPONDENT IN BRITAIN

HAVE you ever seen a fishing *machine*? Well, anytime you can see a dozen or so tied up, diagonally overlapping, bow to quay, rather like cars in a parking site, at St. Andrew's Dock, Hull, England. Up to two hundred feet long, Britain's modern trawler costs £250,000 ($700,000).

Of Hull's seven miles of docks, St. Andrew's Dock and extension, with its water area of twenty acres, is given over entirely to the fishing fleet—all Distant Water Trawlers. Such waters take in Iceland, White and Barents Seas, Spitzbergen and Bear Island, Greenland, Newfoundland and the farther Norwegian coast. The Distant Water Fleet is not subsidized. Thus all of Hull's fishing industry is self-supporting. Its seagoing crews number 3,500.

The industry at Hull has its own cod-liver oil factories, producing half the world's supply, ice factories, the biggest fish-meal and oil-processing plant in the world, engineering and shipwright works and a mutual insurance company, and Hull's trawler owners own three fifths of Britain's 245 Distant Water Trawlers. Roughly, 672,000,000 pounds of fish are landed at Hull every year. Of this, 90 percent is cod.

Wandering along the 4,000-foot quays, such romantic names as Arctic Buccaneer, Cape Hariato, Arctic Invader, set you thinking of the icy wastes. They set you thinking of the tough and hardy crews whose wits and sinews drag from the seas their £12,250,000 ($34,300,000) prize. That was the value of the catch last year, a catch of cod, halibut, sole and plaice.

Tour of a Trawler

Getting ready to sail again to the Greenland grounds was the Kingston Sapphire, sleek and up to date. Gingerly I stepped along the narrow plank bridging from the quay to the bulwarks of the trawler a dozen feet out. On board, friendly, knowledgeable Robert Hume, with thirty-two years of seagoing experience stamped upon him, took me to the wheelhouse and chartroom and started his information-packed tour from there. Steering telegraph, twin compasses, echo-meters to find fish and determine water depth, direction finders enabling the ship to sail blind on a lighthouse radio beam, thermometer showing temperature in fish room, intercom loud hailer by which the skipper directs operations, and a radar screen connected to the revolving scanner aloft, make up the modern equipment of the nerve center of the ship. In the wireless room, the radio installation likewise is as good as that of the largest liners.

The Kingston Sapphire is an oil-fired steam trawler and carries fuel for a month's voyage, averaging about 280 miles a day. Most trips last three weeks and cover 3,000 miles. A triple-expansion engine, plus auxiliary engines for dynamos and pumps, powers the ship. An up-to-date galley is manned by the cook—"the most important man on a trawler," grinned Mr. Hume. He bakes all the bread for the voyage and provides a hot roast every day for the crew of twenty men. In the spacious pantry half of a large-sized meat-and-potato pie looked too good to leave behind. All the cooking utensils are of block tin.

The captain's paneled quarters have the amenities of a good-class hotel, and those of the mate and boatswain are in keeping. The "deckies" occupy cabins for two or four, each bunk having its own reading light. Washbowls and shower are provided, also a messroom.

The fish hold of, roughly, 16,000 cubic feet is divided into twenty-four pounds or compartments, shelved so that successive layers of fish on crushed ice are separated by boards from the layers next above. The hold is chilled by a refrigerating plant.

A powerful double winch amidships carries 750 fathoms of three-inch steel hawser, or warp, as it is called, on each drum. The warps pass at two right angles over pulleys on deck and on arched structures called gallows on each side of the ship. From there the warps are attached to otter boards, usually called doors, which they resemble. These are slung to the warps in such a way that, held vertically in the water at converging angles, they tend to separate as the trawler moves through the sea. The sides of the net are attached to the doors and the mouth of the net is thus kept open. Floats on the bead line, or top of the net, and heavy iron bobbins separated by wooden discs on the ground line keep the net open vertically. The discs as well as the large spherical bobbins ease the net over the rough sea bed. At the opposite end of the net is the cod end, with a fish trap similar in principle to a lobster pot. It is here that the fish are trapped.

Handling the Catch

Aided by the electronic fish-finder, but most of all by records and a sixth sense, the skipper decides when and where to shoot the trawl. Then at a speed of about three knots the ship trawls for about half an hour, the net perhaps seventy-five fathoms deep (450 feet) and 500 fathoms (3,000 feet) astern. The powerful winch, capable of hauling up a heavy catch from 2,000 feet below the surface, then drags the net in. As it is drawn over the side, the cod end bulging with fish, and sometimes more than full, is loosed to cascade the haul into pounds rigged up on the deck.

When the catch begins to thin out, the skipper moves to fresh grounds. His pay depends upon his catch. The cost of a single trip is around £6,000 ($16,800). He has to catch fish to this value before he begins to make anything for himself and the owners. The most successful skippers keep close records of their results, especially as to time of year and place. To this they add an uncanny knack that must be a combination of accurate observation, memory and deduction. William Salter, vice-president of the Hull Fish Merchants Protection Association Limited and himself a successful merchant, explained to me, "Some skippers consistently bring home good catches. Exactly how they do it is their secret, and they guard it jealously. But in my opinion, it is not due to fish-finders. Before they were invented this sort of skipper regularly brought in catches just as good." Top-ranking skippers are said to earn as much as £7,000 to £8,000

($19,600 to $22,400) a year; their mates as much as £5,000.

As soon as the catch is in the pounds the deck hands gut them, throw them into a tank for automatic washing and pack them on ice in the fish hold. Livers, after being thrown into baskets, are emptied into a tank. From this they are steam-forced through a four-inch pipe to a battery of four tanks at the stern of the ship. Here they are steamed for about half an hour to melt the liver and extract the oil. This runs out into a tank below and is then drawn off by an oil boat when the trawler reaches port. The residue falls through an aperture in the bottom of the steam tank and is reprocessed in the refinery at Hull.

When the trawls are good, by the time the men have gutted the haul and cleaned the pounds, another catch is over the side. Trawling is a round-the-clock job, the men taking six-hour breaks by turns.

Catches are measured in kits, circular, perforated metal tubs that taper in size from the top to the bottom. The capacity of each is ten stone (140 pounds). Average catch for a Distant Water Trawler is 2,000 kits. A good catch, and the full capacity of the Kingston Sapphire, is 3,000. As much as 4,000 kits have been landed from the largest trawlers. A good single haul is 100 to 150 kits.

A ship makes an average of fourteen trips a year, each about twenty-one days long. In the sixty hours a trawler normally spends in dock, it must unload oil and fish, move from the wet side of the dock (the market side) to the dry side, have repairs and replacements seen to, replenish fuel oil and working stores, take on food for three weeks, and load up with ice.

Ice is manufactured in the ice factories flanking the dock. It is made in blocks, crushed, automatically conveyed to hoppers high above the quay. Here it is shot into telescopic chutes directed into the fish holds of the ships. Each trawler takes on board about eighty tons of ice. Similar chutes are used for loading crushed ice into lorries for deliveries to fish merchants.

Dock work, like trawling, is a round-the-clock job. Before every tide trawlers, loaded to the Plimsoll line, edge astern through the locks, which is the only way into St. Andrew's Dock. Unloading begins at 2 a.m. Gangs of bobbers take their places in the fish hold, on the deck and at the winch. At incredible speed, five-stone (70-pound) baskets of fish are hoisted to the bobbers on the deck. Swinging across the twenty or thirty feet, the suspended basket is caught by the shore hands, who empty the fish into a kit on a scale. The kit, with its full load of ten stone, is then rolled away and placed with others in symmetrical form. The fish unloaded first are the most recent catch and therefore the best. Thus for each

trawler's haul the best fish are arranged at the back of the market, the oldest catch at the front. Labels thrown on the loaded kits name the owners.

On the Market

This morning by 6 a.m., unloading completed, 14,600 kits stretch as far as the eye can see. On exceptional days there will be 2,000 tons of fish waiting for sale on a quay swimming with water but astonishingly clean. A government Ministry of Health official rejects and labels fish unfit for consumption. This is processed for fertilizer. Then about ninety minutes before the market begins at 8 a.m. five panels of volunteer inspectors examine every kit. Each panel consists of one man representing the owners and two representing the fish merchants. From the fish pronounced fit for human consumption, they reject all that they believe are not of high quality. Such rejects go to make fish meal. These inspectors do not get paid for their services. This quality control scheme, which started in January of this year, is designed to bring only really high-quality fish to the housewife. It is impossible to buy poor fish at Hull's Billingsgate Fish Market.

Long before the market begins, the quay is seething with activity. Besides the 280 wholesale fish merchants, whose tiny offices stretch along the back of the market, their assistants, dock merchants, fish filleters, barrowmen, auctioneers, and clerks run to thousands. White or fawn warehouse coats, waterproof leggings and clogs make up the correct and necessary wear.

Followed by a jostling crowd, the shouting auctioneers and their clerks move systematically from lot to lot. In quick-fire dutch auction they shout prices: 69-8-7-6-5-4-3-2 . . . Then a bidder reaches over, puts his arm around the auctioneer's neck and whispers. One or two others do likewise. Then the auctioneer may or may not shout something that seems quite unintelligible, and the whole milling crowd move off to another lot. Buyers' assistants, armed with a pile of printed slips bearing their employers' names, sprinkle perhaps a dozen slips on each kit of wet fish. Barrowmen wheel the kits rapidly away to lorries and rail trucks waiting at loading bays behind the offices. In a few hours the thousands of kits of fish have been sold. The highest whispered bid obtains the fish. If a set minimum price is not quoted, the fish go to the fish-meal plant. Prices vary from day to day, hour to hour. And fish from the latest catch may easily fetch twice the price of that caught earlier in the trawl.

High-Speed Filleting

Up and down the market, men working at filleting trays (troughs full of fish and running water surrounded by a table) deftly cut and pack fillets for the shops. Dogfish, eighteen to twenty-four inches long, are taken from the trough, the head anchored by a hook at the table-end, tailed, finned, skinned, have the head removed, and edible parts are boxed all in thirty seconds.

With cod the method is different. Gills are cut and fillets from each side cut and cleaned. Odd bits go for cat and dog foods; head and backbone for fish meal. Fillets are packed in ice. Sturdy, fresh-complexioned Ronald Lumb, with skill born of twenty years' experience, handled a kit of codlets in twenty minutes. Bigger cods come off even quicker. "That's a stinker," he said, throwing one out. It looked all right to me. Then he showed me a peculiarity of the skin. I smelled the inside. It stank. "It only smells inside," he told me. "It may have been lying on a piece of iron."

Some fillets go for smoking. From the fish docks banks of lofty coweled chimneys mark the many kilns. Fillets are skinned

by hand or machine, steeped in salt brine, dyed a shade of yellow to suit the district they are going to, hung on steel rods (banjos, as they are called) to dry, then smoked by passing smoke from a sawdust fire up through banks of fillets sixty feet or more high for about eleven hours. After that they are hung on "horses" to cool before packing. Hull is the largest smoking center in the country.

Good Relations

One thing that struck me as I talked to executives and all kinds of workers on the production and on the distribution sides was the happy spirit that prevailed. The men consistently spoke well of their "higher-ups." And I found all of them most friendly and helpful. When I asked the public relations officer for the Hull Fishing Vessel Owners Association Limited what the labor relations were, he said, "Excellent," and I can well believe him.

Neither did I find any hard feelings over the Icelandic crisis. Iceland gave notice that as of September 1 her fishing limit of four miles would be pushed out to twelve. This limit does not follow the coast line but is based on straight lines drawn from cape to cape. It would debar all but her trawlers from a further 10,000 square miles of the seas, including some very prolific fishing grounds. The *Fish Trade Gazette* estimates that 13 percent of Britain's total catch comes from within Iceland's twelve-mile limit.

A fishing protection squadron is already patrolling to prevent incidents and to protect British vessels. Trawler skippers have been briefed by owners and sail with full instructions from the British government.

An official of the Hull Fish Merchants Protection Association pointed out that the Royal Navy could protect convoys but not 245 individual ships. Skippers are highly individual and have their own methods of finding fish. Fish themselves are unpredictable. The effects of the new limit likewise must be unpredictable. Whatever the results, there is little doubt that men will continue to drag food from the sea.

compliance

Drew Pearson, in his column "Washington Merry-Go-Round," recently told about a happening in the Dominican Republic. "Generalissimo Rafael Trujillo," he wrote, "was to be best man at the wedding of a Dominican couple. The wedding took place outside Trujillo City, so the 'benefactor' asked someone to substitute for him; but at the last minute the Church declined to perform the ceremony because the participants had been divorced. . . . But this made no difference to the dictator of the Dominican Republic. He demanded, threatened, bulldozed the Archbishop. And when the Archbishop stood his ground a strange thing happened. The Dominican press, like the press of Moscow . . . supports the government in power. Never does anything appear in its pages contrary to the wishes of the government. But suddenly the 'Forum Publico' blossomed with letters from readers, indicating that there was free and open discussion regarding at least one subject –the Catholic Church. The Church, according to these obviously inspired letters, was not a good influence in the Dominican Republic. The letters continued until the marriage ceremony was finally settled according to the 'benefactor's' wishes." —New York *Mirror*, February 19, 1958.

THE PROBLEM OF CONCUBINAGE IN HONG KONG

By "Awake!" correspondent in Hong Kong

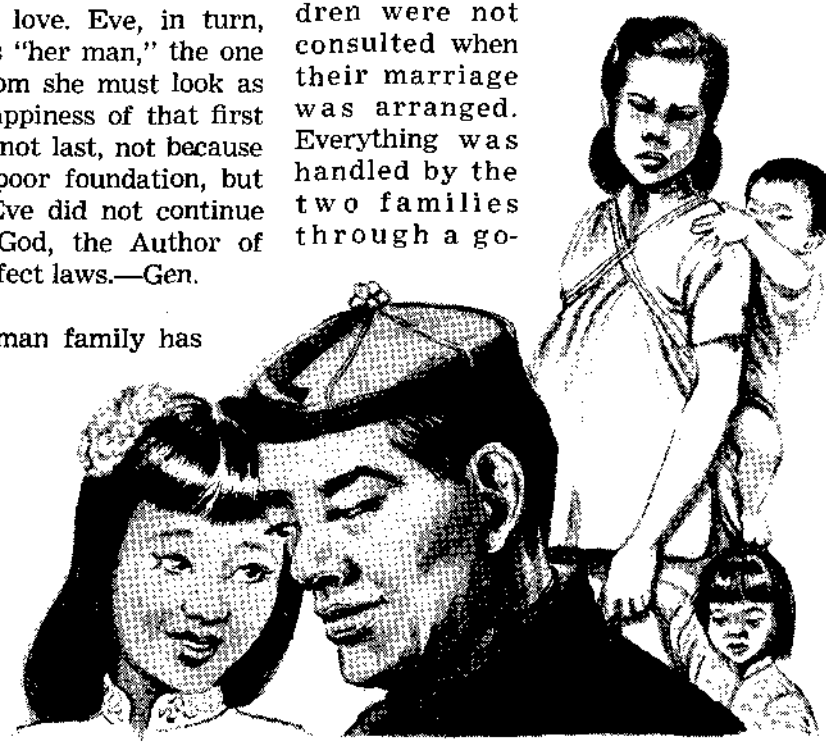
WHEN Jehovah God joined Adam and Eve in the first human marriage relationship he blessed them with an arrangement that could contribute much to their mutual happiness. As Adam looked at his wife he knew that she was "his woman," made from his own body, his to cherish and protect; not his slave, but a companion to love. Eve, in turn, knew that Adam was "her man," the one she loved and to whom she must look as her head. But the happiness of that first human marriage did not last, not because of being built on a poor foundation, but because Adam and Eve did not continue to respect Jehovah God, the Author of marriage, and his perfect laws.—Gen. 2:21–3:6.

Since then the human family has drifted farther and farther from God's righteous decrees. The result has been unhappiness in many ways, including the field of marriage and family relationships. The people in Hong Kong, struggling with the problems of concubinage that arise from ancient Chinese laws and customs, have had their share.

Customary Marriage

The British began to make a crown colony of Hong Kong more than a century ago, at a time when the Chinese there lived under the laws of the Tsing dynasty. As time went on some of the Chinese law and custom was preserved but certain parts were abolished. One custom that was ruled out was the *mui tsai* system. Under that arrangement a man could purchase a young girl as a servant. The girl was acknowledged to be his property, and as she grew older and he chose to have sex relations with her, that was both his affair and his right. The girl could never change her status. Although that system was abolished, customs controlling matrimonial and inheritance rights of Chinese women continued.

Under laws of the Tsing dynasty children were not consulted when their marriage was arranged. Everything was handled by the two families through a go-



between. When gifts were accepted by the family of the bride the betrothal period was considered at an end, and the ceremony was complete when the bride entered the home of her husband's family and paid obeisance to his parents and the ancestral tablets. There was no set age for marriage and the fact is that the children were often betrothed when they were quite young.

Now, however, circumstances are different, and they have been for quite a few years. Even though marriage may be arranged for by the family, it must be agreed to by the bride and her bridegroom, and the permissible age for marriage is eighteen for the boy and sixteen for the girl. The community today will recognize even a very simple ceremony: an announcement in the presence of at least two witnesses that the two agree to be man and wife.

The Practice of Concubinage

By ancient custom concubinage was permitted but the practice was regulated. When a man first married, his wife became known as his *kit fat*. She was the senior woman in the house and received respect from the others accordingly. If she died and the man remarried, his second wife would be known as the *tin fong* and would also be respected as principal woman in the house. Either woman would be called his *tsai*, or wife, and only one such wife was permitted at a time. However, if he wished (and often the man did so wish), he could take concubines into his household.

A concubine, or *tsip*, did not have a very happy lot. True, she was considered a member of the household and her children were legitimate. But she was considered inferior and the *tsai* could make things miserable for her if she wanted to. And even though custom may say it is proper, what woman likes the idea of sharing her husband with another woman? Because of the friction that arose men who could afford it separated their women and maintained more than one household.

Some Protection by Law

If the woman is married by Chinese customary law, there is nothing she can do if her husband should take a concubine. If he deserts her, she may claim maintenance, but there is no divorce unless he agrees to it.

For the woman married under British law the picture is different. She can sue for divorce on a variety of grounds, including adultery. So why do not more Chinese women fortify their position by getting their marriage legally registered? The question is one posed by Europeans, not the Chinese. The people are Chinese, and their customs and habits are Chinese. Their own customs dictate their view of matters, not the opinions or even the laws of a foreign power. If concubinage is to be stamped out, many feel it will have to be the laws and customs of the Chinese that do it. It is interesting to note that the Chinese People's Government in Peking has already ruled that Chinese marriage must be monogamous.

Appeal for a Change

The colony's charter shows that it is necessary for the British government to specifically legislate against the Tsing laws on marriage to make them inapplicable in Hong Kong. Time and again requests that this be done have been made by social and welfare groups to the governor of the colony. In 1948 a committee was appointed by the governor to consider the matter and make recommendations on Chinese law and custom. It submitted its report in 1950, but the government did not print it until 1953. Even to date no official move has been made for a change. And why? The pro-

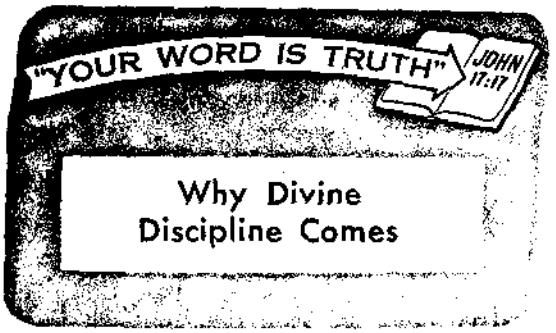
test from the Chinese has not been strong enough to convince the government that the whole community really wants the change. Of course, considering the proportion of the population that is male, this is not surprising. But, after all, is it the male population that suffers most from the practice?

Sir M. K. Lo, a noted barrister in Hong Kong; made this comment on the matter: "It is an institution which, on the authority of the report of the Committee itself, is one to which the old law applies; it is sanctioned by immemorial Chinese law and custom; it has been preserved by the Colony's Charter; it has received the highest judicial recognition." But the "highest judicial recognition" is not the thing that determines whether a woman finds happiness and real satisfaction in family life.

On the ladies' side are the following items from a petition presented to the governor of Hong Kong: "One of the reasons why the birth rate is rising so rapidly is this very simple fact that a man can have several households and any number of children. A certain deceased gentleman had over a dozen concubines and about thirty children. Another had eight concubines and over fifty children. No matter how rich a man might be, a large family would inevitably reduce the amount available for the education and maintenance of each child. Many Western families have noted that while they themselves could afford to have two children, some chauffeur, houseboy or clerk is supporting ten or a dozen in several different establishments. . . . If these men should lose their earning capacity or die, the children often become the liabilities of innocent relatives or friends or of a welfare organization. When we think of the full significance of these facts, are we surprised that it seems impossible for the educational, medical and social welfare facilities of the Colony to keep pace with the ever-rising birth rate? Therefore the question concerns the economic and social welfare of the entire Colony, and it is the taxpayer who will have to foot the bill."

And if concubinage is made illegal, what will happen to those who are concubines and their children? To meet the problem it has been suggested that the law would have to specify a date from which time it would be illegal, and those who were concubines before that date, and their children, would have legal recognition. Then there is another aspect to the problem. Human nature being what it is, would the practice be eradicated simply by passing a law? Perhaps not, but that is no reason why lawmaking bodies should not take steps to deal with the situation.

Whether Hong Kong solves its problem of concubinage or not, there are people in Hong Kong who have met the problem and solved it in their lives. They are true Christians, part of the New World society of Jehovah's witnesses. They are not waiting for custom to change or for a national law to be passed. They adhere to the law of the Sovereign of the universe, who says that a Christian may be the "husband of one wife" and that it is adultery for a married man to have relations with another woman. The Christian man loves, cherishes and provides for his wife both materially and spiritually. She, in turn, finds deep satisfaction in contributing to his happiness, acknowledging him as her head. They do not try to side-step the issue by saying the problem of concubinage will not exist in God's new world but we have to live with it now. They make their minds over in accord with God's Word and take the necessary steps to bring their own lives in accord with the divine standard. They are realistically meeting the problem of concubinage today.—1 Tim. 3:2; Matt. 5:27.



JEHOVAH God is a Father to his people and the way he deals with them is for their good. Therefore it is said of him: "God is love." He is not a ruthless Father or a "dirty bully," as some clergymen have called him. He is a completely unselfish, loving Provider. He needs nothing *from* his creatures, because all things in the heavens and the earth are his. King David admitted this in his prayer to God, saying: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the eminence and the dignity, for everything in the heavens and in the earth is yours." —1 John 4:16; 1 Chron. 29:11.

It is because he is a loving Father that he disciplines his sons. At Psalm 94:12 it is written concerning those who serve God: "Happy is the able-bodied man whom you correct, O Jah, and whom you teach out of your own law." And wise King Solomon counseled: "The discipline of Jehovah, O my son, do not reject, and do not be disgusted with his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure." If we were not corrected and we kept on going in our wrong way, we should soon find ourselves back in the Devil's organization. So the disciplining is for the good of the one whom God loves, to keep him on the pathway that leads to life. The only way we can have happiness is by being corrected and by staying in line with Jehovah's organization.—Prov. 3:11, 12.

How does God discipline his sons? The God of heaven is not going to come down to earth or send some angel to sit down with us to explain matters to us. He has given us his Word, the Bible, and by reading that Word we may be brought in line with his requirements. His Word speaks to us if we will but listen to it. Discipline may come to us by way of some mature brother. It may be our mother or our father that will do the correcting. It may be a congregation servant or a circuit servant who will bring us the corrective information. It may come through the *Watchtower* magazine. It will come from within Jehovah's organization, and it is for the benefit of those in the organization. The correction may hurt; it may hit hard, and if you cannot take the correction you are going to lose your happiness. Of course, there is no joy at the moment the correction is given; but afterward when we see the error of our way and when we get back in line with God's arrangements again, then we can rejoice and appreciate the value of the correction.

The apostle Paul tells us why we should appreciate the discipline from Jehovah, saying: "It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline? But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. Furthermore, we used to have fathers who were of our flesh to discipline us and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may partake of his holiness. True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields

peaceable fruit, namely, righteousness." The real servant of God will be glad for the correction; so it is true that a man who is corrected by Jehovah is happy. —Heb. 12:7-11.

So if someone comes to you and starts telling you that you are wrong about something, listen to him. Do not get excited right away and say: "Well, now let me tell you a thing or two." No, the thing to do is to listen to that person if he has something on his mind he believes he should tell you. There may be something wrong with you that you are not aware of. Remember, we are all born in sin.

Suppose we do receive a correction even though we have done no wrong; the correction or the disciplinary action is not going to kill us. But if we have done wrong, then the advice and counsel will be of great benefit to us and we shall not find ourselves slipping off into the Devil's organization. We must make our minds over and keep on correcting ourselves. "Keep testing whether you are in the faith," declares Paul, "keep proving what you yourselves are."—2 Cor. 13:5.

Divine discipline comes for another reason. Some persons wonder why Christians who have for years been serving Jehovah and Christ are still subjected to things that prove and try them. It is because all who receive Jehovah's approval must prove their steadfastness for his universal sovereignty and particularly for his kingdom by Christ Jesus. A person can prove his steadfastness only by being put to the test and under that test remaining immovable on God's side. Men of olden times exercised and demonstrated their faith in Jehovah God under the greatest of trials and they had witness borne to them that they were pleasing to Jehovah God. Men of God today must do likewise.—Heb. 11:32–12:6.

Especially since the year 1914, when Jehovah put his King upon the throne of his kingdom, His servants on earth find themselves beset by many trials. Satan knows that his day of execution is near at hand and he is endeavoring desperately to turn all men against God. Jesus warned Christians that they would be hated by all the nations on account of his name. Paul said: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." This hatred Jehovah could easily prevent; but he is permitting it for a purpose, and one purpose is that his people may prove their unbending devotion to his kingdom by Christ Jesus. It will also prove to all that the wicked are deserving of the destruction that they will reap at Armageddon, God's war of vindication. Holding fast their integrity to the end, the faithful will receive Jehovah's approval. "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—2 Tim. 3:12; Jas. 1:12; Rev. 12:12.

We have already received much correction, especially at the time we came into the truth. We received correction in our understanding of God's Word through Bible studies. We are constantly being counseled by the discreet slave class. We are being tried in our faith and integrity. All of this has a refining and purifying effect; it purges and cleanses the visible part of Jehovah's organization. When the faithful see the unfaithful cleared out, they are drawn even nearer to Jehovah, and he causes them to shine brightly in his organization and in his kingdom service. Remember that "the reproofs of discipline are the way of life." Endure under trial. Take whatever correction comes your way and profit by it. You will be happier if you do.—Prov. 6:23.

Jehovah's Witnesses Preach in All the Earth

Peru

IN THIS pleasant land of Peru Jehovah's witnesses have many opportunities to preach. There are people of a number of different nationalities and their response to the Kingdom message is as varied as the land and the climate around them.

Peru lies on the western coast of South America, with its most northern point almost touching the equator. The country's west side is continually washed by the mighty Pacific Ocean, while its eastern boundary is forever being drenched by rainfalls. Down the center, dividing the nation into two parts, are the towering majestic Andes, which form a natural backbone for the nation. Between the mountains and the ocean coast there are barren wastes, miles and miles of dusty desert, while to the east of the mountains are the impenetrable jungle and many rivers. Here the mighty Amazon is born and begins to work its way to the Atlantic Ocean.

It is only about eleven years ago that the organized work of Jehovah's witnesses began in Peru. It started off in the capital city of Lima, and now it has spread out and is producing results in all parts of the country. Peruvians have a great thirst for knowledge. They will read all kinds of literature, absorbing the teachings of philosophy, evolution and other prominent ideas of the world. Jehovah's witnesses have to be ready to refute, if necessary, and it usually is, all such teachings. In many cases it takes months of patient return visits to break down such obstacles and start a study in the Word of God.

In many parts of Peru there has been Protestant activity for years. In some cases this work has helped the Peruvians to understand that the Bible is a special book and that they should read it, but it has not given to the searching hearts anything more. They have kept on in the same old doctrines that the Catholic Church taught before, only changing their name to Baptist, Methodist or Evangelist, etc. When Jehovah's witnesses start their preaching, using the very same Bible, many see the difference and welcome the truth. The Protestant ministers cannot answer the questions that are raised, and in some cases have thrown out their members who were studying the Bible with Jehovah's witnesses. Some of these ministers oppose the work of Jehovah's servants even more rabidly than the Catholic Church does.

The people who live in the jungle regions are generally very amiable. The hustle and bustle of the big cities has not touched them as yet, and they lead a tranquil life. For example, if you were to travel in a northeasterly direction from Lima you would arrive at Iquitos, the principal Peruvian town on the banks of the Amazon. There are no roads that lead out of this town. If you desire to leave you will have to take a boat or an airplane. To preach God's kingdom in such a place is very pleasant. After the minister knocks on the door and introduces himself, the householder will say, "Please come in and take a seat." So you sit down and talk to them about God's kingdom. It is surprising the intelligent questions that are asked. Literature is left so that the householder

can prepare himself with additional information about the Bible.

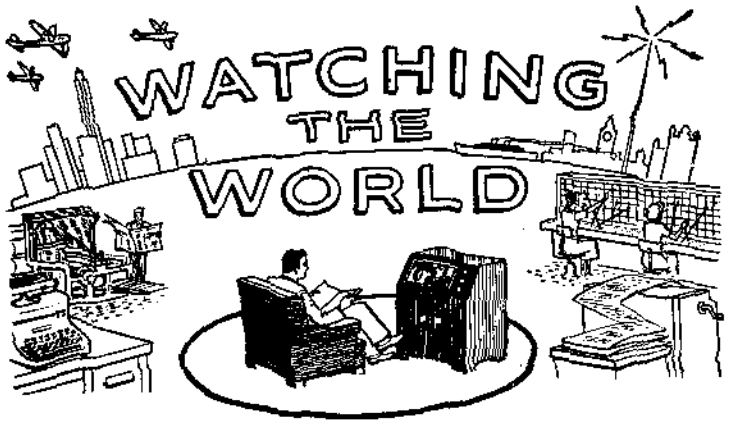
Another interesting feature of life in Peru is that the population seems to be constantly on the move. You may meet a person in the city who shows great interest in the Bible and, after studying with him for a while, he suddenly disappears. What has happened? The person has suddenly decided to go back to his native village. It seems that as soon as he makes the decision he packs up and goes. The men and women from the mountains travel down to the coast, where they will work for a period of time, and then return to the mountains. This has had a marked effect on the spread of the Kingdom good news, for many who first contacted Jehovah's witnesses along the coast have returned to their mountain homes and started to preach there.

The majority of the Indians who live among the mountains to the south claim to be Catholic. There is a percentage, however, who have joined the various Protestant sects because of the material benefits that they receive. These will listen to the Kingdom message, but will not do anything about it. The information never seems to reach the heart, where it can grow. Superstition is rife and old pagan customs are general. A man here will attend the Catholic mass, bow to the priest, and then go off and kill a cock in order to dedicate with blood the foundation of a new house that he may be building. In order to determine the sex of an unborn baby the mother will be told to dangle a nail on a thread in front of her abdomen. If it rotates it is a girl, or if it swings from side to side it is a boy. When starting on a journey they will first cross themselves. On passing a church or a shrine this procedure is repeated. But those who become Jehovah's witnesses leave all these superstitions behind.

Jehovah stated that he is going to save all kinds of men, and we can rest assured that some of these will come from this land of scenic grandeur—Peru.

DO YOU KNOW?

- How five-year-old children advertise beer? P. 3, ¶4.
- Why no human government is equal to the crisis facing mankind? P. 5, ¶2.
- How permanent peace will be established? P. 7, ¶3.
- Why some people arrange their vacations for the middle of winter? P. 8, ¶1.
- What is considered to be the king of winter sports? P. 10, ¶1.
- What the game of curling is? P. 11, ¶5.
- What pavilion at the Brussels World Fair was called "a glass house without iron curtains"? P. 12, ¶3.
- Whether a movie can be shown on a 360-degree screen? P. 13, ¶5.
- Where fishing machines can be seen? P. 16, ¶1.
- How cod-liver oil is obtained? P. 18, ¶1.
- How long it takes to fillet a twenty-four-inch fish? P. 19, ¶4.
- What is called a "kit fat" by a Chinese husband? P. 22, ¶2.
- Why God disciplines his creatures? P. 24, ¶2.
- How Protestant activity has failed in Peru? P. 26, ¶4.



Nuclear Talks and Tests

◈ Representatives of the U.S., Britain and Russia met in Geneva on October 31 for the commencement of talks on a nuclear-test ban. On the opening day the Soviet Union proposed an immediate and permanent halt of nuclear weapons tests. As the discussions continued, difficulty ensued over the matter of an agenda and joint communiqués issued at the end of each day's sessions indicated that no progress was being made during the first week of the conference. A Western request for a one-year suspension of nuclear tests effective October 31 had met with Russian disapproval. Nuclear weapons tests were held in the Soviet Union during the opening days of the Geneva talks. Russia indicated that it would continue such testing until it had performed tests equal in number to those of Britain and the U.S. in their recent testing periods.

Parley on Surprise Attack

◈ Geneva also became the site of an East-West conference on methods of preventing surprise attack. During the parley's opening session on November 10, Soviet delegate Vasily V. Kuznetsov called for consideration of several disarmament problems. He maintained that only complete prohibition of nuclear weapons, the elimination of military bases on foreign soil and substantial reductions of military forces and weapons would be means for preventing surprise attack. The U.S. countered with a reminder that the ten-power conference had not been called to discuss political issues. Technical aspects of the problem of preventing surprise attack were held to be proper matters for consideration at the talks.

Quemoy Shelling

◈ The Chinese Communists declared, on October 25, that they would shell the Nationalist-held islands in Formosa Strait only on odd-numbered days. This would permit Nationalist convoys to supply bases on the islands on even-numbered days. On November 11 the Communists announced that they would resume regular daily shellings of the Quemoy Islands. Just prior to the new Peiping announcement the bombardment of the islands on the scheduled odd-numbered days had been relatively light.

Khrushchev on Berlin

◈ The 1945 Potsdam agreement provided for the division of Berlin into zones to be controlled by Russia, Britain, France and the U.S. On November 10 Soviet Premier Nikita S. Khrushchev called for the end of the occupation, saying that the Potsdam agreement was "out of date." Russia, it was said, was prepared to relinquish to East Germany its control of East Berlin. Any matters regarding Western access to West Berlin would thenceforth have to be negotiated directly with the East German regime, according to the Soviet leader. Neither the Western Big Three nor Western Germany have diplomatic relations with East Germany. Khrushchev's declaration has therefore posed a problem for the West. Air lanes, railways and highways until now considered to be Western routes to West Berlin would apparently fall under East German control. Some sources feared that this could lead to a situation more perilous than the Berlin blockade of 1948-49.

Russia and Pasternak

◈ On October 23 Russian author Boris Pasternak was awarded the 1958 Nobel Prize for Literature for his novel "Doctor Zhivago," a story of life after the Bolshevik Revolution. Though at first he "joyfully" accepted the prize, Pasternak later yielded to Communist pressure and refused it. As attacks continued Pasternak appealed to Soviet Premier Khrushchev that he be permitted to remain in Russia. In a letter of apology to the Communist newspaper *Pravda*, Pasternak stated that he had erred in his original acceptance of the prize. On November 7 the Soviet literary newspaper *Literaturnaya Gazeta* alluded to Pasternak in a parable of a snake that crawled from its own "dung-waters" to threaten a high-flying eagle.

Papal Coronation

◈ Angelo Giuseppe Cardinal Roncalli was formally crowned as the 262nd pope of the Roman Catholic Church on November 4. In ceremonies taking place on the balcony of

St. Peter's Basilica, the newly elected Pope John XXIII received the triple crown or triregnum of the papacy. Nicola Cardinal Canali, in placing the crown on the head of the 76-year-old pontiff, chanted: "Receive the tiara adorned with three crowns and know that thou art the Father of Princes and of Kings, rector of the world on earth and Vicar of our Saviour Jesus Christ, to whom be honor and glory world without end." On the following day the newly crowned pope promised to dedicate himself to work for the achievement of peace among the nations.

Hussein and the U.A.R.

◈ The United Arab Republic was charged, on November 10, with attacking a plane carrying Jordanian King Hussein to a European vacation. Cairo denied the charge, holding that its aircraft had only intercepted and escorted an unidentified plane to the Syrian frontier. The following day a protest was carried by Jordan to the United Nations, with the request that the matter be considered in the Security Council.

Emergency Rule in Argentina

◈ On November 11 Argentina's President Arturo Frondizi imposed a thirty-day state of siege throughout that land. The action was taken, it was reported, to quell a subversive movement against the government. Frondizi's declaration brought about the suspension of basic rights, such as the right of assembly and other constitutional guarantees. Over 700 Peronists, Communists and others were arrested as the emergency rule went into effect. On November 12 Argentine Vice-President Alejandro Gomez was accused of plotting with political heads and some members of the armed forces to overthrow President Frondizi.

Moon Rocket Failure

◈ For the third time in recent months the U.S. Air Force attempted, on November 8, to send an instrumented rocket around the moon. The 88.1-foot, four-stage vehicle, named Pioneer, attained a velocity of about 16,000 miles per hour, which was not sufficient to send it to the vicinity of the moon, then about 220,000 miles from the earth. The rocket attained an altitude of only 1,000 miles, when an ignition failure in its third stage disrupted its flight and sent it hurtling back through the earth's atmosphere to fiery oblivion somewhere over east Central Africa.

Cuban Elections

◈ Andrés Rivero Aguero was elected to the Cuban presidency on November 3. Only about 40 percent of the island's 2,870,678 eligible voters cast their ballots. While the polling took place rebel leader Fidel Castro continued his battle against the government of Fulgencio Batista, who is a backer of the newly elected president. The insurgents seized three Cuban passenger planes, one of which crashed, resulting in the death of seventeen persons. Seven of those aboard were U.S. citizens. On November 9 the rebels announced a thirty-hour cease-fire, during which twenty-five plane passengers were released. Intent upon pushing his rebellion still further, Castro is reported to have stated: "The election will make no difference . . . the revolution is proceeding in stages." Señor Aguero is scheduled to assume office on February 24.

Unrest in Aden

◈ The British colony of Aden became the scene of mass disturbances on October 31. The Anti-British riots had resulted, it was said, from the imposition of three-month jail sentences on two Arab newsmen who had published an article charging government courts with corruption. The disturbances, brought under control on November 2, had resulted in the death of five persons and the deportation of 240 Yemeni demonstrators.

Elections in the U.S.

◈ In elections held on November 4 in the U.S. the Democratic party attained a considerable majority over the Republican party. In the Congressional race the Democrats acquired 62 Senate seats, to compare with the Republicans' 34. In the House of Representatives the Republicans acquired only 153 seats, whereas the Democrats obtained 281, with one seat in doubt. Democrats won in 33 gubernatorial contests and the Republicans won only 14 governorships, with one in doubt.

Cyprus: Conflicts Continue

◈ On October 1 Britain introduced its "partnership" plan for the rule of Cyprus. Within one month deaths due to terrorist activities had reached an average of about one per day. By November 8 ten British civilians had been killed. In what was called a "no-holds-barred" offensive against Greek Cypriote terrorists, Britain offered weapons to its civilian citizens on the island on November 9. An attempt to bring about a settlement of the island's problems through a NATO conference had previously proved fruitless.

Women and Apartheid

◈ South Africa, intent upon pursuing its apartheid policy of strict racial segregation, has recently imposed upon Negro women in that nation the necessity to carry passes, called "reference books." Particularly in Johannesburg has this move met with opposition. Crowds of Negro women have repeatedly joined in mass protests there. By October 31 about 2,000 Negro women were

reported to have been arrested, but the demonstrators still continued their daily protests. On October 30 the United Nations General Assembly, by a vote of 70 to 5, with four abstentions, adopted a resolution accusing South Africa of breaking its pledge under the United Nations Charter, which obliges member nations to uphold human rights "without distinction as to race, sex, language or religion."

Relativity Theory Upheld

◈ In 1905 Dr. Albert Einstein published the Special Theory of Relativity. Among other things, Einstein postulated that light has the fastest velocity in the universe, 186,272 miles per second, and that its velocity would be the same regardless of the direction in which it traveled or the motion of the observer. With the use of supersensitive electronic devices scientists of New York's Columbia University recently performed precise tests of the relativity theory. Into each device called a "maser," which stands for "microwave amplification by simulated emission of radiation," were directed high-speed ammonia particles. These vibrate and give off radio waves, the frequency of which may be measured. With the use of two "masers" installed on an instrument panel that could be rotated through 360 degrees, the frequency of the generated radio waves pointed in the direction of the earth's orbital path was compared with the frequency of beams aimed in the opposite direction. The earth moves in its orbit about the sun at a rate of 18.6 miles per second. If the speed of light were not constant, then the velocity of light traveling with the earth in its orbital path should vary from that of light traveling in the opposite direction. The recent tests, with an accuracy of one part in a million million, indicated that the earth's velocity was exerting only a thousandth of the effect it would exert if the theory of relativity were wrong.

Hope Diamond to Smithsonian

◈ The renowned Hope Diamond was sent to the Smithsonian Institute in Washington, D.C., by Harry Winston, Incorporated, of New York city on November 8. The 44½-carat gem, a gift to the institution, is to be displayed in its Hall of Gems and Minerals. The world-famous stone, appraised at between $1,000,000 and $2,000,000, was sent to the Smithsonian Institute simply by registered mail for a postal charge of $145.29.

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WATCHING THE WORLD

(This section appears in each issue)

Wherever people live . . .

Jehovah's witnesses will seek them out with the good news of the Kingdom

Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." Wherever possible the people must be reached, not just once but many times, so that they will have full opportunity to know that God's kingdom is here and that the end of this world's systems is at hand.

All of this means that this preaching activity—its extent, its progress, its effectiveness—is of vital importance to you, because when it is finished this world's end will come. Viewed in this light a report of the work throughout the world takes on new meaning. It is just another reason why you will want the 1959 *Yearbook of Jehovah's Witnesses*. You will want to acquaint yourself with the response this preaching work is receiving world-wide. The experiences encountered in the remote corners of the earth will inspire hope in you too as the good news reaches out farther and farther toward its final accomplishment. Send 50c today.

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